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Rev.d Rowland Hill. A.M.
London.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle,

1813.

THE

PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS.

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VOLUME XXI.

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PREFACE.

To the great AUTHOR of all good, the Editors of this Periodical Work ascribe the continuation of its prosperity and usefulness: To the Stated and other Contributors, by whose gratuitous literary labours it is supplied, they offer their sincere Thanks: To their numerous Readers they return their grateful Acknowledgments, for their candid acceptance and support of this Miscellany, notwithstanding the multiplication of similar productions.

The Editors can truly say, that, according to their repeated promises, year after year, their constant and assiduous endeavour has been to render the Work, what it was at first proposed to be, A Repository of Evangelical Truth, — A Collection of Original Biography, — A Memorial of the pious Dead, and of their dying Experience,—An impartial Review of Religious Publications, — and, above all, A copious Register of those important Events which are perpetually taking place in the Church of God on earth.

On the last-mentioned subject, we hope that the Magazine becomes every year more interesting. The progress of institutions, first announced and assisted by the Evangelical Magazine, is highly gratifying; and the Editors review with heartfelt satisfaction the fruits of their extended influence. On this account they have lately devoted a fifth of their pages to this class of religious information, under the title of *The Missionary Chronicle*; which includes the Proceedings of all Societies instituted

for the spread of the gospel, as well as of that with which the Conductors of this Miscellany are more intimately connected, so far as the unavoidably narrow limits of this cheap publication will permit.

The present volume records a noble and successful struggle made by the friends of the gospel, to procure for Christian Missionaries liberty to proceed to India, for the promulgation of divine Truth. Recent circumstances, in addition to some formerly mentioned, prove how necessary it was to restrain, by law, that hostile spirit against Missions, which has been repeatedly displayed in our eastern possessions; nor can we be sufficiently thankful to God for raising up powerful advocates in this great cause, and crowning their benevolent exertions with success.

In humble dependence on the sacred influences of the Holy Spirit, the Editors will pursue their work with renewed pleasure, encouraged by the hope of aiding, with their feeble endeavours, the more general diffusion of Evangelical Light and Love; and thereby contributing, in the most effectual manner, to the happiness of the humah race. They cannot conclude without expressing the gratification they feel in having been enabled to encrease the Contributions to Widows, out of the Profits of this Work, from *five* to *six* pounds annually; and they beg leave to remind their readers, that, by purchasing this Magazine, they not only gratify their own taste for religious literature and information, but also cause "the widow's heart to sing for joy."

London,
December 12, 1813.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1813.

MEMOIR

OF

THE REV. LEWIS REES.

The Rev. Lewis Rees was born March 2, 1710, near Neath, Glamorganshire. His parents were pious characters, members of the dissenting congregation at Blaengwrach. They were blessed with two children, the subject of the present memoir, and a daughter who, at an early period of life, was admitted a member of the church at Blaengwrach, and had the happiness of dwelling in the house of the Lord all her days. She died a little before her brother. Mr. Rees, when young, gave satisfactory evidence that he was the subject of divine grace, and, doubtless to the unspeakable joy of his pious parents, joined the church before mentioned.

Soon after this, the congregation observing that he possessed good abilities, serious piety, and great gifts in prayer, encouraged him to go to school to Mr. Henry Davies, their minister, with a view to his engaging in the work of the ministry. After leaving this school, he was, for some time, under the instruction of Mr. Joseph Simons, of Neath; and from thence he removed to a school near Bridge-End, under the care of Mr. Price, of Tynton, grandfather of the late Dr. Price, of London. After continuing for a considerable time under the tuition of Mr. Price, he was recommended by him to an academy at Maesgwyn, in Radnorshire, then under the care of the Rev. Vavasor Griffiths. When he had been there a few months, his tutor, apprehending that he was already qualified for great usefulness in the church, earnestly advised him to enter immediately on the great work of preaching the gospel. "There is," said Mr. Griffiths, "very great need of labourers in the vineyard of Christ in Wales, and you seem a workman ready for labour; therefore, I think it your duty to engage in it without delay." Though Mr. Rees had a great desire of an academical education, and such were his parts and diligence that he certainly might have become a distinguished scholar, yet, after mature consideration of his tutor's advice, he made up his mind to leave the academy, that he might engage in the work of his Divine Master with all his might.

The Rev. Edmund Jones, who had been through the counties of North Wales, knew there was much want of a minister at Llanbryn-

mair. He proposed to Mr. Rees to accompany him thither, and continue a short time upon trial. To this proposal Mr. Rees agreed. On their journey, night overtook them; they lost their road in a thick wood, in which they wandered for some hours; they arrived at length, however, though they scarcely knew how, at Tymawr, where they intended going, about two o'clock in the morning. As soon as they entered the house, Mr. Jones desired to have a room to himself, where he spent some time in prayer; and such power had he to wrestle with God for a blessing on the coming of Mr. Rees, that he firmly believed God had many people in those parts to be called, through his ministry.

There had been a small society of Dissenters at Llanbrynmair for many years. It was raised, at first, by the labours of the Rev. Vavasor Powell and the Rev. Hugh Owen. When Mr. Rees first came into the neighbourhood, the society worshipped God in a small room, which had been used for the purpose more than sixty years. The hearers and communicants were but few; but after his coming, there was a great increase of both hearers and members. The enemies of the gospel observing this, became jealous of his growing popularity, raised a persecution, and by degrees the congregation was deprived of their place of worship: but this circumstance, though grievous at first, was overruled for good.—Mr. Rees and his friends were induced thereby to set about building the chapel, in which the congregation continue to worship God until this day.

It seems Mr. Rees came first to Llanbrynmair about the year 1734, and continued to labour there, and in many other places in North and South Wales, four years before he was ordained. His ordination took place April 13th, 1738. About the year 1740, he married Esther, daughter of Mr. Abraham Penny, a gentleman from Brecknockshire. When asking his consent, the gentleman enquired what property he had. Mr. Rees took up a Bible, which accidentally lay by his side, and said, "Sir, my chief inheritance is this book." The gentleman was well satisfied both with him and his inheritance, and readily consented to his marrying his daughter.

After being ordained, and having a convenient place of worship erected, and the spirit of prejudice and persecution being in a happy degree overcome, Mr. Rees was unwearied in labouring for the advancement of the Redeemer's interest and the good of souls. Indeed, he counted not his life dear to him, so that he might finish his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God; and it pleased the Lord to give him many souls as seals to his ministry.

The prospect with regard to religion in North Wales, at that time, was very gloomy. There were but six places appropriated to the worship of God, besides those of the establishment, viz. two at Wrexham, one at Llanfyllin, one at Denbigh, one at Newmarket,

and one at Pwllheli. There were a few Dissenters in other places, who worshipped God in dwelling-houses; God's holy Sabbaths were shockingly profaned, and all manner of vice sadly prevailed. This state of things caused Mr. Rees much sorrow; and he greatly exerted himself to preach the gospel in other places, besides those under his own immediate care; and also used his utmost endeavours to prevail with ministers in South Wales to come occasionally to preach the gospel in the northern counties. It was at the earnest desire of Mr. Rees that the late Mr. Howell Harris first came to preach in the neighbourhood of Bala.

In the first years after Mr. Rees came to Llanbrynmair, he occasionally supplied a small dissenting congregation at Bala. At one time when he was preaching there, a person of the name of Meyrick Davies, from the parish of Llanerwchllyn, happened to be one of his hearers, and was much pleased both with the man and his doctrine. He desired Mr. Rees to come to his house to preach.—He promised he would, and the time was fixed. On the day appointed he went, and found many of the neighbours assembled; but all, both men and women, according to the custom of the country at that time, busily employed in knitting stockings. He took a Bible, and read a chapter, no doubt expecting the people would lay aside their work, and attend to the word of God;—but they went on still with their employment! He then endeavoured to explain some parts of the chapter;—but nothing prevailed with the hearers to lay aside their stockings. At last he thought he would attempt to pray, though he could have but little hopes that the congregation would join him. The last thing he observed before engaging in prayer was, the fingers of all the people busily employed with their knitting-needles: but notwithstanding he had no encouragement from the people to begin his prayer, he was abundantly assisted by the Spirit of God. He soon began to hear their groans and sighs, and perceived that there was much weeping among them. When he had finished his prayer, he learnt with pleasure, his hearers had been brought under such concern for the salvation of their souls, that (like the woman of Samaria, who left her water-pot) they had quite forgotten their employment, and let their stockings, knitting-needles, and all fall to the ground. He now found his hearers in a suitable frame to attend; he experienced great comfort and enlargement in preaching to them the words of eternal life; and this sermon was made the power of God unto the salvation of many.

At the earnest request of the people, Mr. Rees, in a short time, paid them another visit, and preached on the Sabbath, both morning and afternoon; and the word was attended with great power. Many were ready to cry out, 'What shall we do to be saved?' Mr. Rees encouraged Meyrick Davies to get his house registered, and promised he himself would come to preach to them as often as he could; and do

all in his power to get some assistance for them from others. Thus the gospel of Christ was first introduced at Llannwchllyn; where, through the blessing of God, the cause is in a flourishing state until this day.

In going from Llanbrynmair to Llannwchllyn, Mr. R. suffered much persecution at Dinus and Llan-y-Mowthy. Many a time he set out from Llanbrynmair on Saturday night, at bed-time, not deeming it safe to travel in the day, that he might preach at Llannwchllyn on the Sabbath. Meyrick Davies had a brother, whose name was Morgan Davies, who was a very strong man, and a great fighter.—Morgan, though far from being considered, at that time, a serious man, greatly respected Mr. Rees; and when returning home from Llannwchllyn on Monday, Morgan, with a great ashen-stick in his hand, would accompany him through Llan-y-Mowthy, to protect him from the adversaries. If he saw any of them begin to be turbulent, he would shake his fist at them, and say, "When I shall have set this good man out of danger, I will come back and settle with you." At one time he happened to meet the minister of Llan-y-Mowthy, who had been in the habit rather of encouraging than preventing his parishioners to abuse him. Mr. Rees complained to him how ill he was treated in his parish. The clergyman said it was unreasonable for the Presbyterians to be tolerated in this country; but that in Scotland, they had liberty.—Mr. Rees answered, "I hope, Sir, you act from a higher principle in religion, than a regard to the custom of the country in which you happen to live; else, if you were to change your country, you must change your religion:—If you were to go to Scotland, you must be a Presbyterian; if to Italy, a Catholic; if to Turkey, you must renounce your Bible entirely, and receive the Koran as the rule of your faith and practice."—The clergyman, who it seems had some candour, saw so much reason in this, that he promised to use all his influence to prevent his being molested any more; and none of his parishioners gave him any further trouble.

Soon after Mr. Rees's coming to Llanbrynmair, he went for a Sabbath or two to preach to a small dissenting congregation at Pwllheli, in Carnarvonshire. A great concourse of people came to hear him. This stirred up a mob, who apprehended him, and took him first before Mr. Barry, of Wern, a magistrate in the neighbourhood; and from thence before Mr. Owens, of Gaetre, who was Chancellor of Bangor. The Chancellor behaved more like a raving madman than a minister of Jesus Christ. He laid hold of a sword, and threatened to kill Mr. Rees with his own hand; and, with the sword, cut his great coat in such a manner, that it never could be worn afterwards. Nothing, certainly, but the good providence of God, prevented the sword, which cut the coat, from piercing the heart. However, he was at length dismissed, without any other damage than the loss of his great coat.

At another time he was preaching in Lleyn, not far from Pwllheli; Mr. Griffiths, of Methlan, sent one Henry Roberts, who was generally called Harry Dinan, with a warrant to apprehend him, and take him before Mr. Owens, rector of Llaniestyn. Mr. Owens, after he had asked him a few questions, treated him with kindness, and dismissed him. Mr. Rees went to lodge that night at Gwynfryn. The following morning, while he and the family were at breakfast, they heard somebody knocking smartly at the door. Miss Philips, who was afterwards the wife of the Rev. Mr. Thomas, of Pwllheli, went to open the door. Who should be there but Harry Denan, with a fresh warrant to apprehend Mr. Rees. As soon as Miss Philips had learnt his errand, she rushed upon him, laid hold of his collar, threw him down flat on his back on the pavement, and, it seems, gave him such a *squeeze*, that he was in no great haste to get up again. She left him there lying quietly, went into the house, and locked the door.—"And this," says Mr. Rees, when relating the anecdote, "was the last I saw, or heard, of my friend Harry Denan."

Mr. Rees was the first of all, except ministers in the established church, who preached in the island of Anglesea. I heard the account as follows:—In the island there were three brothers, who were uneasy in their minds, lest their religion should not prove right: but they did not know how to obtain a better religion. About this time a person of the name of William Pritchard, a member of the dissenting congregation at Pwllheli, came to reside in the island. He was a very pious and respectable man. The three brothers heard of his character, and were not easy till they became acquainted with him; and great was their mutual comfort in each other. They soon began to meet on Sabbaths for worship. At their desire, Mr. Rees, with a few friends from Pwllheli, went to the island on a Sabbath-day, to attempt to preach the gospel. When he came to the place, he found a great number of opposers collected, with a design of mobbing him. He gave out a stanza to sing—"I will lift up my eyes to the hills, from whence cometh my help," in Welch verse. The opposers thought that an *armed force from the mountains* of Carnarvon was just coming to defend the preacher, and were so alarmed that they continued quiet during the singing. When he engaged in prayer, many of them were brought under such concern for their souls, that they seemed to have lost their hands; consequently he had peace and quietness to preach to them; and great power seemed to attend the word. But in the afternoon, those who had not been affected by the morning sermon, seeing no armed force likely to come, and having been joined by others of the same spirit, grew more outrageous, prevented Mr. Rees' preaching; and it was with great difficulty he made his escape unhurt. After this William Pritchard and his pious friends, met with much opposition: nevertheless, the cause of the Lord finally prevailed in the island.

Though Mr. Rees's life was often in danger, yet he was so preserved by the gracious hand of God, that he was never hurt excepting once. One Sabbath morning, as he was going to preach at Aberhavesp (where was a branch of the congregation at Llanbrynmair) a lusty man, whose wife had lately joined the society, gave him such a violent blow with a large club, on his head, just as he was alighting from his horse, that he fell to the ground, and was for a few seconds insensible. However, he was assisted to rise, and walk into the house; the blood was stopped with a bandage; and when he had taken a little refreshment, he was enabled to preach to the people. He carried the scar of this wound with him to his grave.

In the year 1759, Mr. Rees accepted a call from the church at Mynydd-bach, near Swansey, to be co-pastor with their aged minister, Mr. Samuel Jones; and removed thither to reside. His chief motive for taking this step was an attachment to his native country, and a desire to promote religion among his old neighbours: and he was the less reluctant to leave Llanbrynmair, because he was satisfied the late Rev. Richard Tabbott was well qualified to succeed him as pastor of the church. Mr. Rees's ministry was much blessed in his native country. The year after he came, the old meeting-house being too small, was taken down, and a new one erected. In the year 1770, a new meeting-house was erected at Sketty; and in the year 1780, another was erected at Morriston, two branches of the Mynydd-bach congregation.

He continued in great peace with his people, faithfully discharging every part of the Christian ministry till the death of Mrs. Rees, which happened Sept. 5th, 1794. The good man was now in the eighty-fifth year of his age, and had lived with Mrs. Rees, enjoying every domestic comfort, fifty-four years. Being in a measure dejected by this privation, and sensible of the decays of nature, he informed the church that he considered himself unequal to the whole work of the ministry, and desired they would look out for some one to assist him. The church gave a call to the Rev. David Davies, of Llangeler, who came to settle among them the following year.

In the year 1798, Mr. Rees, and his son Dr. Rees of London, attended the Annual Assembly at Carmarthen. The Doctor preached first, and his aged father after him. It was very pleasing to the congregation to see the venerable saint, whose hoary head was such a crown of glory, now on the confines of Heaven, being in the 89th year of his age, standing up after his son, to preach the words of eternal life. This had such an effect on the hearers, that there was scarcely a dry eye in the place; and the tears continued to flow very plentifully during the whole of the sermon.

He continued to preach occasionally till very near the time of his decease. His last sermon was at Mynydd-bach, from 1 Cor. ii. 2, 'For I determined not to know any thing among you save Jesus

Christ, and him crucified.' This discourse much affected the people. All thought it very likely they were no more to see their venerable pastor in the pulpit, nor attend to the messages of grace from his lips; and he himself seemed sensible he was now finishing his public work on earth. Having been faithful unto death, he was gathered unto his people in great peace, March 21, 1800. His valuable life was prolonged to the age of ninety years. He laboured at Llanbrynmair, and places connected with it, 25 years, and at Mynydd-bach 41. His funeral was attended by a vast number of people, who were much affected in paying this last tribute of respect to their aged minister. No doubt many were ready to exclaim 'My father, my father; the chariots of Israel and the horseman thereof!' His funeral sermon was preached by the late Rev. Evan Davis, of Llanedy, from Luke ii. 29, 'Lord, now lettest thou thy servant depart in peace,' &c. He had appointed the preacher, and fixed on the text, many years previous to his decease. In the Meeting-house at Mynydd-bach, there is a small monument erected to his memory, bearing an honourable testimony to his character.

Having given an account of some remarkable passages in the life of Mr. Rees, let us take a brief view of his general character.

As the master of a family, he well attended to Paul's charge to Timothy: That a Bishop should 'rule well his own house, having his children in subjection, with all gravity.' His care extended not only to his children, but to his servants, that their conduct should be, at least, outwardly moral and decent. He once had a servant who did not behave well: he called him into his study and said, 'If you continue in my service, either you must reform your conduct, or I must give up the ministry.'

All who were acquainted with Mr. Rees, unite in testifying that they never knew a minister who excelled so much in the gift and spirit of prayer. Many, doubtless, will have reason to bless God for ever, for an opportunity of joining him in this heavenly exercise. A pious man and woman of his acquaintance had an only son, whose name was Thomas; who, to the great grief of the parents, began to turn out very wild. Mr. Rees went to lodge at the house; and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr. Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and, amongst others, used the following expression: — O Lord, say to this Thomas, 'be not faithless, but believing.' The words, to use his own expression, entered his heart like a sword, and a permanent change was effected: he soon became a church member, and was an ornament to his Christian profession till death. A minister of the gospel, in the principality, son of an old friend of Mr. Rees, has frequently related the following anec-

dote, which I shall give in his own words:—'When Mr. Rees was on a visit at Llanbrynmair, after he had gone to reside at Mynydd-bach, he called at my father's house on a certain day, about noon, a few weeks after the death of my mother. After some conversation with my father, he desired to have the family together: he sat down in an elbow-chair, called the children (seven in number) to him, one by one, beginning at the oldest; with great affection took the hand of each, asked his name, and spoke a few words according to the child's age. After reading a chapter, and explaining some parts of it, he kneeled down and prayed, enlarging particularly for each individual in the family, mentioning the names of such as had Scripture-names. Tho' at that time I was only eleven years of age, an impression was made on my mind which time can never fully erase.' I believe, the above may be considered as a fair specimen of Mr. Rees's general manner of visiting his friends. His custom in praying in families was, to mention the names of such in the family as had Scripture-names; and he was scarcely pleased if his friends called their children by any other. Perhaps it would not be prudent for many ministers to attempt to imitate Mr. Rees in this; but, by reason of his very uncommon gifts, he could do it with such propriety and gravity, that it was scarcely possible the most inconsiderate person could remain unaffected.

Mr. Rees used his best endeavours that none of his people should live without family-worship. He was once endeavouring to prevail with a young professor to begin to pray in his family. The person said he had a great desire of engaging in this work; but he feared he had not sufficient gifts to pray publicly. Mr. Rees said he would write him a prayer if he would promise to use it. He said he certainly would. The prayer was composed, and the man devoutly used it for some time, both morning and evening;—but on one occasion, as he was reading his prayer, the candle went out; notwithstanding which, the good man proceeded with great comfort and enlargement; and he found no need of a written prayer ever after.

A very prominent feature in the character of Mr. Rees, was a happy union of gravity and cheerfulness. The writer has frequently heard the companions of his best days say, that they did not remember ever to have seen him indulge so much levity as to unfit him for religious conversation; and yet he was always so cheerful, that he could scarcely fail to engage the affection of all, especially young people. He seemed never to forget that he was 'the messenger of the Lord of Hosts,' as well out of the pulpit as in it;—and that he ought to leave a testimony for God and religion in the bosoms of all he conversed with. He was particularly careful to manifest, both in his doctrine and conduct, that religion is not calculated to make us melancholy, but to fill the mind with the most exalted joy and eternal satisfaction.

Mr. Rees possessed, in an eminent degree, the happy art of adminis-

tering reproof with the best effect, without giving offence. At one time, just after concluding a prayer-meeting, he laid hold of the hand of one of the elders of the church, who, it seems, had not attended prayer-meetings as he ought to have done, and said, 'My old friend, S——, if you know of any who neglect the prayer-meetings, reprove them; reprove them sharply, my friend.'—But he knew how, when occasion required, to be very severe in reproving impropriety of conduct. He was once at Aberhavesp preaching the funeral-sermon of a very good woman, and while making some remarks on Solomon's description of a virtuous wife, a young lady, genteelly dressed, looked him full in his face and smiled. He made a pause, fixed his eyes upon her, and said 'Solomon has described another character, very different from that of the virtuous wife: one part of the said description I shall take the liberty of repeating. — As a jewel of gold in a swine's snout, so is a fair woman without discretion.

The doctrines Mr. Rees chiefly insisted upon in his ministry, were those of human depravity, the atonement of Christ, and the influence of the Spirit. He treated these subjects, and all others, rather in a practical and experimental, than in a doctrinal manner. He used to say, 'Many people seem much better pleased in hearing what they are to have, than what they are to do; but that free grace calls for full duties.' Indeed, he insisted so much on the diligent practice of every duty, that some of his hearers thought his sermons scarcely evangelical. One of this description said to him once, 'Preach free grace to people, and grace will teach them duty;' but says he, 'I am afraid inward depravity will teach them sin!' He very frequently used to say, 'We are in no danger of honouring Christ too much: the Father will not be displeased with us for this: on this side there is no danger of error.'

Mr. Rees's wit was ready on all occasions. Few men knew better than he how and when to 'answer a fool according to his folly.' While once, on his journey, he was overtaken by a young attorney, in company with two or three other gentlemen; when they came up to him, the attorney said, "Mr. Rees, will there be marriages in Heaven?" —He immediately answered, 'Sir, there are not many marriages here, without attornies being concerned in them; but I fear there will not be many attornies there.' —But nothing could be farther from his disposition than to suffer his wit, at any time, to wound the feelings of the virtuous. He consecrated his wit, as well as all the other talents entrusted to him by his Lord, to the service of virtue and religion.

Mr. and Mrs. Rees had six children: Josiah, Abraham, Mary, Isaac, Jacob, and Ebenezer; whereof only the Rev. Abraham Rees, D. D. F. R. S. and Mary, who is the wife of the Rev. John Davies, of Lansamlet, are living. J. R.

Llanbrynmair.

THE VISION OF YEARS;

OR,

THE VISION OF DEPARTING AND APPROACHING TIME.

On the verge of the year 1812, and the eve of its successor, I was musing on the lapse of time, and the rapidity with which years succeed each other; when I sunk into that state in which the exercise of the senses is suspended, the imagination takes possession of the mind, and leaves us no means of ascertaining whether the scenes which pass before us are those of fancy or of vision. Leaving it to your readers to determine as each one shall think most probable, I proceed to describe the scene which passed before me.

From the total vacuity in which I found myself when I became unconscious of the objects of sense, I quickly saw arise a sombre figure, very slenderly attired, but in a manner so peculiar, that I supposed she had dropped some articles of ornament or dress which she had formerly worn. She seemed eager for departure, and, holding her face half-averted, left me a distinct view of only the back part of her form: but as her appearance excited in me an unconquerable desire to become acquainted with her, I followed with eager looks and hasty steps,—when, still keeping her face toward the distant horizon, and moving off, she thus addressed me:—

'Child of Adam, I perceive thy mind, and am unwilling to deny thee the instruction which my history affords. I am the daughter of a hoary sire, whose name is Time; and as my father's children are numerous, though short-lived, the sons of men distinguish us by various name; in some parts, however, only numbering us so, that in a considerable part of the globe they have called me Eighteen Hundred and Twelve. My first appearance among mortals was in a very different attire. Hope dressed me in her own gay colours, and Prospect covered me with silks of various pleasing figures. I danced before the inhabitants of the earth to the cheerful sounds of music, and particularly fascinated the young, and those who, neglecting to learn by experience, remain always children. I talked to them of pleasures to be enjoyed, and fortunes amassed; told them that each generation was wiser than its fathers, and would succeed in schemes of pleasure and profit, which with all others had failed. Thus many were induced to launch into expences by which they are now ruined; not a few drank so deeply of the cup of sensual pleasures that their health is gone; while the great mass have, for the daughter of Time, neglected the overwhelming interests of Eternity.

But, advancing in days, I grew more grave, and, as I sometimes hope, less foolish. I found that, in the giddy dance of frivolity, I had dropped some of the ornaments of Prospect; and, in a fit of despondence, I tore off, with my own hand, many of the fine colours with which I was bedecked by Hope. I now feel somewhat of the chill of age, and the seriousness of approaching death; nothing but

what is solid affords me pleasure; and, by way of reparation for the delusions which I created in my early days, I leave with thee this faithful admonition, *Beware of my successors.* Like me, while young, they will flatter; but their hopes are fallacious, — their disappointments are cruel. Listen to the voice of departing Time; for this is faithful and true. Distrust the tales of approaching years; they are but soothing lies. Above all, cease to give thyself wholly to the children of Time, for their stay is short; soon they will leave thee to dwell alone with Eternity.

I hung upon the lips of this instructress, drinking in with eagerness her lessons, which I felt descend as medicine to my soul, when suddenly I perceived that she had removed from me unawares; and taking a last step she seemed to descend below the horizon and disappear. But, on turning round with mingled rapture and regret, I saw approach from the opposite quarter of the heavens another personage, whom I conjectured to be a relation, — so great was their resemblance. Her attire, however, chiefly attracted my notice; for it was exactly what the former had described hers to have been in the early part of her life. Taught by the voice which first vibrated in my ears, I inspected this new appearance with the keen eye of suspicion, and saw beneath her gay silks that streamed in the wind, the sombre scanty attire of the former. She accosted me with smiles, wished me joy of a visit from the new year, congratulated me on the happiness it promised, and seemed disposed to become my confidant as well as my counsellor. But I interrupted her abruptly, told her that I had heard the departing voice of her predecessor; and begged her to lay aside her false colours, for they could no longer deceive. Apparently surprized, but not altogether displeased, she replied, — 'Son of Experience, thou art wise; and since thou art no longer to be deceived with the illusions of Hope, I will lend thee the hand of Opportunity. The child of Time, who now greets thee, shall aid thee to meet the Father of Eternity, to serve thy generation according to the will of God, and by years of religion to secure ages of bliss.'

The surprize and pleasure of this address roused me from my entranced condition: I started up to send this account to your Miscellany, and to pray that your readers, instructed by the Vision of Time, may, by the grace of our Lord Jesus Christ, find it a reality.

ON THE RESPECT DUE TO MOTHERS*.

NOTHING can so powerfully recommend any duty as the example of the Son of God, whose affectionate regard to his mother was dis-

* This is the condensed substance of a Lecture to Young Persons, delivered at Peckham, Aug. 14, 1812, and printed by the particular desire of some respected friends.

played in his last moments, when he hung agonizing on the cross and bleeding to death. Perceiving her among the gazing crowd, enduring those maternal pangs which Simeon had predicted:—'a sword shall pierce through thine own soul,' he provides for her present consolation and her future comfort, by committing her to the tender care of his faithful and beloved disciple John. 'Behold thy mother,'—no longer mine;—as if he had said, 'I transfer her to thee; treat her with all that reverence and affection which a dutiful son owes to a worthy parent;—treat her as I have done!' The apostle gladly accepted the honourable trust; and, from that hour, he took her home. What can enforce the duty of paying respect to a mother more strongly than this divine example!

That great respect is due from young persons to their mothers, is a doctrine that needs no proof; but, like many other acknowledged doctrines, frequently needs enforcement;—but it may be proper to shew in what manner this respect ought to be paid; and offer some reasons to enforce the payment of it.

The nature of this duty is sufficiently expressed in that first commandment of the moral law to which a promise is annexed:—'Honour thy father and thy mother,' &c. The word *honour*, or *glory*, signifies that which has *weight* or *dignity*; and, in the present case, it is to acknowledge, practically, the dignity which God has given to the parental office,—to honour parents *as* parents, and not merely on account of their years, their good sense, their amiable disposition, or their wealth,—in expectation of inheriting their property, or from fear of their resentment; but it is to pay a regard to the authority and appointment of God, who requires this tribute of respect to be given to parents; and which they do not forfeit by their age, their infirmities, their poverty, or even their faults. No superiority of natural talents, of mental improvement, of rank or office, can discharge a son or a daughter from this debt of filial regard; and where the superiority of the rising generation has been, as it often happens, derived from a better education than the descending generation enjoyed, and at their cost, perhaps at the expence of many painful privations,—to withdraw the due respect on the score of superiority, is to add base ingratitude to ungodly disobedience.

In the Fifth Commandment, both parents are mentioned in their usual order;—'thy *father* and thy *mother*;' but in a repetition of sundry laws, in the book of Leviticus (xix. 3) the order is reversed: 'Ye shall fear every man his *mother* and his *father*.' Here God is pleased to place the mother first: He, who perfectly knew the human heart, knew well that many sons (and perhaps some daughters too) who would honour their *fathers*, would refuse to honour their *mothers*. The great Lawgiver also foresaw that many a tender mother would be less able, less disposed, than the sterner sex, to enforce parental authority; that maternal affections, fixed on a beloved child from its birth, and constantly increasing while it hung on her breast, and through the help-

less years of infancy, and amidst a thousand fears during the dangerous attacks of disease, would be apt to grow into excessive fondness, and swallow up all that authority which, in some cases, ought to be vigorously maintained,—and especially when not enforced by a husband's judicious help. Too often does the kind mother lose sight of that fundamental principle of education, — 'I must and will be obeyed.' Tenderness must not suffer this first principle to be contradicted; for if it be, all authority is at an end, and domestic war, or a continual contest for power, will be the miserable consequence; but the respect we plead for will secure to mothers, as well as fathers, a due submission to authority; and this respect will be manifested in Words, in Looks, and in Conduct.

The language which is addressed to a parent should be modest, and not such as may with propriety be used by superiors to their inferiors, or generally to their equals. How blameable then must all impertinent and passionate expressions be!' *Looks* also indicate the feelings of the heart; and sometimes betray the worst tempers of the mind, even where unsuitable words are suppressed. Solomon, therefore, said (Prov. xxx. 17.) 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it!' — referring, perhaps, to the culprits being hanged on a tree (as in some cases of rebellion) when the eyes would be seized by the eagles and vultures.

But the *conduct* of children must chiefly evince the sincerity and the measure of their respect.

Attention to instruction is one of the principal duties of youth. God, the great Father of all, has constituted parents the first teachers of their children. 'These words,' saith he, 'which I command thee this day, shall be in *thine heart*' (let every parent examine if they *are* there) 'and thou shalt teach them *diligently* to thy children.' This is the duty of both parents; and consequently respectful attention is due to both. 'My son, hear the instruction of thy father, and forsake not the law of thy mother.' Indeed, the general course of human affairs is such, that mothers are, especially in the years of infancy, the principal instructors. The first rudiments of religion are obtained, not in the church, but in the nursery. The being and perfections of God, — the duty and responsibility of creatures,—the difference between evil and good, — and the way of a sinner's salvation by Jesus Christ, are most frequently learnt from a mother. In too many cases, the necessary affairs of trade, association with the world, journies of business, and a great variety of cares, engross the time and attention of a father, except, perhaps, on the Lord's Day,—a part of which should in such cases by all means be secured for that purpose; so that, in early life, if the mother be not careful to convey instruction, it will probably never be communicated at all. O, ye British mothers! fail not diligently to execute the delightful task, and bring up your babes in the nurture and admonition of the Lord;—and ye British youths! young

men and maidens, as well as children, beware that ye despise not a mother's instruction! Perhaps, the greater part of persons who were called by grace in their childhood, owe all t' .r religion to the instrumentality of a pious mother; who, a second time 'travailed in birth for them;' and even the despised counsel of a godly mother has followed a dissipated son to the East or West Indies, and proved, after a lapse of twenty years, the happy means of his conversion to God!

Submission to domestic discipline is another certain effect of filial respect. Parents are the rulers whom God has appointed. It was the divine commendation of Abraham, that he would 'command his children and his household to fear him;' and if it were the duty of Abraham to command, it was certainly the duty of his children and servants to obey. The good order of a family depends upon parents, and especially on the female parent. The observation of the Sabbath, family-worship, and abstinence from dangerous gaieties, must be enforced; but 'the yoke is easy and the burden is light' to the well-disposed. Even reproof and restraint, though unpleasant to the present feeling of young persons, ought to be submitted to for conscience-sake; and ready submission, without resentment, is one of the best tokens of filial respect.

The same disposition will give weight to the *directions* and *advice* of a parent. The apostolic injunction is, 'Children obey your parents in all things, for this is well-pleasing to the Lord.' Parents are to direct; children to obey. Joshua expresses no doubt of the compliance of his family with his religious discipline, when he says 'As for me and my house, we will serve the Lord:' their former submission enabled him to answer for their future conduct. The education of children, where they are to go, what they are to learn, and many other circumstances which we cannot enumerate, must necessarily be under parental direction: but there is one matter of unspeakable moment, in which, probably, respect to a father or a mother will be brought to the severest test. In forming the matrimonial connection, although a wise and good parent will never compel; yet, on the other hand, a discreet son or daughter will not suffer affection to be so far engaged as to prevent the due exercise of parental discretion. How much does the comfort of parents in their declining years, as well as the happiness of young persons, depend on a wise and prudent choice! and shall the affection and the experience of parents be excluded in so great an affair? Let filial respect perform its office here.

Should untoward circumstances render a parent poor, none can doubt what should be the duty of a child. St. Paul, directing as to the church's provision for widows,—says, 'But if any widow have children, or nephews, let them learn first to shew piety at home, and *requite their parents*, for this is good and acceptable with God;' and if any one have refused this token of regard, he affirms that he hath denied the faith, and is worse than an infidel! — mark that, — *he hath denied*

the faith,—not renounced its doctrines perhaps, but practically proved himself a stranger to its power. So important, so essential to the religion of the gospel is a mind under its holy influence!

It would now be proper to produce some considerations enforcing the duty recommended; but this must be the subject of another paper.

G. B.

NO. I. THOUGHTS ON PSALM LI. 11.

Take not thy Holy Spirit from me.

SUBJECTS of this kind are not acceptable to one class of readers: to them who have immodestly assumed to themselves the name of *rational* Christians; — but candour should teach them, that while we assert the scriptural doctrine of the Spirit's operation on the soul of man, we are not accountable for the absurdities by which the sentiment itself hath been degraded. When men, pretending to act under the impulse of the Spirit of God, hold themselves out to the ignorant and credulous multitude as prophets,—deal their damnatory censures round the churches on all they deem the foes of Christ, and make the sudden and capricious movements of their own passions, and not the word of God, the rule and guide of their conduct, we lament that the doctrine of the Spirit's influence should be wounded in the house of its weak and mistaking friends; but must complain of it as very hard, that for this reason the doctrine itself should become the object of suspicion and dislike.

We constantly affirm that the Holy Spirit moves men to nothing as their duty which was not their duty before, by the authority of the divine law. We maintain that his influence on the mind is by the medium of the word dwelling in us, and which comes in immediate contact with the understanding and the heart. We say, that we have no other method of distinguishing between His sacred operation and the delusions of our own imaginations, but by trying their agreement with the standard of truth and duty exhibited to us in the holy Scripture. We contend that the witness of the spirit within us, is ever agreeable to, and never at variance with, the witness of the spirit without us, and in the Bible. We say that this divine energy on the heart is in such close connection with the word itself, or sentiments formed on the word, that were we not instructed to ascribe the effects to the Spirit of Christ, we should ascribe them to the word itself. We follow the light of the world, in acknowledging that we are unable to discern the mode of the Spirit's operation on the soul. His gracious presence and power we perceive in the effects produced on the temper and the life, even as we perceive the effects of the wind on our ears by the sounds there produced; and on our eyes, by the waving of the forest and of the corn-field. The change of heart, from confirmed habits of impiety and of vice, to eminent measures of godliness and virtue, we ascribe to

the influence of the gospel; but it is the gospel, when preached with the Holy Ghost, sent down from heaven. The manner, however, in which this change is made, by the agency of the Divine Spirit, escapes the discernment of our gross organs and very limited faculties; but, in regard to the holy effects produced in effectual calling, and the progress of sanctification, they are a light set on a hill, which may be clearly and extensively seen. 'Ye are witnesses of God also,' said one of the primitive Christians who was led by the Spirit, 'how holily, and justly, and unblameably, we behaved ourselves among you that believe.' 'The fruit of the Spirit,' says he in another place, 'is in all goodness, and righteousness, and truth.'

The Scriptures speak of the Person of the Holy Spirit in terms which raise Him above created excellence. 'To lie to the Holy Ghost,' is said to be 'To lie, not unto men, but unto God.' 'All scripture,' it is said, 'is given by inspiration of God;' but we are assured in another place of the New Testament, 'that holy men of God spake as they were moved by the Holy Ghost.' 'God,' saith Peter, 'anointed Jesus of Nazareth with the Holy Ghost;' and St. Paul affirms, that 'Christ, through the *eternal* Spirit, offered himself without spot to God.' He is associated with the Father and the Son in the authority under which baptism is administered, — and in the apostolic benediction on the churches; by which he is recognized as the Fountain of new covenant-blessings in common with the Father and the Son. — He is often called the Holy Spirit, and once the Spirit of Holiness, to intimate, not only that He is infinitely holy in himself, which the Father and Son also are, but that He is the source of holiness in the hearts and in the lives of the redeemed.

In primitive times he qualified apostolic men, and others, for their arduous work, by enabling them to speak languages which they had never learned,—to discern spirits,—to heal the diseased by speaking a word,—to raise the dead, and perform other miraculous works for the confirmation of the truth of the gospel. He guided the minds of the apostles into all evangelical truth, particularly those truths respecting the spiritual nature of Christ's kingdom, the close of the Jewish dispensation, and the calling of the Gentiles, which Jesus himself had not fully revealed to them in his own personal ministry. He also brought back to their perfect recollection the sermons, parables, and other discourses which the Son of God had delivered, which the historians of the Saviour's life have recorded, and which the apostles, no doubt, preached over and over again to the world.

In his ordinary operation on the human mind, he convinces the world of sin, of righteousness, and of judgment. At the day of Pentecost He convinced about three thousand souls of sin, in not believing on the Son of God, but in procuring his crucifixion as a deceiver of the people. He convinced them of righteousness, of the perfect innocence of the Saviour, of which his going to the Father was a satisfying proof. The Spirit gave evidence of the Saviour's innocence also, by

raising him from the dead; and by the miraculous gifts which he bestowed on the church, and which evinced that the Redeemer was by the right hand of God exalted, and that thereby the purity of his character and the justice of his claims were firmly established. He convinced the world of judgment, by judging or condemning with an overthrow the prince of this world; from whom, by the introduction of the Gospel into Heathen countries, his kingdom, the reign of darkness, pollution, and cruelty departed.

He dwells in the church as the bright cloud of glory dwelt in t Jewish-tabernacle: He dwells also in the bodies of good men, which are his temples. By the word dwelling in them, he emancipates believers' minds from the chain of sin;—he enables good men to mortify in themselves the deeds of the body, and to fan the flame of spiritual life;—he leads the opening understandings of those who surrender their minds to his guidance into the path of knowledge, which humbles and pacifies the heart;—he leads the conscience into the possession of solid peace, through faith in the sacrifice of Christ;—he leads the affections in the paths of purity, gentleness, compassion, heavenly-mindedness, and the other lovely virtues of the renewed heart;—he superinduces upon the soul, in growing fulness and lustre, the image of Christ, the perfection of beauty;—he seals the believing mind, by impressing on its powers the discriminating marks of God's children, and by strengthening its assurance of the divine savour of love;—he produces from the seed of the word sown in the heart, a rich harvest of holy tempers and fruits of righteousness, which are, by Jesus Christ, to the glory of God;—he helps our infirmities in prayer by teaching us, from the holy Scriptures, what blessings to ask of our Father in heaven; what pleas to use in our approach to his throne; in the exercise of what dispositions we should spread our wants, our woes, our wishes, before his eye; and, by creating suitable principles of supplication in our hearts, he comforts our souls, through the promises of God, bestowed and applied to the heart; and, through the disclosure that is made in the word, of the future grandeur and felicity of our redeemed nature.

Fragments.

EXPLANATION OF ACTS X. 34, 35.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no Respecter of persons; but, in every nation, he that feareth him, and worketh righteousness, is accepted with him.

[A Correspondent feeling some Difficulty respecting the true meaning of this Text, and desiring an Explanation of it, we present the following, taken from 'Lectures on the Acts, by the Rev. Mr. Dick.']

THESE words have been grossly perverted. They have been represented as a declaration, by the highest authority, that heathens may be

saved if they worship the true God, the Maker of heaven and earth, and practise virtue according to the dictates of conscience. It is manifestly supposed, we are told, that persons fearing God and working righteousness, may be found in every nation. For the refutation of this pernicious comment, we need go no farther in quest of arguments, than to the passage itself, in connection with the preceding verses. Cornelius, we have seen, was directed by a vision to send for Peter, who would tell him 'what he ought to do.' Can we believe that the first words which the apostle speaks are, in fact, a declaration that the gospel, which God had interposed in a miraculous manner to make known to the centurion, was not necessary, since a person may obtain the divine favour, although he should never hear it? Surely, there never was so imprudent a missionary as this man, who, with his first breath, disappoints the expectation of his audience, by informing them that the great end of religion may be accomplished without the aid of his instructions. Besides, Peter evidently refers to the case of Cornelius, who was not a heathen, left to the conduct of the light of nature, but one who, having access to the Scriptures, had learned from them 'to fear God and work righteousness.' Before the words can be applied to mere heathens, it must be proved that a person, by the simple exercise of his reason, may attain the knowledge of the true God, and perform, without the assistance of divine grace, such works as the unerring Judge, 'by whom actions are weighed,' will accept. He who should prove this, would overturn the whole scheme of Christianity.

The real meaning of the passage is so obvious, that it is not easy to conceive how any person could have missed it. To respect persons, is to be influenced in our treatment of them, by partial considerations, and not by a fair and equitable view of their cause; receiving one, on account of his nation, his parentage, his condition, or his relation to us, and rejecting another equally unworthy, because his circumstances are different. 'I perceive,' says Peter, 'that in this sense God is not a Respecter of persons; for although he chose the Jews to be his peculiar people, yet, if any man be found among the Gentiles who fears him, and works righteousness, he is accepted. Piety and holiness are equally pleasing to God in the uncircumcised as in the circumcised.' Of this impartiality the case of Cornelius was a proof. He was not one of the seed of Abraham; but his prayers and his alms went up as a memorial before God. The Most High did not reject his offerings, because he could not boast of a descent from the patriarchs. His Gentile extraction was no obstacle to the success of his religious services, since they proceeded from a pure heart,—which alone God regards. There is not a single word spoken about the acceptance of virtuous Gentiles, who have not enjoyed the advantages of revelation. This question was not at present before the apostle. The only subject of inquiry was, Whether the gospel might be preached to the Gentiles, and they, on believing it, might be received, without circumcision, into the fellowship of the church? A decision was given by God himself, who had shewn, that in distributing his favours, he is no Respecter of persons, by approving of Cornelius in an uncircumcised state, and sending Peter to instruct him in the way of salvation.

HORRID PAGAN CUSTOMS.

Forty-seven Women burned with the Body of the Prince of Marava. — In a Letter from Father Martin, a Jesuit Missionary in Madura.

THE Prince of Marava dying in 1710, his wives, to the number of 47, were burned with his corpse in the following manner:—They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned. When they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the

sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them, having addressed the successor of the late prince, resigned the dagger of the deceased into his hands; who took it without showing the least sign of grief or compassion. 'Alas!' said she, 'what further comes of all human happiness! I am sensible I am throwing myself headlong into hell!'—These words struck all the spectators with horror. She had a Christian woman in her service, who frequently discoursed with her concerning the truths of revealed religion, in order to persuade her to embrace Christianity,— but without success. She having thus spoken, boldly turned her face to the pile, and, calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of Raya, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, and sometimes at the assistants, cried with a loud voice, Sheeva, Sheeva! which is the name of one of her idols, and threw herself into the flames, as the first had done. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, ran to a Christian soldier who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the GLOWING PIT, and retired immediately; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner; and, tumbling over each other, strove to gain the brim of the pit,—but in vain; for the assistants prevented it by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince and his wives reckoned among the deities.

See Missionary Anecdotes, by Mr. Burder, p. 54, 55.

Extract of Part of the Speech of Fletcher, Dean of Peterborough, to Mary Queen of Scots, at her Death.

'FLEE to Christ, that you may be found of God, not having your own righteousness, which is defiled and unclean, but the righteousness of God by faith in Christ Jesus upon all, and in all them that believe. The special means to obtain forgiveness of sin, is neither in man nor by man, but by faith only in Jesus Christ crucified; in whom we, being justified, have peace with God, and all spiritual security. If you flee to the throne of God with boldness, only in Christ's meritorious obedience, and apply it to your soul with the bond of true faith, your cross shall be your life, and your death shall be your vantage. O! Madam, trust not the devices which God's word doth not warrant. To Christ give all the Scriptures testimony, that, through faith in his blood, we, and all God's church, shall receive remission of sins.'

ANECDOTES.

AN eminent Minister in the north of Scotland, remarkable for his fervour and enlargement in prayer, was once praying in the public assembly for various classes of sinners. Among others, he prayed for *profane sinners*:—That, notwithstanding all the enormity of their offences, God would pardon and change them, through the Lord Jesus Christ. One of that class, who was present, felt deeply interested, and lived to manifest a thorough conversion to God; and that, by the divine blessing, the effect and answer of the prayer which had been offered for *that class of sinners* to which he belonged.

The same Minister at another time was from home, and to preach on the Sabbath to another congregation:—he retired for secret prayer to an old castle, near to the house where he lodged. His landlord happening to walk out, near to the place where the Minister was praying, heard him, in particular, earnestly engaged in supplicating the throne of grace for the conversion and salvation of the person in whose house he lodged. This, it appears, had a happy effect on the mind of the man, as afterwards he made a consistent profession of the gospel, and adorned it by a becoming conversation.

JUVENILE DEPARTMENT.

A LETTER TO A YOUTH ON THE NEW YEAR.

'Heaven gives the needful, but neglected call.
'What day, what hour but knocks at human hearts,
'To wake the soul to sense of future scenes?'

Encircled as you are, my young friend, with the bounties of Providence, and indulged with the sight of another opening year, having various scenes before you, and not knowing what the year may bring forth, I need not apologize for the freedom of my address. You will believe that all I say is designed to promote your present, future, and final happiness.

Shall I call your attention to a passage of Scripture, as a kind of guide to my own reflections and yours? It is this:—'Son, go work to-day in my vineyard.' Perhaps you may inquire, 'Am I personally addressed?' Yes; the address is personal; it is authoritative, it is affectionate. Solomon, you know, under divine direction, frequently employs this appellation, 'My son,' when reminding us of our duty, or apprising us of our danger. 'My son, give me thine heart;' and 'my son, if sinners entice thee, consent thou not.' Indeed, it is abundantly evident that the preceptive part of Scripture has a personal as well as general application. If 'we have all one Father, and one God hath created us,' and he will condescend to address us in a direct and encouraging manner, how unnatural, how provoking, how dangerous, to be inattentive or deaf 'to the voice which comes from the excellent glory!' And what is its high import? 'This is my beloved Son, hear ye him.' Having, my young friend, your attention thus arrested, let your language be that of the youthful Samuel, 'Speak, Lord, for thy servant heareth:' let yours be the promptitude of the enraptured Isaiah, 'Here am I, send me.'

If such be the correspondent feelings of your heart, and such your readiness to hear 'what the Lord God shall speak,' you will naturally ask, 'Am I in the path of duty? in the way of salvation? If not, where shall I discover it? The reply is at hand: 'Son, go in my vineyard.' There is the place of labour, the sphere of exertion, and the post of honour. If you look at your relative connections, and your consequent duties.—at your situation in society, and the obligations which it necessarily involves, you will see at once, the place where 'God hath fixed the bounds of your habitation.' It is a kind of social or providential vineyard, where your talents and virtues are put to the test, and called into exercise; but you have read of another, and yet more interesting sphere of exertion. God has a *church* in the world,—'a vineyard in a very fruitful hill; for the vineyard of the Lord of Hosts is the house of Israel.' Apply then for immediate admission into this sacred enclosure. Go, and approach to this vineyard without delay; and, as you proceed, you will hear a heavenly whisper,—'This is the way; walk ye in it.' Still press onward, 'asking the way to Zion, with your face thither-

ward,' and you shall hear the Great Teacher sent from God say to you,—'I am the door; by me, if any man enter in, he shall be saved.'

If, after having knocked, the door of mercy be opened before you, it will be natural for you to pause and enquire, with the the jailor, 'What must I do to be saved?' You will find answers adapted both to your reason and your inclination. 'Son, go *work* in my vineyard,' and believe on the Lord Jesus Christ.' Your first concern, your prevailing anxiety, is well expressed by the Jews, when conversing with Christ,—'What shall we do to work the works of God?'—and he replied, 'This is the work of God, that ye believe on him whom he hath sent.' You will also perceive that *repentance* is a *work*, as the commands of the gospel are:—'Repent, and be converted; bring forth fruits meet for repentance; work out your own salvation with fear and trembling," &c. You must observe, too, that whatever relates to personal and progressive holiness, is a part of the work of this vineyard:—'The grace that bringeth salvation, teacheth us to live soberly, righteously, and godly; to be perfecting holiness in the fear of God, and to follow peace and holiness; without which no man shall see the Lord.' You will likewise find, that 'the work of faith and labours of love' are required of you. Your fellow-creatures have numerous and urgent claims upon you: the household of faith, and the great family of mankind, are always presenting objects which serve to cherish a spirit of enlarged benevolence and commiseration; and, as an excellent author * observes,—'However inferior our stations, or slender our abilities, we have all one talent. How have we employed it? We have all had some means and opportunities of usefulness. What brand have we plucked from the fire? What naked wretch have we clothed? What child of ignorance have we instructed? In what instance have we resembled him 'who went about doing good? who came not to be ministered unto, but to minister, and to give his life a ransom for many.'

Do you, indeed, my young friend, anxiously ask, 'Whether the king's business requires *haste?* and what is the proper season for *you* to go to work in the vineyard? Reason and conscience, and my motto reply,—'*To-day.*' The command of the father to his son was doubtless given in the morning; and you are in the morning of your short existence; and is not this the fittest season for active, laborious, self-denying exertion?

Whatever claims your parents or relatives, the church or society have upon you, listen to them; weigh them, discharge them *to-day.* With respect to your own interest, consider, that '*now* is the accepted time; now is the day of salvation.' God's language is, 'To-day, if you will hear my voice, harden not your hearts; and why *to-day?* Because the day of life is short, and there is much to be done; because it is uncertain, and much may be neglected; and because 'the night cometh, wherein no man can work.' *Carpe diem*, you know, is the poet's advice; and which Dr. Johnson has thus happily paraphrased:

'Catch then, O, catch the fleeting hour;
Improve each moment as it flies:
Life's a short summer---man a flow'r;
He dies, alas! how soon he dies!'

Do you want motive and encouragement? do you pant for grace, and aspire after glory? All shall be yours in due season: 'You shall reap, if you faint not. He that asketh, receiveth; he that seeketh, findeth; for the Lord is rich unto all that call upon him; and he hath never said to the seed of Jacob, Seek ye me in vain.' Oh! my young friend, my fervent desire is, that he who has granted you a *new* year, may bestow a *new* heart and a right spirit upon you, that the day-star may arise on your soul as the opening dawn, and the blessed presage of everlasting day! Believe me ever yours sincerely, FIDELIS.

* Mr. Jay; whose interesting Sermon on the Parable of the Two Sons, is well worthy your attention.

Obituary.

MRS. SARAH CLEGG,

OF MANCHESTER.

It is abundantly clear from the Scriptures, and from our own personal observations, that some Christians attain to more eminent degrees of knowledge, faith, and holiness than others. In some believers, the seed of the kingdom produces thirty fold, in others sixty, and in others an hundred. In the school of Christ there are little children, young men, and fathers. In the book of God we read of a devout Anna, as well as a fretful Rachel; and we have happily known some saints who, for many years, have walked with God, 'quite on the verge of Heaven.' Of this description was the venerable subject of the following remarks. She had been brought up very strictly, according to the principles of the Establishment; and for the religious rites of this community she was, in her youth, a most zealous advocate. She had been taught to believe, that, when she was baptized, she was made a child of God, and an inheritor of the kingdom of Heaven. In due course, she received confirmation; and afterwards became a regular communicant at the sacrament at the Lord's Supper. All who knew her could testify, that she was remarkably punctual in the performance, as far as the *letter* extends, of all social, civil, and religious duties. Indeed, she was considered to be a very pious young woman; but all this time she was unacquainted with the guilt of sin, and the depravity of her nature, as well as with the method of justification, through faith, in the righteousness of Jesus, and purification, thro' the belief of the truth. While ready to ask herself 'What lack I yet?' — she was led to hear preaching amongst the Methodists. This was the means of awakening her conscience. Examining the Scriptures, she saw the weakness of the foundation on which she had rested her hopes of immortal happiness. The spirituality of the divine law, which she now felt, cut off, at one stroke, all her former prospects of Heaven; and an offered Saviour she joyfully embraced as her portion. She saw it her duty to resign her old religious connections, and to unite herself to the Methodists: — a people then who (near 60 years ago) were few in number, poor in circumstances, and made the laughing stock of almost the whole country. As might be expected, a storm of persecution soon arose. Wonder and contempt were expressed throughout the town where she lived, that such a person as she should change her religion. She had one peculiar trial of her faith and constancy, — some of her own kindred having intreated and derided her; but all in vain; and at length threatened to acquaint an uncle in London with her conduct. From this gentleman she had very handsome expectations; and, as he was warmly attached to the church of England, it was believed that he would discard and disinherit her, unless she renounced her new profession. She had, however, chosen the good part; and she resolved, through grace, never to resign it. She, therefore, committed her cause to God, assured, that if he saw fit to deprive her of part of her earthly portion, he would bestow spiritual blessings, which would more than countervail the loss. She has often said, that her love to the Saviour at that time was so great, she thought she could have been trodden under foot in the mire of the streets for his sake; but He, who has all hearts in his hand, and will make a man's enemies to be at peace with him, when his ways please the Lord, disposed the uncle to reply, That he had no dominion over his niece's faith, — that she was at years to judge for herself, — and that he had confidence in her to believe she would adopt no opinions, unless she considered them to be true. — Let this circumstance encourage any who may be

tried in a similar manner, to follow the path of duty, which is the path of safety: 'He that walketh uprightly, walketh surely; godliness is profitable for all things; having the promise of the life that now is, and that which is to come.'

Her husband (who is still a venerable pilgrim on earth) and herself, were joined to the Methodists for some years: but, about the year 1760, Mr. Caleb Warhurst, an excellent Minister of the Independent denomination, began to preach to a handful of people in Manchester*. Providence conducted them to hear him. They compared his discourses with the Bible, and found them most agreeable to its general scope. This led to a separation from their former connection, and to an union with this infant society. She thought that the sentiments Mr. W. maintained, tended most to exalt the Saviour and free grace, lay the sinner low in the dust, and promote universal holiness; but, though she differed on some points from the Methodists, yet she did not act like some, who, having quitted their society, because they profess to have seen things in a clearer light, call them a set of *merit-mongers*, *free-willers*, *legalists*, and *pharisees*. No; she retained a warm affection for them to her dying day; she spoke of them with much respect, believing that many of them were eminently pious.

Her family being small, she had a considerable portion of time for mental improvement; and she laid out this invaluable talent to a good purpose: for, she treasured up in her mind large stores of sacred knowledge, she diligently cultivated the Christian graces; she went about imparting to the afflicted temporal and spiritual relief, and never forsook the house of her God. She possessed a quick understanding, and a surprisingly retentive memory. She had many times read over the works of Flavel, Manton, Charnock, Gurnal, Boston, Bunyan, the English pieces of Owen, and a long list besides: she thought nothing of the task of encountering a huge folio volume; but the Bible was her darling companion: — it was always at hand, that she might turn to it whenever she pleased. She was almost a living concordance. She could at once introduce a pertinent text of Scripture to illustrate any religious subject. The best informed Christians might have learned something valuable from her conversation; at the same time, she was clothed with humility. She had paid peculiar attention to the apostle's counsel,—'To lay aside all guile, and malice, and hypocrisy, and envy, and evil-speaking.' She made it a rule to speak ill of no person. Her mind was as cheerful as the rising lark, and as calm as a summer's evening. She glorified her Saviour, and recommended his religion, by an almost uninterrupted life of tranquillity and praise. An appeal to her temper and conduct must have convinced an unprejudiced person, that the gospel of Jesus is friendly to the most pleasurable feelings.

The welfare of Zion lay near her heart. Her tongue would sooner have cleaved to the roof of her mouth, than that she could have forgotten the cause of Christ. She was never known to feel half so much distress as she experienced when the church to which she belonged was many years ago agitated with strife and contention. She then mourned and wept; and, on the other hand, the prosperity of the church was to her like the joy of dividing the spoil. She was once taken very ill suddenly; and, as her friends were carrying her in haste up stairs (as they and she thought, to her death-bed) she broke out into rapture, and exclaimed,

'My soul shall pray for Zion still,
While life and breath remain,' &c.

* An account of this man appeared some time ago in a periodical work, in which it was incorrectly stated, that he thought he had laboured in vain; but that, after his decease, many came forward who acknowledged that they had been called under his ministry. The fact is, that during his life, he knew of several persons who were awakened under him.

It was a common thing to hear one and another of her fellow-Christians say, 'I love to see dear Mrs. Clegg in the house of God;' and, 'the sight of that precious woman quite revives me.' A sensible person said, at least ten years ago, to the writer of this account, — 'Whenever you preach Mrs. Clegg's funeral-sermon, choose those words: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." For,' added he, 'I never knew any person so warmly attached to the ordinances of God.'

Considering the length of her pilgrimage here, it might be said, that her course, compared with that of many others, was smooth; but there were two family-trials she met with, peculiarly heavy; and, under them her graces shone remarkably bright. The one continued a considerable time. The other came like an unexpected clap of thunder. She was then visiting a dear relative in London. She had been with her husband and friends to the Tabernacle, to hear the late Mr. J. A. Knight. His text was,— 'As thy day, so shall thy strength be.' He particularly dwelt on the severe trials into which God might soon bring some of his people, who were there assembled; but he held forth the promise of sufficient strength. She remarked, at the close of the sermon, that she thought it had been a message from God to her. On their arrival at their relative's house, the doleful news was announced of the sudden death of a daughter in Lancashire; a married lady, who had a young family (one of the most lovely of Christian women). Mrs. C——'s principles were put to the test: and she shewed the power of religion. She was dumb; and opened not her mouth. Nay, more, she blessed the name of the Lord! and by her sensible consolations, she was the means of supporting her almost heart-broken partner on their mournful journey home.

In the year 1801, she was seized with a paralytic stroke; from the effect of which, her constitution, naturally strong, never recovered. Now she had to encounter a new trial:—a trial more severe than any she had heretofore experienced. She could but seldom attend the house of God; but the rich stores of gospel-truths she had treasured up in her mind, afforded her almost a continual feast. In a good, a Scripture sense, she was satisfied from herself. Irksome, indeed, must life have been to her, knowing, as she did, that when absent from the body, she would be present with the Lord, had it not been for these intellectual and spiritual repasts. She was much addicted to devout meditation. She said, the doctrines of the gospel were always new and refreshing to her.

However, this courageous believer, whose faith had never failed, who for more than 50 years had scarcely ever experienced a doubt of her interest in the Saviour, was, about half-a-year before her death, brought into horrible darkness of mind. Through a repetition of paralytic and epileptic attacks, her frame became quite unnerved. The grashopper was a burden to her. She could not speak without involuntarily shedding a flood of tears; and, as is the case in like circumstances, so she could scarcely be persuaded that her distress arose from her bodily maladies. Then that coward, Satan, who had hitherto kept aloof, assailed her with great wrath, knowing, that he had but a little time. Truly affecting was the sight of her, who had been a pattern of cheerful piety, now mourning and weeping. In this state of sorrow, she continued to repeat the words from Micah vii. 9, the foundation of her funeral discourse. She had confidence that her Redeemer, who was mighty, would plead her cause against the accusations of Satan, and bring her forth to the light. Her hopes were realized; for the darkness was dispelled; and several weeks previously to her death, she possessed an unshaken faith in the gospel. At length the garment of mortality fell off with the greatest ease; and she gently fell asleep in the arms of her Saviour, whispering, as she departed,—'Lord Jesus! Lord Jesus!' on June 18th, 1811.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures *on Scripture-Miracles.* *By* W. B. Collyer, D. D. 8*vo*, *Price* 14*s.*

The subject of Miracles is, confessedly, at once the most important and the most difficult in the science of Theology: — important, — because it forms one of the chief pillars on which the truth of revelation rests; and difficult, as it lies so far remote from the whole experience of common life. To treat this great subject, therefore, with propriety, requires no ordinary talents. How far the author has succeeded, must be left with a discerning public; but we have no hesitation in saying that the work exhibits extensive and diligent research in its materials; and, in its composition, considerable ingenuity, taste, and piety. The author's object is at once to justify the evidences of Revelation against Deistical objections, and at the same time to improve the history to the purposes of practical and vital godliness; and his pretensions are modest and unassuming: — 'I repeat, that it will be a real gratification to me, to see the possessor of ten talents unlocking to the world his shining stores: in the mean time, it will afford me no small consolation, on the couch of mortality, when I shall cease to be affected by the praise or censure of men, if I shall be able to reflect, that my single one has been laid out to the best of my ability, to the honour of Him, to whom I shall render an account of it, and whose approbation I must value infinitely above all human applause.'

The fourteen Lectures, which compose this volume, are arranged in the following order: —

Lecture 1, The nature and possibility of Miracles; — 2, The design, probability, and necessity of Miracles; — 3, The authority upon which Miracles rest in the Scriptures; — 4, The general character of the Miracles affirmed in the Scriptures; — 5, Particular Miracles: the passage through the Red Sea; — 6, The standing still of the sun and moon by Joshua, connected with the retrogression of the shadow on the dial of Ahaz; — 7, The Miracles of Elijah, the widow of Zarephath, the sacrifice kindled by the fire from heaven, and the translation of the prophet; — 8, The Miracles recorded by Daniel, the fiery furnace, and the den of lions; — 9, New Testament Miracles: Marriage at Cana; — 10, Healing of diseases, demoniacs, the nobleman's son; — 11, Resurrection of the ruler's daughter, the widow's son, and Lazarus; — 12, Miracles attending the death of Christ, and his own resurrection: — 13, Descent of the Holy Spirit, and its miraculous effects; — 14, Apostolic Miracles, with the difference between their operation and that of Christ.

In the treatment of these subjects, Dr Collier has pursued the same method as in his two former volumes, on Scripture-Facts and Scripture-Prophecies. 'I have,' says he, 'carefully avoided encumbering the Lectures with heavy quotations; and have uniformly thrown into notes such passages, extracted from ancient and modern writers, as appeared necessary to establish, or desirable to elucidate, the subjects discussed.' These notes are frequently very interesting, and, to intelligent readers, who have not opportunity to consult the many curious and valuable works from which they are extracted, very amusing as well as instructive.

The narrow limits to which our Review of recent publications obliges us to confine ourselves, render it impossible for us to follow the author from Lecture to Lecture, and to offer critical remarks on each; but, without pledging ourselves to the approbation of every sentiment, we cheerfully and cordially recommend this volume to the perusal of our readers, and especially of our young friends, who, we doubt not, will find in it an abundant source of rational entertainment as well as of religious improvement.

Of the manner in which the Dr. meets the objections of Infidels, we cite the following ingenious passage (p. 319); in which he answers that of the impossibility of a Resurrection:—

'The mechanism of the human frame, and the direction of some of its movements, contrary to the known and received laws of philosophy, sufficiently demonstrate that the Architect of such a piece could effect any thing. Nothing could be argued philosophically against the doctrine, from the dissolution of the parts of the human frame. Bodies are capable of restoration, after being most completely dissolved. If you take a piece of silver and plunge it into a vessel of aquafortis, it will not merely dissolve, but become invisible, as sugar melting in water. When it is thus dissolved, if you pour into the vessel a little oil of tartar, or even salt water, the silver, which was before invisible, will fall to the bottom in a white powder: none of its qualities are changed, and nothing of its value diminished: it may be taken out and melted down, and committed to the hand of an artist, and may be formed into the same piece of plate as before its solution. Thus may the body be dissolved and scattered: it may be burnt to ashes, or buried in the dust, but the power of God can restore it; and it is no greater an exertion of power than was required at its formation, and is exercised in its preservation. And as the human body is always undergoing some change, and in a few weeks becomes materially altered, by the dispersion of some of its particles in perspiration, or otherwise, and in the replacing of them by nutriment received,—yet no one scruples to call it the same body; and no one doubts his personal identity:—so at the resurrection of the body, its constituent parts will be sufficient to secure its identity, and in the same sense it will be the same.'

We subjoin the following short passage, as a specimen of the skill with which the Dr. improves his subjects, and brings home to every bosom discussions which might be expected to prove dry, and, in a practical view, uninteresting.—Speaking of the Miracle of the Shadow going back on the dial of Ahaz (p. 301) he remarks:—

'The circumstances of Hezekiah at the time when this miracle was wrought, and the prolongation of his life, may suggest to us an improvement of the whole subject. We are admonished to prepare for that state to which we are all hastening. The life of this good prince was protracted, but it was only for a season; he died at last. This is the end of all flesh; and let us seriously lay it to heart. Has God restored us from sickness again and again? Let us not, therefore, presume upon life. What is it, but a reprieve for a few years! The suspended interval dwindles into a point. Year succeeds year, and we regard it not. While we anticipate the approaching moment, it has even passed us: sickness, infirmities, age, in our own persons, unite with the dissolution of our connections, to apprise us that we are 'strangers and pilgrims on the earth.' While we loiter, a voice from heaven cries, 'Arise ye, and depart, for this is not your rest!'—'A house not made with hands,' raises its turrets, 'at the end of our pilgrimage. The spirits of the prophets, the apostles, and our fathers, already inherit it; they wait to receive us, they long for our arrival, they prepare to 'cry unto us, that our warfare is accomplished.' Already some of the enjoyments of life melt into distance, and fall into the shades of the prolonged perspective. Yet a little season, and the fading visions of time shall float in broken images before our closing eyes. The sun dips below the horizon;—the shadows of the evening descend around us;—the mist has thickened upon our connections;—many of our friends have gone before, and have left us to the approach of night, alone;—the voice of our departed years returns upon us in solemn admonitions;—the voice of God calls us home. Let us no longer delay. Earth recedes, Time vanishes, Eternity is at hand. 'Arise, let us go hence.'

A New Directory *for Nonconformist Churches; containing free Remarks on their Mode of Public Worship, and a Plan for the Improvement of it, &c.* 8vo, 5s.

Perhaps it may be deemed an infringement of the principles on which our work is conducted, to pay any regard to this publication. Such an estimate, however, must depend upon the substance and manner of the notice itself. That

discussions upon church government are seldom to be found on our pages, is not because we entertain wild and licentious views of the subject, but because we wish to walk charitably towards all the sincere lovers of our Lord Jesus Christ, —even though we may differ from some of them on the subordinate points of ecclesiastical discipline. We are of opinion, that there are certain general rules laid down by the precepts of the gospel and example of the primitive churches, which all professing Christians must observe; but that many of the modes and forms of worship are left free to the choice and observance of Christ's disciples, in the varying conditions and circumstances of their militant state. A jealous eye, therefore, is cast by us on all attempts to raise these inferior parts of the Christian ritual above their true and proper level. Were we placed under the Mosaic economy, every jot and tittle of the ceremonial regulations ought to be observed; but under the expansive and spiritual dispensation which we enjoy, we think ourselves liberated from a yoke and burthen which were neither easy nor light. Uniformity in the manner of conducting public worship, is highly desirable in every religious assembly, that all things may be done decently and in order; but whether this society chooses to adopt one posture or another in reading the Scriptures, singing, and prayer; whether it has a predilection for a liturgy, or the reverse; whether it prefers a mixture of instrumental with vocal music, or the latter only; whether its services commence with petition, or with the holy song;—with respect to all these things, we say, 'Let every one be persuaded in his own mind.'

From these intimations, it may be fairly inferred that we place no high value on the work before us. The spirit in which it is written is good; but the remarks it contains are very common-place; nor do we think that the remedies which it prescribes, are at all adequate to remove the defects of which it complains. So long as there exists a diversity of talents and gifts, as well as tastes, among ministers and hearers,—and so long as the worshippers are compassed with infirmities, the imperfections which this volume notices will, in a greater or less degree, continue to exist. At all events, it is not the alternation of corporeal attitudes, nor the introduction of forms of prayer, nor the pealing organ, nor gentle melody of the flute, which will remove the evils which the 'New Directory describes, but the implored supply of that Spirit of light and liberty, whose influences can preserve and quicken the flames of devotion and zeal.

The Doctrine of a Particular Providence: *A Sermon preached at Glasgow. By* Ralph Wardlaw, *on occasion of the death of the Author's Brother, Capt. John Wardlaw, who fell in the Battle of Salamanca.* 8vo, 1s. 6d.

This able discourse is founded on Mat. x. 29:—'Are not two sparrows sold for a farthing?' &c. In the introduction, Mr. W. shews, that the doctrine of a Particular Providence is everywhere assumed as a fixed principle in the holy Scriptures; and that it perfectly accords with the dictates of enlightened reason. The necessity of a Particular Providence is then evinced by a consideration of the Divine Being, first in the character of a Ruler; and, secondly, in the character of a Judge. After much interesting illustration, borrowed chiefly from impressive passages of sacred history, the author adverts to a difficulty frequently started, respecting the control which a Particular Providence supposes to be exercised by the Deity over the volitions of free agents. Mr. W. very properly expresses reluctance to enter on metaphysical disquisition in the pulpit; yet, perhaps, he advances quite as far as the subject requires, or the occasion justifies. In the latter part of the sermon, many excellent remarks are made on the relation of a Father, which God sustains to his people, and which he displays in all his afflic-

tive dispensations. It is observed, that God is Sovereign, — that his sovereignty is directed by infinite wisdom, — inviolable faithfulness, — immutable love, — and everlasting strength.

This discourse is distinguished by much acuteness of remark, strength of reasoning, and knowledge of the Scriptures; and is highly deserving of an attentive perusal.

The Christian Pastor, *or Rural Philanthropist. By* William Holloway. *Foolscap* 8*vo*, 5*s*.

There is so little religious Poetry published which deserves the name, that we hail with pleasure every essay that rises above contempt, though it may not class with the inspired effusions of Milton, Watts, or Cowper. Such is certainly the beautiful little volume before us. The author has chosen for his theme Christian Benevolence and Piety; and by clothing his thoughts, which are generally correct and just, in easy and flowing numbers, has formed an agreeable companion for the Christian, whether in the rural walk or by the parlour fire. The Notes subjoined will afford both information and entertainment to young readers. The work is very neatly executed, and the frontispiece very pleasing. The following lines justly characterize both the Author and his Poem: —

'That lay, devoutly breath'd, the faithful sire
Framed, and adapted to the sacred lyre; [tuneful art,
For Heav'n endow'd him with the
Which thrills the finest feelings of the heart,
Kindles the purest passions, and inspires
Angelic pleasures and sublime desires.
Who shall an ear to Poesy refuse,
Who shall condemn the labours of the Muse,
When thus, in sacred unison, combine
— Alike inspir'd — the Poet and Divine?
And where the flowers of Science all expand,
Walk Genius and Devotion hand in hand!
Even Bigotry, of old unwont to own
The charms of song, bends from her cloudy throne,
While Earth's blest band, in praise of heavenly love,
Soar emulous of Seraphim above.'
P. 37, 8.

An Address to Candidates *for Communion with a Christian Church. 2d Edit.* 18*mo*, 6*d*.

A Persuasive *to the Communion of a Christian Church.* 18*mo*, 9*d*.

For these tracts we are indebted to Mr. Harris, of Cambridge. The former is intended to shew 'the nature of a Christian church, — 'the import of uniting in communion with it, — and the obligations of its members.' — The second tract is in two parts: The first, entitled 'Motives to Communion with a Christian Church illustrated and enforced:' — The second, 'Discouragements from Christian Communion considered, and superceded.' Both these little pamphlets are well adapted to their end, and will, we doubt not, be found very useful, in drawing into social communion those members of Christ's true church, which are too apt (like straying sheep) to keep at a distance from their Christian brethren.

The British Christian's Duty *to make Prayers and Supplications for the King in the Day of his Trouble. A Sermon, preached at St. John's, Southwark, and St. Mary le Bow, Oct.* 25, 1812; *being the Day of His Majesty's Accession to the Throne. By the Rev.* W. J. Abdy, *A. M. Rector of St. John's, &c.* 8*vo*, 1*s*.

The Author of the following sermon thinks it necessary to inform his friends, that it was written with no design whatever of being made public. The circumstance that led to the subject was the particular day on which it was to be delivered; and, in his own mind, being deeply impressed with the afflicted state of his revered Sovereign, and of the duty of all religious people to remember him in

their private as well as public devotions, he thought a discourse of this nature might tend to excite the same feelings in his auditors.

This we have no doubt it did; and we think it not unseasonable, as we fear the long protracted affliction of our venerable King has, in some measure, weakened that pious sympathy which his very distressing situation at first excited.

Among other reasons for remembering him in our prayers, Mr. A. mentions that he was a man of prayer himself; and adds, 'I myself have heard, from good authority, that after a former restoration from that grievous malady under which he now labours, the King observed to a Bishop, with whom he was in the habit of free conversation, that there had not a day passed in which he was not enabled to lift up his heart to God.'

Thoughts *on the Utility and Expediency of the Plan proposed by the British and Foreign Bible Society.* *By* Edward Maltby, *D. D. &c.*

Observations *on ditto.* *By* J. W. Cunningham, *A. M. &c.*

Mr. Cunningham, who is an able advocate for the Bible Society, has found it no very difficult task to answer the objections of Dr. Maltby; one of which is the most ingenious and curious ever devised by the opposers of the Society: it is this:—That the *whole* of the Bible is not necessary,—nor could be intended for the use of all classes of mankind.—Dr. Maltby affirms, that out of 66 books in the Old and New Testament, not above 7 in the Old, nor above 11 in the New Testament, appear to be calculated for the study or comprehension of the unlearned.—He further says, that many parts of Scripture are unintelligible to the poor; and that all which is indispensable for man to know is contained in a very small part of the Bible.—As to the *Psalms*, a portion of Scripture so highly prized by the Church of which Dr. Maltby is a minister, that they are publicly read ten or twelve times in a year, he says that many are in direct contradiction to the more pure and elevated precepts of the Christian Lawgiver!!!

To these objections, which indeed do not deserve an answer, Mr. Cunningham has condescended fully to reply. But the objections in general are such as any well-taught boy in our Sunday Schools would be able to refute; and such as would better become a Roman Catholic priest than a minister of the Church of England.

LITERARY NOTICE.

Dr. J. P. Smith, of Homerton, is preparing a work, the object of which is to ascertain, by an extensive and cautious induction of the whole evidence on the topic, what is the Genuine Doctrine of the Scriptures concerning the Person of Christ? including an Examination of Mr. Belsham's 'Calm Inquiry' upon that subject.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Family and Village Sermons. By Rev. T. Kidd. 12mo, 5s.; 8vo, 8s.

Remains of the Rev. R. Cecil, M. A. with his Character. By the Rev. J. Pratt, B. D. F. S. A. 4th edit. pocket size, 7s. 6d.

A French Translation of Bogue's Essay on the New Testament, 2d ed. 12mo, 3s. 6d.

A Portraiture of Hypocrisy; or a Narrative of Facts relative to the Rev. J. N—t-n-g-le. 8vo, 2s.

Venn's Duty of Man. New edit. 12mo, 4s. 6d.

The Millennium: a Sermon, preached at Southampton; with Notes. By T. Loader, 1s.

Life and Death of Hanserd Knollys. The former part written by himself; the latter by W. Kiffin, 12mo, 2s.

The Saviour honoured in his People: a Sermon before the Bedford Union. By W. Jay. 8vo, 1s.

Paul's Liberality to his Fellow-Labourers: a Sermon to the Bristol Education Society. By W. Newman. 8vo, 1s.

RELIGIOUS INTELLIGENCE.

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Astonishing Revival of Religion at Bristol, in Rhode Island, North America.

[*Communicated by the Rev. Dr. Rogers.*]

Philadelphia, Oct. 5, 1812.

My dear Sir,

Having been requested, when in New York, to give a brief account of the late wonderful work of God at Bristol, in Rhode-Island, I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connections in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town; and, it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in 'the souls of men,' or in carrying on the African Slave Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians; the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally or by writing. The whole town was apparently paralized, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was about *another* and a *better* world! The young, the middle-aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls;—children of 8 years, up to persons of 70. Both sexes, the gay and fashionable of each, as well as the other classes, were equally wrought upon. All political conversation for a time ceased, and, instead of the continual inquiry,—What is the news?—the more important one was asked, by hundreds,—'What shall we do to be saved?'

Prayer-meetings, Conference-meetings, and public preaching-meetings were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding, with short intermissions, till late at night. Rooms which had been devoted to parties of worldly pleasure and carnal amusements, converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family, approached the throne of grace in company. The ministers of Jesus, in that and all the neighbouring towns, who now visited them in quick succession, found full and constant employment; insomuch, that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep! On Lord's Day, September the 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening in the Baptist tabernacle: the place was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian societies, yet at the close of our religious exercises, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others, with joy on their countenances, expressing deliver-

ance by grace! The next morning, at six o'clock, we held a prayer-meeting in the tabernacle. Those who were engaged, appeared to pray *indeed!* That day was fully employed in visiting and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and encouraging such as had found the Lord's Christ, to perseverance. In the course of the day I was affectionately solicited, both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full, an attentive, and a truly solemn assembly. There were various meetings besides on the same evening. We may indeed say, 'What hath God wrought?' 'Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy and for thy truth's sake.' Many additional particulars might be given, if the limits of a letter permitted; but I must, though reluctantly, desist.

At Providence, Rhode-Island, New-Town, Barnstable, Harwich, and other places, in Massachusetts, and the district of Maine, the Lord our God was riding forth in the Gospel-chariot, conquering and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage: it was proposed previous to their leaving the port, that all concerned should kneel down on the beach and go to *prayer!* The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose, they agreed unanimously for that time, to postpone their voyage, and to return to their families. The result was, that forty of their number, by the last account, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. Oh, my brother, let us wrestle with Heaven for the peace and growing interest of our beloved Jerusalem! They shall prosper who delight in her.

Affectionately yours in a precious Redeemer, WM. ROGERS.

EAST INDIA MISSIONS.

As the important subject of the East India Company's Charter is expected shortly to come under parliamentary discussion, it cannot be improper to recall the attention of our readers to the object of their desires and prayers, — that liberty may be obtained for the free exercise of Missionary labours in India.

We would remind our readers, that when the Charter of the Company was about to be renewed, in the year 1793, the following Resolution was adopted by a Committee of the whole House of Commons:

'That it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

This wise and good resolution, after obtaining the sanction of the House of Commons, was lost, as it is said, in consequence of its being coupled with another resolution of a pecuniary nature, which was supposed to be contrary to the interest of some mercantile gentlemen connected with the Company. We hope that the resolution we have now copied, or some other equally strong and more defined, will be brought forward on the present occasion, and lead to the introduction of a clause in the new charter (if such be granted) securing to Christian Missionaries, of every denomination, the right of freely going direct from England to India, and performing their sacred and benevolent duties there without molestation. We cannot better express our views on this subject than in words of the Missionary Society, in the second Resolution, respecting India, passed at their last Annual Meeting, May 14, 1812: —

'That this Society cannot but deeply regret that this excellent Resolution' (namely that of the House of Commons abovementioned) 'did not pass into a law; and that

no provision was made in the Charter of the East India Company, granted at that time (1793) to secure to Christian Ministers and Missionaries, the right of proceeding from this country to India, and to exercise their ministry there in a free and unmolested manner: That eighteen years have been suffered to pass away without any considerable step having been taken to ameliorate, in a religious view, the state of the inhabitants: That this Society has been under the necessity of sending out their Missionaries to India, in a private, circuitous, and expensive manner; and that, according to the present charter, they are liable to be sent out of India at any time, if the government there should think fit to dismiss them.'

Since this Resolution was passed, the Directors of the Missionary Society have reeeived intelligence from India, that their worthy and promising Missionary, Mr. Thompson, who left England in April 1811, and proceeded by the Cape of Good Hope and the Isle of France, to Calcutta, and from thence to Madras, was, soon after his arrival there, viz. 22d May 1812, officially ordered to leave the country, in consequence of not having permission from the Directors of the East India Company to reside there. This order to return was probably not on account of his being a Missionary, but in consequence of the general rule, applying to persons of all descriptions, who do not obtain that licence; but as such a regulation was certainly intended only to prevent improper attempts of a commercial nature, it is a cruel hardship that a Minister of the Gospel of Peace may not be permitted to instruct the poor ignorant idolaters in the knowledge of the way of salvation! Soon after Mr. Thompson had received this order (against which he respectfully, but in vain, remonstrated) he was seized with a liver complaint, attended with considerable fever, which in a few days removed him, — not indeed to the Isle of France or to Europe, according to the order of the police, — but to that "heavenly country" where faithful Missionaries will shine as stars of the first magnitude.

Just before the death of the late Mr. Perceval, an application was made to him by the Directors on this subject; and, we understand that since the death of Mr. Thompson, it has been renewed to his Majesty's present Ministers; who will, no doubt, give it all due consideration.

As there are 60 millions of our fellow-subjects in India, in all the wretched darkness of Paganism, and devoted to the most abominable superstitions, it is peculiarly incumbent on the friends of religion to be earnest in their prayers to Him who has the hearts of rulers and councils in his hand, to dispose them to remove every impediment to the free course of the Gospel in that populous country, — where truly the harvest is immensely great, but the labourers are few indeed!—O! pray that the Lord would thrust forth many labourers into that extensive field, and no longer permit political or commercial arrangements to impede the progress of his glorious Gospel!

JEWS.

A Jewish family of Hamburg, named Goldsmid, consisting of the father, mother, and four children, were baptized a few months ago at Leipsic by a Lutheran minister.— This is the ninth family which has, within a year, embraced in that city the Protestant faith.

THE POPE.

The times are indeed wonderfully altered; the Pope of Rome is now in custody of a Dutch Protestant! — This we are assured to be the fact, by a person lately arrived from Holland; and who well knows the gentleman to whom Bonaparte has entrusted the care of his Holiness.

CATHOLIC INTOLERANCE.

The First Article of a New Constitution, lately established in Sicily, is, — 'The religion shall be the Catholic, Apostolical, Roman, alone, *to the entire exclusion of every other.*

MISSIONARY SOCIETY.

ELIZABETH TOWN, UPPER CANADA.

Owing to the unhappy misunderstanding between England and America, this place has become the scene of warfare; and our Missionary, Mr. Smart, in returning home from one of the villages, where he constantly preaches every week, experienced a very gracious preservation from a cannon ball, which passed between his head and the neck of his horse! It is pleasing to perceive, that while the distresses of his people were at their height, by the neighbourhood of two hostile armies, all their fear seemed to be, lest they should be deprived of their Minister, whom they deemed their only comfort and counsellor at such an awful period, as will appear by the following Extract of a Letter from Mr. Smart, dated Elizabeth Town, September 17, 1812.

Honoured Fathers and Brethren,

It was with pleasure and thankfulness I received your letter, dated April 13. To hear of the death of Dr. Vanderkemp, was truly afflicting news. The Society, I believe, has lost a faithful agent; but the Redeemer will not have a Missionary less by Dr. Vanderkemp's death. Painful as this dispensation is, when viewed as a part of the plan of divine wisdom and love, the Society will, I hope, also be enabled to say,—'All is well;' but, methinks, I hear the voice of the First Missionary again proclaiming to us, whom Vanderkemp has left behind, in the work in which his soul delighted,—'Be ye therefore also ready, for the Son of Man cometh at an hour when ye think not.' May many, such as our dear departed brother, be raised up by the Lord, to carry on the plans of the Society! and may this dispensation of the Great Head of the church be sanctified to us that are left in the Missionary vineyard!

By this time I hoped to have been able to have communicated to you the progress of the gospel in Upper Canada, and the pleasing prospect of success:—such, indeed, would have been the intelligence of this epistle, if there had not so important a change taken place in public affairs as that occasioned by war.

The state of things on my arrival at Elizabeth Town was rather unpromising, and vastly different from what I anticipated or you expected; but, in my own mind, I never felt more support from the presence of God, nor a greater reliance on his providence, than I have done since I commenced my ministry in this place. As to my spiritual blessings, my cup runneth over;—yes; on account of the mercies I have received, and the support I have experienced. On the banks of the St. Lawrence I would erect an altar of gratitude to the Redeemer's faithfulness and love, and inscribe on it,—'Hitherto hath the Lord helped me.' When I review the providence of the Great Head of the church, I cannot but adore his wisdom, and have already reason to bless the name of the Lord, that I have been surrounded by such circumstances as I have; as it has given me such practical knowledge of mankind, and so evidently displayed the hand of divine Providence and grace, that I trust it will, in a great measure, prepare me for future events; and the consideration of what God has done for, and by me, fills my soul with gratitude, and makes me feel confident that the Lord will still abide with me, and assist me in the important work I have undertaken.

It was indeed no more than what was to be expected, that in a place where religious knowledge was so limited, and the means of grace so confined, that the Redeemer's cause should be in a low state, and the people lukewarm and indifferent; but my Divine Master supported me under the discouraging aspect, and has, I hope, answered my prayers, in granting

me that wisdom which my youth, inexperience, and the importance of my situation required.

The people, I trust, are awakened from that spiritual lethargy in which I found them. From the increase of my congregation (which at first was about 60, now sometimes from 2 to 300) the attention that is paid to the word, and the great change, for the time, in morality, there is the pleasing hope at least that my labours have not been in vain; and there is the prospect of being made useful to the souls of men, if the war does not prevent my continuance in this place.

'Mr. S.' say they, 'is the minister whom God has sent us; and if we let him go, we must never expect to have the gospel.'—What they have done, or what they intend to do, arises from their own will. I always told them that I did not wish to stay among them unless it was the Lord's will; nor did I ever point out the advantages of a dissenting ministry.

Finding things in the state I did, I thought it best to tarry one year, before I finally arranged my plans (as to forming a church, &c.) This has fully answered my purpose, as it has given me an opportunity of learning the true state of the people and country, and opened doors of usefulness in other places, if the door in Elizabeth Town should be shut; but this, however, is not the case, as there is not one dissenting voice in all the township. This was the prospect that was before me; which was truly pleasing. There was, I hope, a shaking among the dry bones; and the fallow ground in some degree was broken up. The attention of the people to the word, for the last six or nine months, was such as I never witnessed in England. Their anxiety for my comfortable and permanent settlement was also great. These things I hoped were only the prelude to the arm of the Lord being made bare in their eternal salvation; but, alas! a declaration of war, on the part of the United States, against Great Britain and her dependencies, has beclouded this delightful view—has frustrated for a time my plan, and thrown things of every nature into a state of confusion. The unwelcome news to Canada of war, arrived in Elizabeth Town on Sunday morning, June 28. The consternation into which the people were thrown cannot be described. Their fears arise more from the Indians than from the invading enemy. A tribe of Indians, prepared for war, is truly a dreadful sight! although they are chiefly on the British side, yet, in war they are cruel to their friends; as in the heat of their savage temper they make but little distinction. The tomahawk and scalping-knife carry more terror to an American settler, than the roar of cannon.

Many persons have fled from this country to Lower Canada and the United States, on account of the ravages that will be committed by the savages. On the first news of war (many said, among other things) the army will destroy our farms, the Indians will scalp us and our children, and Mr. S. will leave us, and so deprive us of our only comfort.'

There are no Indian settlements near Elizabeth Town. Those Indians that we see, are only fishing or hunting parties, and seldom stay but a few days. The chace is now forsaken for the honours, or rather the horrors, of war. Our little, but growing village, is made a garrison for troops; the men being called out on military duty, agriculture is suspended, and, should the war continue long, it will prove the ruin of the country.

The Americans have already invaded our province, under the command of General Hull; but have been defeated by our governor, General Brock. 2500 prisoners, 33 pieces of cannon, and the surrender of the Michiagan territory, is the success that has already attended the British arms. A few weeks ago, there was an engagement between the American and English armed vessels, opposite Elizabeth Town. Though several balls, 32 pounders, fell in the village, no lives were lost, or damage done.—Forts are erecting on both sides of the river St. Lawrence. Last Tuesday, as I was returning from preaching, the American and English batteries had opened their fire on each other. A ball, six pounder, from the Ameri-

cannon fort at Oswegatche, passed between the neck of my horse and myself, and fell in the road, about six feet from my side. I am now writing within the sound of the cannon; and I am just informed that the British are endeavouring to take an island twelve or fourteen miles below. Our lives are in jeopardy every hour, as there are always some skirmishing parties about. These things I mention, that you and the people of God may plead with the Father of mercies on our behalf.—Forget us not, I beseech you, in your prayers. A country that is the immediate seat of war and bloodshed, is of course, unfavourable to Missionary labours.—As yet I have not been impeded in my labours; but how soon I may, our heavenly Father only knows. The Directors, I hope, will bless the grace of our Lord Jesus, on my account, that amidst the alarms of war, and the sound of divine judgments, my soul is in peace.

My preaching circuit is fifty miles long, and twenty-five wide, and at each extremity once a month. I preach twice on the Lord's Day, and attend to catechizing of children; frequently preach three times a week, and seldom less than twice. This is somewhat laborious; but God has literally fulfilled his promise to me,—'As thy day is, so thy strength shall be,' as my health has been much better in this than my native country.

About twenty-five miles below Elizabeth Town the Dutch Presbyterians have built a church; but lost their minister by death, a number of years ago, and have never had a supply. I found things in a state of confusion; I have endeavoured to put them in order, by preaching to them once a month, ordaining an elder, &c. They gave me an urgent call to settle among them. When I refused, they begged of me to intercede with you on their behalf. I promised I would; and had laid a plan for raising a sufficient sum to defray the expences of equipment and voyage; but the war has prevented its execution. In sending for persons, I shall act with caution; not without first raising a sum as above, and securing an immediate settlement for the person on his arrival.

EAST INDIES.

Extract of a Letter from Mr. May, dated Port Louis, Isle of France, July 1, 1812.

'We embarked, with four other Missionaries, in the Harmony, Capt. Brown, from Philadelphia, Feb. 20, 1812; we put to sea March 16. On the 8th of April we crossed the Line, on the 14th of May doubled the Cape of Good Hope, and on the 8th of June we anchored here, after an agreeable passage of 105 days. The voyage was longer than was expected, but by no means tedious.'

Public worship was kept up on the Lord's Day, and family worship twice every day, without interruption.

The Missionaries were kindly received; and had the pleasure of an interview with a pious clergyman from India, who was there for his health.

Mr. May describes the Island of France as being in a wretched state with regard to religion. There is at present no Protestant place of worship; but there is one in preparation. The Catholic church is in ruins. Mass is now performed in a store-house. The grossest ignorance and superstition prevail, especially among the slaves, who work very hard, and are yoked to carts like horses; but since the government has been in the hands of the English, endeavours are used to ameliorate their degraded condition, and encouragement is given to the use of cattle in carts, &c.

There are more than 90,000 inhabitants in the Island of Bourbon; and plenty of work for a Missionary on both islands, as well as in Madagascar. It seems likely that Missionaries would be well received; and we think it probable that the Missionary Society may soon make the attempt.

DEMARARA.

A Letter has been received from Mr. Wray, dated Demarara, Oct. 9, 1812.

Mr. Wray states, that he exhorts the poor negroes to catechize each other, to pray together, and tell their neighbours what they hear from the pulpit; but their doing this gives offence to some of their betters, who mistake this for preaching. The negroes say, — 'The Buckra men *no* know preach from pray; and when we are praying, Buckra man call it preaching.'

Query.—Was not the same sort of mistake made by some great Buckra man in England, not long since?

Mr. Wray observes, that the war with America much affects the country. In Barbadoes, the distress for want of food is peculiarly great; and would have been greater had it not been for a supply of plantains from Demarara, which might be purchased for about 5d. per bunch there; but were sold when carried to Barbadoes for a dollar and a half.

CHINA.

EDICT AGAINST CHRISTIANITY.

Canton, April 4, 1812.

The following Edict was translated from the Chinese into Spanish, by a Romish Missionary at Macao; and translated out of Spanish into English. I have not seen the original Chinese paper. I have seen several papers in the Pekin Gazette; of which the following is indeed the substance. In those papers, however, the magistrates also are threatened with degradation, dismissal from the service of government, &c. if they connive at the promulgation of what they denominate Teenchu Keaou *(The Religion of the Lord of Heaven)*—the name which the Romish Missionaries have adopted. R. M.

The Criminal Tribunal, by order of the Emperor, conformably to a Representation made by Han, the Imperial Secretary (in which he desired that the Promulgation of the Christian Religion might be obviated) decrees as follows:—

The Europeans worship God, because, in their own country, they are used to do so; and it is quite unnecessary to enquire into the motive: but then, why do they disturb the common people of the interior?—appointing unauthorisedly priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law; and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said religion neither holds spirits in veneration nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated?—and how shall the human heart be rectified?

From this time forward, such Europeans as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution;—and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-lan-keang, &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at present in Pekin, if they are Mathematicians, without having other office or occupation, this suffices to their

being kept in their employments; but those who do not understand Mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, enquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Pekin, where there are no more Europeans than those employed in the Mathematics, they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

We cannot but lament that any of the potentates of the earth should presume to prohibit the preaching of that gospel which the King of kings has commanded to be proclaimed to every creature;—and we are perfectly satisfied that 'He who sitteth in the heavens shall laugh at all their prohibitions; the Lord shall have them in derision.' We are of opinion also, that it will be impossible for the Emperor of China, or his officers, to prevent the circulation of the Scriptures in that empire, as many thousands of the Chinese annually visit Penang, Java, and other parts of the world, where the Bible may be put into their hands, and by them be introduced into the country. We have also received private information, that it does not yet appear that the edict is intended to be severely acted upon. Our valued friends abroad will, no doubt, proceed with their important work of translating and printing the Scriptures in the Chinese language, leaving it to the good providence of God to provide means for their circulation.

IRELAND.

We have learned, with pleasure, that on the 29th of September, an Institution was formed at Cookstown, in the north of Ireland, in aid of the Missionary Society. It is denominated 'The Auxiliary Missionary Society of Tyrone.' In one of the Resolutions, says the Rev. Thomas Millar, the Secretary, it is stated,—'That the present establishment is formed to testify our hearty approbation of the Parent Institution, both in reference to the broad basis on which it is formed, and the glorious object at which it aims; and also to assist its funds, in a small degree, by pecuniary aid. Our object, he adds, is also to make extensively known, all around us, the zealous exertions you are now making, and the success with which God hath blessed your past efforts; to state, further, the local advantages produced in the congregations that have hitherto countenanced the cause; and thus try to awaken a corresponding interest in the hearts of our fellow-Christians at home. We intend, immediately after our next meeting, to forward the amount of our subscriptions, as a kind of first fruits.'

AUXILIARY SOCIETIES.

Nov. 18. An Auxiliary Bible Society for the county of Surrey, was formed at Guildford. The Rev. G. W. Onslow was called to the Chair; the Rev. C. Jerram, the Members for the County, and several others of the clergy and gentry, gave their cordial support to the Institution, in appropriate speeches. The different motions were proposed and seconded by several of the clergy and gentry present, in a strain of pious feeling and animated elocution, which made a very sensible impression on the minds and hearts of the assembly. The Earl of Onslow was appointed President; and Earl Spencer, Earl Rothes, Visc. Templetown, Lord Grantley, Col. Onslow, Sir T. Sutton, G. H. Sumner, C. R. Ellis,

J. De Ponthieu, Esqrs. and the Archdeacon of Surrey, Vice-Presidents; W. Haydon, sen. Esq. Treas.; Rev. J. Wilson and L. Percy, Secretaries.

North London and Islington Auxiliary Bible Society.

On Saturday, the 19th ult. a numerous and respectable meeting was held at the Albion House, Aldersgate, for the purpose of forming an Auxiliary Bible Society for the above district, Wm. Mainwaring, Esq. in the Chair. The business was opened by the Chairman, in a short address, expressing the fullest conviction of the importance and beneficial effects of the British and Foreign Bible Society; after which the English Secretaries of the Parent Institution gave a brief sketch of the object and principles upon which that Society is conducted; and the Foreign Secretary furnished an account of his late tour on the Continent, and of the want of the holy Scriptures in many districts he visited. The Resolutions were moved and supported by several magistrates, clergymen, dissenting ministers, and other respectable characters of the district, and adopted unanimously.

It appeared from enquiries in this district, that nearly *three-fifths* of its poorer inhabitants are absolutely destitute of either Bible or Testament, though instances were rarely met with, in which at least one member of a family could not read. The total number of families visited is 1964; of which 823 only are possessed of either volume of the sacred Scriptures. Painful as this statement is, the information obtained from certain parts of the district, warrants a representation far more distressing. In one quarter particularly, among 111 families, only eight copies of either the Old or New Testament were found.

An Auxiliary Bible Society for the City of Westminster, under the patronage of the Dukes of York, Kent, Sussex, Cambridge, and Cumberland, was formed at Willis's Rooms, on Thursday, Dec. 17. Upwards of 400 tickets were issued for the accommodation of ladies; and, notwithstanding the unfavourableness of the weather, at this inclement season of the year, the spacious room, which is calculated to hold 2000 persons, was filled at a very early hour. His R. H. the Duke of Kent, who had agreed to take the Chair, being unavoidably prevented from attending in time, the Noble President of the Bible Society, Lord Teignmouth, presided on the occasion, with his usual dignified propriety. The consent of the Marquis of Buckingham, High Steward of Westminster, to become President of this Auxiliary Society, was announced and a long list of noblemen and gentlemen was read, who had also consented to become Vice-Presidents. An interesting letter was read from the Dean of Westminster, who was prevented attending by indisposition, expressive of his cordial approbation of this Society, and his readiness to do any thing to promote its interests. The Rev. Mr. Steinkopff, who was just returned from his visit to the different Bible Societies on the Continent, gave a truly-affecting account of his tour; after which the Resolutions expressive of the approbation of the plan and object of the British and Foreign Bible Society, were moved by Visc. Castlereagh, and seconded by Mr. Whitbread; who each spoke at considerable length in support and approbation of the Society. The next Resolution was moved by the Chancellor of the Exchequer, and seconded by the Rt. Hon. G. Rose. Mr. Vansittart took occasion, in the course of his speech, to express a hope that the above distinguished patronage would set completely and for ever at rest any objections arising from the supposed danger to be apprehended from the Society. Several other Resolutions were then moved and seconded by Messrs. Wilberforce and Thornton, Kemp and Grant.

The Rev. Mr. Gurney and Dr. Winter, Col. Neville and Major Handfield, were chosen Secretaries; Messrs. Owen, and Hughes, and the Rev. J. Townsend and Dr. Nicol, severally addressed the Meeting in an appropriate and interesting manner. We hear that the proceedings of the day will be printed. We were also informed that the Duke of York presented a donation of £150.

We are happy to announce, that an Auxiliary Missionary Society has been formed for Clerkenwell and its vicinity; the Secretaries of which are Messrs. Warner and Holmes.

At a late Meeting of the Association for the Relief of the manufacturing and labouring Poor, the Duke of Kent in the Chair, *it was resolved* to recommend to clergymen and ministers of all denominations to make Collections on the ensuing Fast-Day, in aid of the funds of this excellent Institution. — *See the Advertisement on our Cover.*

Notice. — The church at Salisbury having declined the *next* meeting of the Hampshire Association, it will be held at Chichester, Wednesday, Apr. 21.

MISSIONARY COLLECTIONS.

Collections and Anonymous Donations only.

Collections of the Calvinistic Methodists in the island of Anglesea, North Wales, for the Missionary Society. Transmitted by the Rev. John Elias, Llanfechell.

	£	s.	d.
Amlwch	8	0	0
Beaumaris	2	1	0
Bethlehem	16	12	6
Bodedern	4	1	0
Brynsencin	11	14	7
Cemaes	9	6	0
Caergeiliog	6	16	0
Capeltymaws	10	0	0
Holyhead	16	4	11
Gaerwen	9	5	2
Gorslwyd	1	0	0
Gwalchmai	6	15	6
Llanrhyddlad	12	0	3
Carried over	113	16	11

	£	s.	d.
Brought forward	113	16	11
Llanfurog	4	12	0
Llangoed	1	6	0
Llanallgo	2	15	3
Llanerchymedd	16	0	0
Lledrod	3	13	3
Penygraigwen	0	16	2
Newbrough	14	6	6
Llangristiolus	8	10	0
Tynymaen	11	9	4
Talurn	2	13	0
Rhos Colyn	3	12	11
	£ 189	5	4

			£	s.	d.
Rev. G. Lawrie and Friends, Budleigh, Devon			—	5	0
Exeter Auxiliary Society, half a year's produce, by Rev. R. Allen				14	5
Addition to Collection at Chesterfield, Derbyshire			—	1	6
Rev. Mr. Kemp and Congregation, Swansea			—	16	16
Juvenile Auxiliary Society, ditto	—		—	4	4
A Lady, by the Rev. Dr. Haweis	—		—	10	0
Collected at Surry Chapel, at the Missionary Prayer-Meeting, December 7, 1812	—		—	16	15
M. G. by the Rev. Mr. Wilcox	—		—	1	0
S. M. by the Rev. G. B.	—		—	10	0
J. F. Keswick	—		—	1	1
Subscriptions (at one halfpenny per week) of the children of the Protestant Dissenting Charity School, Wood Street, Spitalfields				2	0
Eros	—	—	—	1	0
From a few Friends at Bexhill		—	—	4	4

BRISTOL MONTHLY LECTURE, 1813.

Time.	*Place.*	*Subjects.*	*Preachers.*
Jan. 14, *Th.*	The Pithay,	The Day of Pentecost,	Mr. Lowell.
Feb. 18, *Th.*	Castle Green,	Christ's Compassion to the Weak,	Mr. Page.
Mar. 9, *Tu.*	Counterslip,	Peter's Vision,	Mr. Thorp.
Apr. 13, *Tu.*	Bridge Street,	Diffusion of Religious Knowledge	*Tab. Minister.*
May 12, *W.*	Tabernacle,	The Priestly Office of Christ,	Mr. Roberts.
June 15, *Tu.*	Broadmead,	The Guidance of the Holy Spirit,	Mr. Holloway.
July 15, *Th.*	Castle Green,	On Communion with God,	*Tab. Minister.*
Aug. 12, *Th.*	The Pithay,	The true Idea of Divine Grace,	Dr. Ryland.
Sept. 14, *Tu.*	Bridge Street,	The Last Judgment,	Mr. Page.
Oct. 12, *Tu.*	Counterslip,	The Character of Caleb,	Mr. Lowell.
Nov. 17, *W.*	Tabernacle,	The Murder of John the Baptist,	Mr. Thorp.
Dec. 14, *Tu.*	Broadmead,	The Prophetic Office of Christ,	Mr. Roberts

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* 1813.

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

To begin at Seven o'clock in the Evening.

*** *The Rest of our Intelligence is unavoidably deferred.*

POETRY.

ODE ON THE NEW YEAR.

AN ESTIMATE OF TIME.

Remember how short my time is: wherefore hast thou made all men in vain? —Psal. lxxxix. 47.

Another fleeting year is gone,
And, like the mountain torrent steep,
Time rolls his ebbing current on,
To mix with the eternal deep.

Time, like an overwhelming flood,
Sweeps all terrestrial things away:
The great, the mean, the vile, the good,
Alike their destiny obey.

Was man then form'd the sport of time?
A bubble on its billows toss'd? —
Ah! no: His soul hath hope sublime
Of life, when time itself is lost.

Time gives to man but being's dawn,
Nor yet appears what he shall be;
Poor child of death, in sorrow born,
Yet heir of immortality.

Time good, or ill, to mortals brings
From its unseen eternal close;
This adds to Dissolution stings,
Or gives to Hope its sure repose.

Oh! happy he who, day by day,
Prepares to meet the world to come!
Content alike to go or stay
Till God shall call his servant home!

PRAISE FOR THE PAST.

Alleluia! For the Lord God omnipotent reigneth. — Rev. xix. 6.

From Thee, O! Thou Ancient of Days,
Another New Year we receive,
And gratefully own to thy praise
The mercy of longer reprieve!
The past we remember with shame,
The years we so lavishly spent,
How charg'd with thy blessings they came,
How fill'd with our follies they went!

All nature is subject to change,
Yet still is Creation the same!
Still round us the planets arrange,
And seasons revolve as they came!
All mortals are destin'd to die,
And yearly their millions remove,
Yet millions their places supply,
To live on thy bounty and love!

Bewilder'd in error and sin,
And fickle as waves of the sea,
We change like the world we are in,
Nor know what to-morrow will be!
Thy word is our guide and our stay,
And solace when dangers assail;
Tho' heaven and earth pass away,
Thy promises never shall fail!

Still rages the havock of death,
And sceptres bow down to the sword;
And nations are trampled beneath
The stride of Ambition abhorr'd!
Yet here, tho' we cannot find rest,
Whilst stedfast thy kingdom remains,
Alleluia we sing with the blest!
The Saviour omnipotent reigns!

PRAYER FOR THE FUTURE.

Behold, I make all things new. — Rev. xxi. 5.

Again begins a year anew,
But who its distant scenes can view,
Or tell how it shall end!
To thine all-seeing eyes alone,
O! God, events to come are known,
And all on Thee depend!

'Tis ours to humbly make request,
Obey, and trust, and hope the best,
Devoid of anxious care;
For He, whose universal sway
Events and beings all obey,
Attends his creatures' pray'r.

With this New Year to each impart
Thy promis'd gift, a *new-form'd* heart,
With Love's *new law* impress'd;
So shall we *new obedience* pay,
And walk the *new and living* way,
With the *new nature* bless'd.

May that *new name* thy children bear,
Our *new Relationship* declare
To thee, O Lord, and thine:
Put in our mouths the *new-made song*,
While *mercies new* our years prolong
Of gratitude divine.

Still may we, as the year recedes,
Put off the *old man* and his deeds,
And be *renew'd* in mind;
Thus all *old things* shall pass away,
And thy *creation new* display
Thine image on mankind.

So when Time's circling course shall end,
And the *new heav'ns and earth* descend,
The saints *new cloth'd* shall rise;
Nor sin shall wound, nor death destroy
The *New Jerus'lem* perfect joy
Eternal in the skies.

Aliquis.



Rev.d Rich.d Evans.
Appledore. Devon.
Aged 75.

THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1813.

MEMOIR

OF

THE LATE MR. EDWARD RIDDELL,

OF KINGSTON UPON HULL.

A RIGHTEOUS man having, in his generation, finished the work which was assigned him, whether, with Joshua, he had to stand before God as an intercessor for the church; or, like Zerubbabel, to build the temple of the Lord, — when death has removed such a one from the present scene of action, his memory becomes precious; and it ought to be preserved, to the praise of the grace which dwelt in him, and as holding forth both example and encouragement. Those Jews, therefore, were not mistaken, who, when recommending to our Lord the case of the centurion, affirmed that, by building them a synagogue, he had given an indubitable proof of his regard to them and his love to their country. Such are patriots indeed, who not only seek the honour of their heavenly country, but whose unwearied concern is to direct strangers thither, that they also may become citizens of the New Jerusalem, and dwell there for ever. Such a patriot we have now the honour of presenting to the religious public.

Mr. Edward Riddell was descended from pious ancestors: he was born at Sunderland, March 25, 1732; and received his first serious impressions when he was about 14 years of age. He attended at the dissenting meeting there, under the ministry of the Rev. Dr. Latham, whose preaching was rendered very useful to him, particularly a sermon on that text, 'Behold, he prayeth!' The impressions then made were never effaced.

About the year 1756 he visited Hull, intending to continue there only a very short period; but God, whose thoughts are not as our thoughts, and who intended to employ him as an instrument to extend his interest in that town, by some remarkable events, fixed his habitation there. In his experience was that truth verified:—'A man's heart deviseth his way; but the Lord directeth his steps.' He had not resided long at Hull when some circumstances occurred in the church with which he was connected, which rendered a separation absolutely necessary; in consequence of which, he and some others, after much deliberation and prayer, agreed to separate; and they were more convinced of the propriety of this step, as another place

of worship was evidently wanted in the town. Being on a journey, he visited the Rev. Mr. Scott, then Tutor of the Independent Academy at Heckmondwike, and met with the Rev. Mr. Lambert, who was then a student there. On his return, he communicated his sentiments and wishes respecting Mr. Lambert to those who intended to separate; and a negociation was entered into, which terminated in Mr. Lambert's settlement at Hull. No transaction of his life afforded him greater pleasure on the reflection than this. Indeed, he was usually so much affected with the recollection of the circumstances connected with it, that he could seldom advert to them without being melted into tears.

His liberal mind was not bent on making proselytes to a party; but it glowed with delight when converts were made to Christ. Many surviving friends can testify how much he was interested in the prosperity of Zion, and especially of that inclosure in which he long flourished and brought forth fruit; nor did his fervent petitions remain unanswered, or his ardent desires ungratified. He saw an enlargement of the first place; and when there was no more room to lengthen the cords there, and further enlargement became necessary, he was instrumental in the erection of another chapel, in which the congregation now assemble, in Fish Street, which was opened July 31, 1782; and afterwards enlarged in 1803. He had the heartfelt satisfaction to witness a considerable increase of the church (which originally consisted of only 11 members) not less than 477 persons having been added, from its commencement to the time of his dissolution. So long as life endured, he ceased not fervently to pray for the peace and prosperity of Jerusalem.

Nor were his desires confined to this society: he rejoiced in opportunities of extending the Redeemer's kingdom; and was always ready to exert himself in the support of newly-formed or declining interests. In this respect his line of business was an advantage, as it frequently enabled him to render essential service by his advice. At Grimsby, Malton, Swanland, Pickering, Bridlington, and other places, he was the instrument either of erecting new chapels, or of rebuilding and enlarging others. His attachment to the doctrines of the gospel was inviolable: he was the advocate of truth; and on all proper occasions earnestly contended for the faith once delivered to the saints. That covenant, which was entered into before the foundation of the world, was the joy and consolation of his heart; and the perfection of the work and sacrifice of Christ was the theme in which he gloried.

His religion was influential. Impressed with a sense of his peculiar obligation to the God of providence, he was desirous at least of acknowledging the mercies he had received, by consecrating a part of his property to the promotion of the interest of religion. In him was the assertion exemplified, 'There is that scattereth, and yet increaseth;' and few enjoyed more highly 'the luxury of doing good.'

His attachment to the ministers of Christ was evident, for his heart and his house were ever open to receive them. Indeed, a compassionate and liberal disposition was his distinguishing characteristic. He ever wept with those that wept, and rejoiced with those who rejoiced.

About two years previous to his death, his constitution, which was naturally firm, became greatly enervated; and in May 1811 he was attacked with the illness which terminated his life. During the summer his health varied; and twice, contrary to all expectation, he visited the sanctuary, though not without great difficulty. His detention from the house of God was his greatest trial; yes, he 'wept when he remembered Zion;' for he longed 'to see the power and glory of God as he had seen it in the sanctuary.'

On the Lord's Day, Sept. 1, he became much worse, and continued so till Saturday 7, when he was seized with extreme coldness; and it was apprehended that his change was near. He was with great difficulty carried into his bed-room,—from whence he never returned. His mind was much impressed with a sense of the solemnity of appearing before God. He remarked, 'The time draws near when flesh and heart must fail; and it is a solemn thing to die and to stand in the presence of a holy God! I must appear before him as a *sinner*.' It was added, 'Yes, and as a *believer*, accepted through Christ.' He said, with much emphasis, 'There is an all-sufficiency in the work and sacrifice of Christ, without any mixture of ours; and in him all the perfections of God are honoured, so that he can accept the chief of sinners; for he has magnified the law and made it honourable.'

He entertained an habitual and humbling sense of his own depravity, and at the same time a clear view of the perfection of the atonement of Christ, on which he grounded his sole dependence. He one day said, 'I am not afraid to die; but am, in general, enabled to acquiesce cheerfully in the will of God concerning me; not because I must submit, but because I know that his arrangements are best and right. 'He performeth the things appointed for me.' At times I have obstructions and faintings, through unbelief; but in general I do acquiesce.'

His consolations under trial had long been derived from a view of the divine faithfulness and the consideration of a superintending Providence; and his most frequent expression when in afflictive circumstances was, 'Well, the Lord reigns!'

Those who best knew him have uniformly observed these subjects to be his favourite ones:—The *covenant*, in which he rejoiced, as ordered in *all* things and *sure*;—and the perfection of the work and satisfaction of Christ.

Sabbath morning, the 8th, being confined to his bed, he said to one of his family, — 'The Lord is the strength of my heart, and he will be my portion for ever. What an adversary is Satan! he pushes hard at me; but he is a conquered enemy: he may affright,

but he cannot harm where the eternal God is present. Unbelief too is a great enemy; but I trust I have a good hope through grace. Of what vast importance is eternity! If any thing depended on me, I should be of all men most miserable; but I come as a sinner, pleading for acceptance through the Mediator. Jesus Christ has said, 'Father, I will that they whom thou hast given me be with me where I am, to behold my glory! It is promised that he shall see of the travail of his soul, and shall be satisfied, and he shall not be disappointed. His word is my hope, and has been ever since I was sixteen; and he is faithful that hath promised.' One of his medical attendants enquiring how he found himself, he answered, 'My feelings chiefly respect my future state: I am anxious to know that the grand concerns of eternity and my interest in Christ Jesus are secure.'

Wednesday, the 11th, one of his family going to his bed-side, he said, 'I have been praying for you all particularly, as well as I am able; but Jesus Christ appears before the Father as an Advocate and Intercessor; and *he* always carries his point. I have felt much concerned for my children and their children; and my desire is, that they may enjoy the presence and blessing of God in their families when I am gone.'

Sabbath morning, the 15th, his mind was remarkably serene; and he said to one of his family, 'I have the presence of God in my affliction; you will soon have to rejoice on my account, that I am with Christ. I believe that Jesus Christ, as Mediator, has taken the charge of me, and that he will take the conduct of my children and grandchildren, and give them an interest in that everlasting covenant, which is all my salvation and all my desire;' and added, 'He is ever mindful of his covenant! This is a grand, delightful, soul-strengthening truth!' Through the day he frequently addressed those around him with much affection and deep concern for their best interests, attended with importunate supplication.

Monday, the 16th, being apparently near his change, he was asked if he found his mind composed:—he replied, 'More than composed,—comfortable. He will perfect that which concerns me; he will not forsake the work of his own hands. Christ, as Mediator, *will* take the charge of me, soul and body. It is his prerogative to take care of my sleeping dust; and he has said, 'I will raise it up again at the last day.' 'He will present me faultless before the presence of his Father with exceeding joy.'

Tuesday, the 17th, he addressed his family, who were around his bed, with a countenance expressive of much affection, 'Be stedfast to the truth; be ye followers of them who, through faith and patience, inherit the promises;' and again prayed for his children and grandchildren, that they might be the children of God, by faith in Christ Jesus. Being weak and oppressed, he prayed, 'Come, Lord Jesus, come quickly, if it be thy will; if not, thy will be done, and give me patience. I desire to depart, and to be with Christ. I can now give

up my dear wife and family to God; and looking on each of them, said, 'I hope you can give me up. I believe we shall meet in Heaven.' Then, with a countenance which strongly indicated the emotions of his mind, he looked very affectionately on his dear pastor, whom he requested to engage in prayer; which he did with much affection and fervency. Those present will never forget the very fervent manner in which he added *Amen* to almost every petition, as if he expected it would be the last time (and so it proved) that he should unite with his friends on earth in supplication at that throne which he had so long frequented with importunity and sacred delight. This was a truly interesting and affecting scene.

'Infinite grace shall be our song,
And God rejoice to hear.'

Through the day he was often speaking, as well as he was able, of Christ as his Mediator; several times repeating 'Thanks be to God for his unspeakable gift; and thanks be to God who giveth us the victory, through Jesus Christ our Lord!' adding, 'It is all of grace.' At one time he said, with much emphasis, —

'He that hath loved me bears me through,
And makes me more than conqueror too.'

And now we have no longer to record the transactions of his life. We have accompanied him to the verge of Jordan, and must here bid a painful and reluctant farewell; — yet will unite with him in erecting an Ebenezer to that God who has conducted him through the wilderness; and it shall bear this inscription: — 'Behold, I am this day going the way of all the earth; and I know that not one thing has failed of all the good things which the Lord my God spake concerning me: — all are to come to pass.' But before we take our final leave, let us record his supports during the last conflict.

'His God sustain'd him in his final hour!
'His final hour brought glory to his God!'

A few hours before his dissolution, he said, with much difficulty, 'Above, above, above the world, and its pains and pleasures: to return? — no! to return would be cruel!'—and soon after, 'Who is this that cometh up out of the wilderness, leaning on her beloved?'—After a pause, 'Gone to take possession.' Victory! victory gained! Do with me as seemeth thee good! Thou art become my salvation!'—and about two o'clock on Wednesday morning, Sept. 18, in the 80th year of his age, he finished the conflict, and went to receive the crown.

The solemn event was improved by the Rev. G. Lambert, from a passage which had been appointed by the deceased (Gen. xlviii. 15, 16.) 'The God before whom,' &c.

In addition to the account we have given (a considerable part of which was introduced into the sermon) we annex the following extract: —

'The late Mr. Riddell came to this town when he was a young man; he had then tasted the grace and experienced the power of divine truth in his soul. He afterwards joined the church which was then assembled in Dagger Lane, was chosen a deacon, and became valiant for the truth. He was one of the first eleven who formed this church; and after filling his place and his office as deacon therein honourably, for more than 42 years, he was taken to be a pillar in the temple above, to go no more out. A few days before his departure, he remarked to me, — "Some may suppose, that a person at my time of life, and after so long making profession of religion, has nothing to do but to die and go to Heaven; but I find that I have as much need to go to God, through Christ, as a sinner at the last hour, as at the beginning. The blood of Christ, the death of Christ, his victory and fulness, are my only ground of faith, hope, and confidence: there is the same need of him to be the Finisher of my faith, as there was to be the Author of it." At one season his mind was rather beclouded, and anxious that all might be right with him: — that was Satan's hour of darkness and temptation; but he soon rose superior to the assault, and said, — "Now I trust the conflict is entirely over;" — and so it evidently appeared to be; for afterwards the vigour of his soul seemed to increase as his bodily strength declined. His death-bed appeared to be his pulpit, from which he preached for God, and proclaimed his grace and salvation to all around.'

THE ELECTION IMPROVED.

Touching the Election, they are beloved for the fathers' sakes.
Rom. xi. 28.

The constitution of our country has lately called us to the exercise of an important privilege. From east to west, from Caithness to the Land's End, all have been in motion. The future legislators of our country were petitioning for our votes and interest, while those who wish well to their country feel the important right which they exercise, and are anxiously waiting the result. It is the sacred duty of Christians to improve the opportunity which God may afford them, of seeking their country's welfare and the divine glory, by choosing such representatives as, in their best judgment, are fittest for the important station; but let us turn our attention from this election to parliament to the election to eternal life. This will be making a heavenly use of earthly things, and may lead to counteract the tendency of worldly events, by lifting our thoughts from the body to the soul; from time to eternity.

The text which stands at the head of this essay, shews how the apostle led to the doctrine of election for consolation, and to cherish holy benevolent affections in the heart. For, having had occasion to

mention the unbelief and rejection of the Jews, he says, —'I would not have you ignorant of this mystery, That blindness in part hath happened to Israel.' What though, by the gospel, they are enemies for your sakes, hating the Lord Jesus and his gospel, because you Gentiles are called to partake of their privileges, let us not give them all up in despair, as if the whole nation would be lost; nor let us return them hate for hate,—but let us think of election. God hath chosen a people from among them to embrace the gospel; for, having loved the fathers, he chose their seed; and if they are beloved of God, they should be by us.

This shews us, 1, The consolation which election affords.

The apostle commences this train of thought in a melancholy tone. 'I say the truth in Christ, that I have continual heaviness in my heart for my brethren,' Rom. ix. 1; but turning to view the subject in the light of election, he closes this chapter in a tone of triumph: 'O, the depth of the riches of the wisdom and knowledge of God!' And when the election of grace is rightly understood, it is the only source of consolation in this vale of tears. This will appear if we view our own condition. Some may suppose this can be only a consoling truth to those who are assured of their own interest in it; but I intend to shew that it is the most consoling truth:— 1. To those who are under a genuine conviction of their own want of religion. If the wound, indeed, is but skin deep, the person is only sensible of being exposed to some danger, but is not truly convinced of his own obstinate depravity, and insufficiency to turn himself to God; he will then take most comfort from the thought that God has only provided some general help, and left it to every one to apply and improve it himself; but to one who knows his own heart, and thinks no more highly of himself than he ought, this would give no comfort; for he would say, —'Alas! if God has determined to do no more than this, there is no hope for me. From what I see of the hardness of my own heart, of the obstinacy of my own will, and the dominion of unbelief over me, I am persuaded that Christ and his gospel are to me only a prize put into the hands of a fool, that hath no heart to make use of it;' but when such an one, seeing that God has not only in love provided the means, but carried his love so far, as to resolve to make those means effectual, to vanquish the unwillingness of many, and 'make them willing in the day of his power,' then the poor desponding creature says, —'In this way there may be hope, even for me.'

2. It affords consolation to those who are sensible of their own weakness. The anecdote of two Protestants, under Queen Mary (one confident, the other fearful) shews the difference between a true believer and a mere professor. Every humble-minded Christian sees enough in his own heart to convince him that, if his perseverance depends on his own improvement of grace, there is no hope of his arriving safely at Heaven; but, when he traces back his conversion to electing love, he

can trace it forward to eternal glory. He says,—'God's love to me was from everlasting, and it shall be to everlasting.' He says, 'Whom he did predestinate he also called, and whom he called he also justified, and whom he justified he also glorified. What shall we then say to these things; if God be for us, who can be against us?'

2. The state of the world is such, as shews that election alone can save; for when we see truly our own condition, as dead in trespasses and sins, with hearts of stone, wills obstinately bent against God, and in favour with the world and sin, we must remember that the same is the condition of all the world; and which, though the death of Christ is an infinitely meritorious sacrifice, and thus sufficient for all the world, which though it is to be preached to all the world, alas! such is the obstinate depravity of man, that all the world, left to their own choice, would reject it. Thus we could only stand and weep over the folly, depravity, and ruin of man; but here, election gives the dawn of hope. If it is not of him that willeth, nor of him that runneth, it is of God, that sheweth mercy; for he saith to Moses, 'I will have mercy on whom I will have mercy.' God has determined to select out of the world a people for himself: —'he has chosen them in Christ Jesus before the foundation of the world.' If it were not for this, no flesh would be saved; but for the elect's sake, whom he hath chosen, he hath so ordered the world that the elect may be saved.

Here then is our consolation: election will not suffer all the world to be lost; but though all men are so at enmity with God, that they would reject him to their own ruin,—he, out of sovereign love, hath chosen many among them to be saved; and the election shall obtain salvation, though the rest be blinded.

3. The condition of the Jews shews the consolation which election affords.

They have the common depravity of human nature, with many additional causes of enmity to Christ, and his gospel —the only cure for that depravity. It would be difficult for us to conceive the nature and degree of their contempt and hatred for a crucified Messiah; nor shall I attempt to describe it, lest I should heighten the prejudice too generally entertained against that people whom we ought to honour: but when you consider that they formerly enjoyed the ministry of Christ and his apostles, with all the lovely glories of Christ's person, all the miracles recorded in the New Testament, and all in vain, or worse than in vain, only to aggravate the guilt of their unbelief and enmity; — when you reflect that, for nearly two thousand years, they have been wandering over the earth, hardened by judgments from Heaven, and by the scorn and persecution of man;—when you observe the spirit with which theynow repel the benevolent efforts of Christians, — what hope could you entertain that their own will would now turn and embrace the crucified Lord? Reject election, and leave us only to

to the gloomy principles of Arminianism, and we must give it up in despair; but God has declared, there is a remnant according to the election of grace; that he hath not cast off his people, whom he foreknew, and that his gifts and callings are without repentance, or change of mind. Hence Paul flies to the doctrine of election, to comfort his mind under the gloomy prospects of his nation; for he loved his own people, as many affecting passages of his history demonstrate, especially that one in which he says, at Rome, 'Not that I have aught to accuse my nation of;' though they had bitterly persecuted him and sought his blood.

4. A prospect of the latter-day glory shews how consoling is electing love. We expect that the earth shall be full of the knowledge of the Lord. Many nations shall say, 'Come, and let us go up to the house of the Lord, for all nations whom he has made shall worship him:' but what authorizes us to hope for such a glorious time? The people of God have hitherto been a little flock; 'Straight is the gate, and narrow the way of life, and few there be that find it;' but you say, the gospel shall be preached in all the world. How can we be sure of that, when some of the largest and mightiest empires of the world forbid it to be preached within their borders? And suppose the gospel were preached to every nation, was it not preached to the Jewish nation, even by Christ and the apostles, and they rejected it? Has it not been for ages preached in this and many other countries, where it has been so far from making the people Christians indeed, that the multitude have no more than the *name;* and they who possess the *thing* are objects of scorn. How then can we reasonably conclude that mankind will, in any future period, be so different from all that they have ever yet been, that religion will triumph over all the world? We could not in sober reason hope for any such thing, were it not for the election of grace; but here is our consolation:—'Known unto God are all his works from the foundation of the world;' he hath determined the times before appointed, and the bounds of our habitations, fixing when, as well as where, every one shall live. He has decreed that, in the latter day, all the earth shall be called by his grace, because therein they are the objects of his electing love. Then let all the earth rejoice, and adore the unmerited mercy of our God. Oh! world, thou art blind to thy friends, and in love with thine enemies. Jesus, who came in his Father's name, the world hated and rejected;—'If another come in his own name,' saith Jesus, 'him they will receive.' Sovereign election, which alone opens a glorious prospect to the world, the world hates, and calls a horrible gloomy doctrine; while Arminianism, which leaves the world without hopes of better days, it embraces as benevolent and cheering.

2dly, Election displays and inspires the benevolent affections.

It is indeed natural for consolatory truths, such as we have seen election to be, to promote kind affections in the heart; while discouraging doctrines, such as that which rejects election, might be ex-

pected to produce the contrary effect; but the language of the apostle here clearly shews how election is allied to divine love. 1. The objects of election are beloved of God. 'Touching the election, they are beloved.' What indeed but love free, sovereign, and unmerited, could have chosen us to salvation? It was not mere justice; for, alas! it was not what we deserved: all we had merited was wrath; but he loved us, because he would love us. The late Mr. Newton, speaking of those who deny eternal election, said, 'If God had not loved me before I was born, I am sure he would never have seen any thing in me to love me for after;' but thus saith God to Israel: 'Yea, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee,' &c. The Romans preserved on an altar what they called the *Eternal Fire*, which was kept up with religious care; and the Persians worshipped the same deity: but Christians know the true eternal fire, the fire of eternal love. All the while we were in our unregeneracy and sin, it was not extinguished by our provoking conduct. See Saul going to Damascus, breathing out threats and slaughter. Who would not have expected that he should be struck dead! But Christ says 'he is a chosen vessel,' and 'I hear him say 'It pleased God who separated me from my mother's womb, to call me by his grace.' Nor can all our conduct extinguish this flame, though it may shut us out from the comfort of its light and heat. See Peter sitting by a different fire; hear him deny his Lord; see him go out and weep,—and hear Jesus say, 'I have prayed for thee, that thy faith fail not.' Herein is love.

2. The children of God's people are beloved for the fathers' sakes.

God expressly declares that we are not chosen to life *for any thing in us*, otherwise it would not be what the apostle calls the Election of Grace; for if of works or desert, then it is no more of grace, otherwise grace is no more grace. Thus the Arminian notion of election is excluded. 'I thank thee, O! Father,' says our Lord Jesus, 'for so it seemed good in thy sight.' There are reasons which make it seem good to him, though there is not found any goodness in us. Amidst many things inscrutable to us, by which his choice is guided, he keeps in view love to his people; and knowing how dear their children are to him, his choice of election runs much among the children of saints. They are beloved for the fathers' sakes. Thus Moses says (Deut. iv. 37.) 'Because the Lord loved thy fathers, therefore he chose their seed after them.' He has a father's heart, and has thus refreshed the parental bowels of his people.

1. Let us learn hence to pity and pray for those of our brethren who reject the covenant of God with Abraham, the father of all believers, in which our God has promised to be a 'God to us, and to our seed after us.' Thus, alas! they deprive themselves of a great proportion of the comfort derived from the election of grace.

2. Let us rejoice in giving up our children to God in baptism, exulting in the thought that they are beloved for the fathers' sakes. Let us labour for their conversion with unwearied diligence, saying, with the apostle, 'Therefore I endure all things for the elect's sake, that they may obtain the salvation that is in Christ Jesus with eternal glory.'

3. Learn how much the doctrine of election should animate our exertions for the conversion of the world. We are not labouring for an object that is left to chance, or to the will of man, — but for the accomplishment of the purpose of God, according to election, which must stand.

4. Let Christ receive the glory due to the Head of the election; for we are 'chosen *in him* before the foundation of the world.' He is God's Elect; but he was not chosen as a head without a body. Head and members, a complete Christ mystical, was chosen at once.

> 'Christ be my First Elect, he said,
> Then chose our souls in Christ, our Head,
> Before he gave the mountains birth,
> Or laid foundations for the earth.'

B.

REFLECTIONS
SUGGESTED BEFORE THE HUSTINGS DURING AN ELECTION.

On the afternoon preceding the day in which I intended to poll, to ascertain the mode of procedure in contested elections, I placed myself at a suitable distance, from whence I could see the returning-officer, the candidates, the administrator of the oath, the clerks, and the voters. I was struck by the different passions excited by existing circumstances, which no policy could conceal. With what solicitude the candidates waited to hear the respective names which the voters wished to return to parliament! The surprise indicated when disappointed; the exultation when successful; whilst glances of disdain, of contempt, and of triumph, were occasionally exchanged between the rival candidates.

My heart was affected. I said, all this solicitude is about temporal honours: — 'a crown that fadeth away;' a seat in an earthly parliament. Am I solicitous to obtain an unfading crown, to sit in heavenly places in Christ Jesus? I and my fellow-candidates for eternity, have no need to interchange hostile passions; our conquest is without competition, and our victory without envy: but O! the unutterable loss of him who, when the books are examined, is found rejected.

But how truly happy are those who are chosen of God and faithful, who sit in heavenly places in Christ! Rejoice, my dear brethren, you have a *disinterested* Friend, with whom neither Quintus Cincinnatus, nor any modern patriot can be compared. The conscientious

constituent gives his vote and then retires; still fearing lest interest, rather than patriotism, may govern the minds of the elected: but here you need not fear. Jesus, your Representative, 'seeks not yours, but you.' When he visited our world, he was with us in watchings, tears, agonies, and death; and now he is as *indefatigable* before the throne; pleading continually on our behalf, till we shall be put in full possession of the benefits of his mediation. It should be recollected likewise, that a member on the hustings, and in the house of representatives, though the same man does not always appear to be the same, is not always in the same mind; but Jesus Christ is *unchangeable*; 'he is the same yesterday, to-day, and for ever:' they who believe in his promises here, may rely on their fulfilment hereafter.

A member of the British Parliament may be disinterested, indefatigable, and unchangeable in his professions and conduct, and yet, from ignorance, folly, want of foresight, or through a mind ill-suited to legislative duties, he may be incapable to discharge his functions with credit to himself and satisfaction to his constituents; but our blessed Saviour is the *Wonderful Counsellor*, possessing all those energies of mind and virtues of the heart which can insure success. With a mind vast as eternity in amplitude, he is also faithful to his Father, and faithful to his people. Let one instance suffice as an illustration of his general conduct. He said to Peter, 'Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee.' It was well for faithless Peter that he had a faithful Saviour; and it is well for us. Peter says, 'I know not the man;' but Jesus knew him. Peter apostatizes, and Christ pities him. Peter denies his Master; but his Master does not forsake him. Happy are those constituents who have such a representative! We are occasionally employed in sending petitions to Parliament; and when our members, who represent us, are endued with the powers of eloquence, they plead our cause, but not unfrequently in vain: this is an event which can never happen in the heavenly parliament; for him the Father heareth always; and the petition of our Lord on earth is fulfilled in the presence of the Divine Majesty. 'Father, I will that those whom thou hast given me may be with me where I am, to behold my glory, which I had with thee before the foundation of the world.' Even so Lord Jesus. Amen. LELIA.

ON THE RESPECT DUE TO MOTHERS.

[*Concluded from page* 15.]

HAVING, in the last Number of this work, shewn in what manner the Respect due to Mothers ought to be paid, let us now proceed to offer some Reasons for the discharge of the duty; — and the first is, —

The Divine Authority; — And this is the proper ground of all obedience, whether it be to the Law or the Gospel. What God says, we are bound to believe; and what God requires, we are bound to perform. I am not to believe the gospel because it proposes to do me good, but because of the authority of Him whose testimony it is; nor am I to obey merely because the duties are right and good, — but because God demands my obedience. Disregard to parents is so contrary to the law of nature, that the Heathen themselves have generally avoided it; and there have been instances of their respect to parents which would put many Christians to the blush; — but with regard to the reason of obedience, it is chiefly the divine authority. When it pleased God to sum up the whole duty of man, both towards himself and his neighbour, this formed the first precept of the second table, — 'Honour thy father and thy mother;' and we have already shewn that this is as much a duty of the New Testament as of the Old.

2. The next reason is, *The heavy displeasure of God against those who disobey their parents.* — In that recollection of the law in which God commanded the whole congregation of Israel publicly to curse the transgressors of it, this was one of the curses denounced: 'Cursed be he that setteth light by his *father* or his *mother**.' Now, I would beg the attention of every young person to that phrase, — 'that *setteth light* by his father or his mother!' and mark what follows: 'All the people shall say Amen;' that is, So be it! So let it be! he well deserves the curse. And if any one went to such a horrible length as to *curse* his father or his mother, he was to be put to death. Now, though we are not under the rigour of Moses' law, with regard to human punishment, yet we may learn the heinousness of this offence from this provision which was made against it.

3. The third reason I shall offer is, one which I hope will have much influence on the minds of my young friends; it is, *The gratitude they owe to their parents*, and especially to their *mothers*. Children owe more to their parents than they are usually aware of; more than they will ever be aware of until they are parents themselves; then will they know, what they could scarcely have believed before,— the great extent of their obligations to a mother. The care, the labour, the anxiety of a mother, during the infancy of children, are such as cannot be expressed:—Attending to them in every kind of danger, or apprehended danger; perhaps during the tedious progress of some perilous and loathsome disease, when a mother can and will do what no other person will; watching over them day and night, to the neglect of her food, her rest, her comfort, and often, alas! to the ruin of her constitution. Oh, what do children owe to their mothers! what they can never repay, even with the utmost exertion of their most grateful regards; and, next to God, their language should be, What shall I render to my mother for all the benefits which God, through her, communicated to me?

* Deut. xxvii. 16.

4. The next reason is, *The promised approbation of the great and blessed God.* This is a high consideration, and will weigh much with those young persons who know that they must soon stand before the judgment-seat of Christ, where the approbation of the glorious Judge will be deemed a blessing of incalculable value. 'Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long in the land †.' This shews, by the way, that the law is not to be discarded as a rule of life; for the apostle Paul, describing a privilege of the saints, mentions it in the very words of the moral law. Prosperity in this life has very frequently been observed to be the portion of dutiful children; it has often attended those young persons who were remarkably dutiful to their parents. Indeed, it is a gem in their character, far brighter than the most sparkling jewel, and is generally accompanied by other excellent tempers of mind! for you seldom find an undutiful child of an amiable disposition, while you may usually observe that a dutiful son or daughter possesses other pleasing qualifications; and probably the welfare of young persons in future life may depend much on the dispositions which they cultivate in their early days.

5. *The approbation of conscience* is another reason enforcing due regard to parents. This is no small reward. O! what a pleasure will it afford you to reflect, when deprived of your beloved parents, that you did not grieve them by your unkind and undutiful behaviour; but reflection on a contrary conduct, would fix a dart in your bosom, that you would not be able to extract. Yea, some, bitterly bewailing their ungracious conduct, have visited the graves of their long-deceased parents, and watered them with the tears of unavailing remorse. It is well known that the celebrated Dr. Johnson, many years after his father's death, visited a town, on the market-day, where he stood many hours bareheaded, as a sort of penance for his undutiful behaviour to his father on that spot. This is not mentioned by way of approbation, but to show the power of conscience, and the bitterness of reflection on undutiful conduct: and how many have been requited by their own children, who by their ungodly actions have brought to remembrance the misconduct of former years. The story is almost universally known of a man who was barbarously treated by his son, who dragged him along the garden by the hair of his head. Arriving at a certain spot, he exclaimed, 'Son, stop here; for I dragged *my father* no further than this:' — but, O! the pleasing satisfaction derived from the recollection of a kind, submissive, and affectionate behaviour to a dearly-beloved parent, now mouldering to dust in the silent grave.

6. I shall adduce but one more argument: — I began with it, and shall close with it: — *The Example of Christ.*

† Ephes. vi. 1.

The text was chosen, in preference to all others, because I thought it would have more force with a pious youth than any other. Jesus appeared in our world, not only to be made a Sacrifice for sin, but to exhibit the perfect example of a holy life. In early life he 'was subject to his parents,' to his supposed father, and to his real mother,—to his supposed father Joseph, for the sake of his real mother, the blessed Mary. Of the very few circumstances recorded of his childhood this is one:—'He was subject to his parents.' O! how binding must this be on the conscience of every young person who wishes to be like Christ. Regard to parents! Why, you cannot be a Christian without it. O, what a sanction does this holy example of Christ put upon the duty! 'Behold thy son!' 'Behold thy mother!'

This subject will perhaps excite in some minds painful feelings of regret and sorrow. Where is the youth who can say, I am perfectly blameless. Many young persons have been preserved from gross immoralities; but who is without fault here! Who can say, I never was undutiful to my parents! This is frequently the first sin that fixes itself upon the conscience, discovers the breach of the broken law, manifests the corruption of our fallen nature, and shews the need of a Saviour. It is well for you that 'there is forgiveness with God;' and that 'Jesus Christ came into the world to save sinners.' Flee then, without delay, to this refuge, and may the blood of the Lamb cleanse you from this and from every other sin.

This subject may afford satisfaction to those who, though conscious that they are not altogether blameless, yet have been enabled, on the whole, to discharge their filial duties in a commendable degree; and happy are those young people whose parents, in their intercourse with their friends, or on their dying-beds, have testified of this and that child,—He, or she, never gave me a moment's uneasiness. Happy parent! Happy child!

And finally, if such be the respectful regard due to earthly parents, what supreme honour is due to our Father who is in Heaven! If so much deference and respect is owing to the fathers and mothers of our flesh, what do we owe to the 'Father of spirits!' Let us love him with all our hearts and souls, and mind and strength, for this is our reasonable service.

G. B.

ON THE TENDENCY OF EVANGELICAL DOCTRINES.

The Scriptures teach us the deep-rooted depravity of human nature, the divinity of Christ, and the efficacy of his precious atoning blood, the necessity of the Holy Spirit to restore the lost image of God in the soul, and the absolute freeness or sovereignty of divine

grace. If these are not the leading principles of the gospel, the language of the New Testament is either without meaning, or its meaning is involved in all the obscurity of a riddle. But half-infidels, and dry moralists, charge these important principles with dangerous consequences; and represent them as springs of enthusiasm, or inlets to licentiousness. When will men be ashamed of raising this senseless clamour, and spreading this odious calumny? Evangelical doctrines have a direct tendency to humble, animate, and pacify the mind. Wherever they are faithfully applied they unmask the hypocrite, strip the self-righteous, bring down lofty towering imaginations, and sweep away every refuge of error and delusion.

The Pharisee who makes a merit of his duties, and vainly sounds the trumpet of self-applause, as soon as he feels the power of the gospel, takes shame to himself and gives glory to God. Nor does the truth which humbles the mind, leave it to sink into languid indifference, or slothful ease. New fires are kindled on the altar of the heart, new motives touch all the springs of action, and the man who was a willing slave of sin becomes a diligent servant of God. It is in those places where evangelical doctrines are plainly and powerfully preached, that we most frequently see prophane scoffers and vile reprobates brought to live a life of sobriety and holiness. Let the tree be always judged of by its fruits.

But how comes it to pass that we hear so many speak violently against the doctrines of grace, as injurious to the cause of morality? It may be answered, This is the outcry of prejudice, — that prejudice is the offspring of pride, — and pride is at open war with the religion of Jesus. The great design of the gospel is to make men poor in spirit, and rich in faith. He who is Alpha and Omega, the First and the Last, has declared that no flesh shall glory in his presence. Now that doctrine cannot be acceptable to the self-righteous, which ruins their whole scheme, and robs them of the flattering estimate they had formed of their own character.

It must, indeed, be granted, that there are always to be found some individuals who profess a high regard for the peculiar doctrines of the gospel, and yet dishonour their profession by a glaring inconsistency of conduct. But is it fair to charge the faults of a few on collective bodies, or whole denominations? The doctrines of the gospel are wholesome food, and when they are received in love and mixed with faith, they are a savour of life unto life; but when they are blended with error, and poisoned with the enmity and unbelief of the carnal heart, they become the savour of death unto death. The doctrines of the gospel form a golden chain, designed to draw the soul to God, and bind it to obedience; and it is the grossest abuse to take any of the links of this chain for the purpose of strengthening and fastening the bonds of iniquity. However some pervert the gospel, those who properly know the truth are made free from sin, have their fruit unto holiness, and the end everlasting life. T. B.

PUBLIC BENEVOLENCE.

The following Account, though not properly religious, promises so great Advantage to the Poor and to the Public in general, that we cheerfully comply with the request of a Correspondent to insert it.

Extract from an Account of a Supply of Fish for the Manufacturing Poor. By Sir Thomas Bernard, Bart.

It is a singular fact, that when there is the greatest quantity of mackerel to be caught in that part of the British Channel which supplies the London market, the fishermen who frequent Billingsgate, almost wholly discontinue the mackerel fishery. This extraordinary circumstance is thus accounted for. The fishermen depend, in a great measure, for customers on fishwomen who attend daily at Billingsgate, to purchase the mackerel, and carry them for sale about the metropolis ;—but as soon as the common fruit comes into season, these women give up dealing in fish. The fishermen being thus disappointed of a sale for their mackerel, when they are most abundant, give up, in a degree, their employment for the season; and immense quantities of palatable and nutritious food are thereby withheld from the inhabitants of the metropolis. This not only prevents the mackerel being caught, but, even after they have been caught and brought up the river, precludes a considerable part of it from ever reaching the market; for all that arrives at this period, beyond the estimated demand of the fishmongers, *however fresh and good*, is thrown into the Thames and destroyed.

These facts were, in May last, stated to the Committee for the Relief of the Manufacturing Poor, by Mr. Hale; who, with the authority of the Committee, entered into an agreement, to take of the fishermen from 10,000 to 20,000 mackerel a day, whenever the price was as low as 10s. the hundred of six score: a price at which the fishermen said they could afford to supply the London market to any extent, *were they sure of a regular sale at that price*. This engagement was advantageous to the fishermen; for, whilst they had the benefit of the higher prices as far as the demand of their more opulent customers would extend, they were certain of a market for any surplusage of mackerel which they could obtain. The effect of this agreement was to produce an extraordinary supply; attended with such a diminution in price, that the best mackerel, fresh and good, were sold, even in the early part of the season, at three pence and four pence a piece. On the 15th day of June they came down to the stipulated price; and upwards of 17,000 mackerel were purchased by Mr. Hale, at £ 5. the thousand, and sent to Spitalfields, and there sold to the working weavers at the original cost of a penny a piece. Women were employed to carry them from Billingsgate to Spitalfields, until 11 at night; and hands were wanted to supply the rapidity of the demand; as they were purchased with great avidity by the inhabitants, not merely for immediate consumption, but also to put into small pots, just covered with vinegar and baked; the pots containing 8 or 10 mackerel in each. Preserved in this way, they will continue good for some time, and eat very well, like pickled salmon.

It soon appeared that the district of Spitalfields would not be equal to the consumption of the great quantities of mackerel which were daily arriving. The poor in other parts of the town were now served at the same rate: 1000 were sent one day to the workhouse of Spitalfields. Other public establishments were also served; and the supply increased in so great a degree, that 500,000 mackerel were sold in one day. The reader will learn, with surprise, that the whole amount of expenditure was £ 55. 10s. There was no extra charge, except for a trifling loss in one instance, upon about 4000 mackerel; it being a rule *not to sell any* that had been kept longer than the day after they were caught, or that were

not *quite fresh and sweet*. The general expence was that of sending them from Billingsgate.

At the same time that the Committee had adopted this Plan for the present Relief of the Metropolis, they proceeded with a view to the prospective benefit of the manufacturing and other poor throughout England, to contract for 200 ton of corned cod, cured on our own coasts in such a way as, with a little *watering* *, to eat almost like fresh cod. The amount of this contract (exclusive of another contract for 400,000 corned herrings) was £3600 for the 200 ton, being equal to 18s. per hundred weight; they being to be sold at two pence the pound. — Of this corned cod, parcels, of a ton or two tons each, have been sent to some manufacturing towns upon trial. From Mr. Heathfield, of Eastwood House (a very active Member of the Sheffield and Rotherham Committees for the Relief of the Poor, to which some of the cod had been sent) a letter has been received, stating how acceptable the supply had proved, and mentioning that he had made application for 40 tons of cod.

OBSERVATIONS.

The great value of Mr. Hale's experiment is, that it affords *practical information* on a very important subject, and supplies a moral remedy for an increasing population, and the vicissitudes of commerce and manufactures. The general use of wheaten bread,—a great number of horses kept for parade,—wasteful habits of life,—increase of manufactures,—and the supply of our fleets and armies, have so augmented the demand for wheat corn, that every succeeding year seems to require a degree of miraculous plenty, or a ruinous importation from foreign countries. When any thing is wanted in England, nothing is so easy as to order it to be *imported*: forgetful that the effect of reliance on such importation may be a diminution of national wealth, a depreciation in the rate of exchange, and a dependence on foreign nations for supply of the necessary articles of life. In the years 1800 and 1801, the money remitted to other countries for the purchase of corn for our home consumption, amounted to £18,905,093; and above forty-two millions of money † have been sent out of England for the purchase of foreign corn, in the period between 1800 and 1810 inclusive.

Improvements in agriculture and economy in the use of food, are remedies usually prescribed for excess of population; and it must be confessed, that considerable tracts of unproductive land still remain in this island; and that, so far from the greatest degree of attainable comfort and nourishment being derived from our food, there is hardly a country upon earth where so great a waste is daily committed, of what the bounty of Providence has bestowed for the sustenance of man:—but agricultural improvements and economical cookery, though practicable to a certain extent, have natural difficulties to contend with, and confined limits, beyond which they can never go; limits and difficulties which do not affect our *domestic fisheries*. There are innumerable acres of water which surround our coast, inexhaustible in nutritive and palatable food; where no preparatory system of husbandry is required, no seed to be committed to the soil, no question about fruitful seasons: the fields are perpetually white to harvest, and we have only to reap the abundance which Providence has abundantly supplied.

Mr. Hale's experiment is decisive as to the advantage and practicability of increasing the supply and reducing the price of fish in the metropolis; and the examples of Spitalfields and Sheffield leave no doubt but that fish

* The corned cod should be steeped 48 hours in cold water, changing the water morning and evening; and boiled and eat with potatoes. It is then not liable to the general objection to salt fish, of creating an unnatural degree of thirst.

† From the official accounts returned to the Lords of the Treasury, it appears that nearly the whole of this sum was in *gold* and *silver*. Can we wonder at the disappearance of coin?

will be purchased with avidity by the manufacturing class, whenever it is cheap and good. The amount of the supply may in any year be augmented to double or treble the usual quantity; and were it extended to the use of fresh fish, or fish slightly corned, in those parts only to which it can be conveniently carried, it would benefit a considerable part of the population of this country.

The formation of a 'Society for promoting a more general supply of Fish in every part of the united kingdom,' would provide for this evil a remedy congenial to the British character, and important to a maritime power; — supplying new and profitable sources of employment for the labouring class, educating boys in habits of enterprise and utility, providing additional nurseries of seamen, and perpetuating our naval superiority in the habitable globe.

In the mean time, an easy and effectual method of bringing their rich and unfailing supply of cheap food to any large town or district, within the reach of moderate land or water-carriage, would be this: — That in such places associations should be formed, to secure an extensive sale; and that they contract with responsible persons, in the nearest part of the coast, where fisheries exist. The only things wanted are *to create a sure and steady demand, and to establish a regular and certain mode of supply.* The FUND out of which the supply must come, is, through the bounty of a gracious PROVIDENCE, *inexhaustible.*

Miscellanea.

THE ALUM ROCK.

Mr. Editor, — Should the following observations meet with your approbation, and be likely to instruct your readers, you are at liberty to insert them: —

Having some time ago been at Whitby, I took the opportunity of visiting the alum works in that neighbourhood. The quarries out of which they dig the alum rock, before it is calcined, are of various depths. These contain a variety of strata above the rock, which has the appearance of argillaceous earth. The rock seems to have been once in a liquid state; probably a mixture of argil and salt water. While in this state, a number of terrene and marine substances have been mixed with it; such as the oak, the hazel, the snake, the cockle, the nautilus, &c.

From the above, the following corallaries may be established:

1. The alum rock must once have been in a fluid state.

2. There must have been either a general or a partial revolution in the works of nature, to cause this intermixture of terrene and marine substances.

3. This revolution must have been many hundred years ago, as there is no account of it in the History of England; and as it would require a long period of time before such petrifactions and incrustations could be so complete.

4. This revolution must have been in autumn, when the nuts are ripe, as the petrified nuts are complete.

Should you insert this, — in another paper will be traced the connection between these phenomena and the Mosaic account of the Deluge,

Yours, &c. T. RANKIN.

ANECDOTE OF DR. JOHNSON.

A YOUNG gentleman, a godson of Dr. Johnson, called to see him a very short time before his death. In the course of conversation, the Doctor asked him what books he read. The young man replied, — 'The books, Sir, which you have given me.' Doctor Johnson, summoning up all his strength, and with a piercing eye fixed

upon the youth, exclaimed, with his utmost energy, — 'SAM, SAM, READ THE BIBLE: ALL THE BOOKS THAT ARE WORTH READING HAVE THEIR FOUNDATION AND THEIR MERITS THERE.' R. D.

[Communicated by a friend, to whom this anecdote was related by the young gentleman above mentioned, when he met him in Fleet Street, immediately after he had left the Doctor's house.]

JUVENILE DEPARTMENT.

JOASH. — A WARNING TO YOUTH.

JOASH, the son of Ahaziah, was saved in a remarkable manner from the slaughter of the seed royal by Athaliah, the mother of Ahaziah, who sought to destroy them all, and usurp the dominion. Joash alone was saved, being an infant, and was hid with his nurse, by the wife of Jehoiada, and sister of the late king, in the house of the Lord. There Joash remained concealed for six years; during which time Athaliah tyrannized over the land; but in the seventh year, Jehoiada, the priest, brought forth the king, and put on him the crown, gave him the testimony, and anointed him king over the land, and cried, 'God save the king.' When Athaliah heard the noise, she came into the temple, where she saw the young king with the crown, surrounded with the princes, and guarded by the priests and Levites. She then rent her clothes, and exclaimed, 'Treason! Treason!' They immediately put her to death, having conveyed her out of the temple. By the influence and direction of Jehoiada, the king and nobles, and the people, bound themselves by a covenant to the service of the Lord; overthrew idolatry, and destroyed the monuments thereof. The worship of Jehovah was restored, under the influence of the excellent Jehoiada, who exerted himself to promote a revival of religion and the good of the states.

While Jehoiada lived, Joash followed the Lord, maintained the purity of divine worship, and did many things for the advancement of religion; but when Jehoiada was dead, he was soon led astray from the service of God, by irreligious nobles, who then beset him, and drew him off to the worship of idols. On this account wrath came upon Judah and Jerusalem. So hardened was the king in his defection, that he even put to death the son of Jehoiada, because he faithfully warned him of the danger of his apostacy; thus ungratefully requiting the kindness of the man to whom he owed his life! For this wickedness, the judgment of God did not allow him to escape; his own servants conspiring against him, and putting him to death.

From this short sketch we may perceive the importance of a good example, and early religious instruction. The example and influence of Jehoiada certainly had a good effect upon Joash, in restraining him from evil, and exciting him to good. The reformation that took place flowed from it; and much good was thereby occasioned to the country. Happy had it been for Joash if he had imbibed the spirit of Jehoiada, and really felt the proper influence of the good example set before him; then, when his monitor was dead, he would not have turned aside, and fallen into the crimes of idolatry and murder. We see also how pernicious a thing is bad counsel. Those persons who were accessary to lead off Joash's mind from God, were his ruin, and did much hurt to the kingdom. So, my young friends, be excited to prize good advice, to imitate a good example, and to seek to feel its inward power, that you may be religious in reality, and not merely in appearance. Beware of the bad counsel and the bad example of profane characters; they lie in wait to deceive and to destroy. If you follow them, you are ruined. URIEL.

Obituary.

MR. DANIEL DELF

Was born at Denton, in Norfolk. His pious mother trained him up in the fear of God. The early part of his life was spent in his native village, where he was favoured with the ministry of the late Mr. Bocking. At a suitable age he entered upon his apprenticeship at Bungay; and when the term of it was ended, he commenced his business at Beccles, where he lived an honourable and useful life, and died in peace. He soon became a member of the church then under the care of the late Mr. Heptinstall; and, on account of his excellent spirit and character, in the year 1792 he was chosen a deacon; which office he filled with true dignity, and with satisfaction to the pastor and his flock. His endowments, as a man and a Christian, eminently qualified him for such an useful station. He was possessed of a considerable share of wisdom and prudence; his piety was eminent, and his morals were unblemished. He exerted himself continually to promote the peace and prosperity of the church. While he was ever attentive to the distresses of the poor, he was always happy to cheer the heart, and strengthen the hands of his minister. Every member found in him an example to stimulate, a friend to advise, and an advocate before the throne of God. He was ready, for the sake of peace and union, to yield and accommodate, so far as his conscience would allow him; but in cases in which the honour of religion and the happiness of the church were concerned, he was bold and inflexible His exertions were conscientious and well regulated, and generally attended with success. The Society at Beccles was rich in possessing such a man, whose constant study was to render the minister happy, and to promote the temporal and spiritual interests of all his brethren. The religious principles and spirit of the deceased were productive of a general benevolence. While his particular attention was confined to the household of faith, he habitually laboured to do good unto all men.

He was ready to forego his own case and secular advantage, to be able to extricate a fellow-creature from difficulties, and to alleviate the sufferings of humanity in distress; and, as might reasonably have been expected, he was admired and respected by all who knew him; — and they who knew him best loved him most. They who despised his piety, perceived the benefits of it; and others who could ridicule the saint, revered the man. A man so beloved in his family, and so eminently useful in the church and the world, was one whom his friends could have wished to retain for ever; but the best of men are mortal; and the continuance of our most valuable friends among us is uncertain.

'The dear delights we here enjoy,
And fondly call our own,
Are but short favours borrow'd now,
To be repaid anon.'

This excellent man's health for some years past had been very fluctuating; and some severe attacks of disease frequently created in the minds of his friends a fearful apprehension that they should soon be deprived of his valuable life. His spirits and strength recovering, their hopes were revived; but alas! only in a few months to be blasted for ever. —— Early in the spring of the past year he discovered symptoms of increasing debility; and was recommended to retire from the fatigue of business, and to try a change of air and scene. Accordingly he went to Lowestoft: but with all the advantages which such a change afforded, his recovery was soon considered hopeless; and after a few weeks he returned; but it was to die in his own house, surrounded by his dearest friends. While at this neighbouring town, his mind was occupied in making arrangements for the advantage of his family; and in reading and devotion, in expectation of his speedy dissolution. The writer of this article visited him during his absence from home; and his dis-

ease having made a rapid progress since their last interview, the meeting was painful and affecting. They felt as friends whose esteem was mutual, and whose sincere regard had been advancing from the time the providence of God introduced them to each other. They felt as friends soon to be separated by death; but before they parted they were enabled, in the exercise of faith and hope, to mingle consolation with their sorrow, and to look forward to a happier meeting in their Father's house above, where sickness and mortality shall never be known.

About a fortnight after this interview he was removed to Beccles; and had his return been delayed a day longer, this short journey could not have been accomplished. As soon as he arrived, he was conducted to his chamber, and, with looks and expressions of gratitude and delight, he reposed on his own bed, where in a few days he was to expire. Here it may be mentioned that he was for a long time desirous of seeing his place of worship rebuilt for the better accommodation of an increasing audience, and that he contributed most liberally towards the expence. He felt deeply interested in the undertaking; and would have esteemed it a privilege to enter this new house of prayer to offer his pious supplications for increase and prosperity. As he was returning home from Lowestoft, and passing slowly in the chaise near the building which he was zealous to raise for God, he directed his eye to see the progress of the work, and burst into tears. He wept when he thought of the place he never should enter, and of the society he was about to leave behind; but he soon resumed his fortitude, for he had no reason to be distressed. In a few days he was to enter the glorious temple of God, that house not made with hands, eternal in the heavens; and while his friends would be vexed with cares, and sustaining the burden of human frailty, he was to appear in the presence of Jehovah without sin, and imperfection, and sorrow. During the short season allotted him after his return, he was composed and tranquil. The religion which he had embraced from conviction, and the holy influence of which he had exemplified during a consistent life, afforded him all that support he had hoped for in his dying circumstances; and the God whom he had made his portion, was the strength of his heart when his flesh failed him. He often expressed a fear that at the last he should behave like a coward; but his fear arose, not from unbelief, but from self-diffidence; and though weak in himself, he met the last enemy strong in the Lord, and in the power of his might.

On Saturday, June 6, he was evidently sinking fast into the arms of death; but was spared to enter upon another Sabbath on earth, and to finish it in glory. The chamber of this dying saint exhibited a scene never to be forgotten by those who witnessed it. His amiable partner, his children, and friends, in unutterable anguish surrounded his bed; but their dying relative, tho' not in extacy, possessed the peace of God which passeth all understanding. Seeing his beloved wife giving vent to her sorrow in floods of tears, he said, 'What! can't you give me up? you must: and remember, I shall not take the promises with me.' A friend asked him if Christ were precious and the promises sweet: he replied without hesitation, 'Oh yes! I could say a great deal; but I have not strength.' His medical attendant coming in at the time, he said, 'If you can give me any thing whereby I may glorify God more, do it;' but nature was exhausted; and soon after, he fell asleep in death. Though he was desirous of expressing more of his happy experience to the honour of divine grace, and for the consolation of his friends, he said much while he lived, and afforded a pleasing testimony when he died: his character and life exhibited striking proofs of the efficacy of the grace of God; and showed in what important respects the righteous is more excellent than his neighbour. Amidst all his virtues, his humility was very con-

spicuous. Conscious of his spiritual necessities and unworthiness before God, he looked to the Saviour, and found in him all he wanted, and all he desired. He acknowledged the providence of God, and sought it for his guide; and his confidence was honoured by the success which attended the work of his hands. His life and death form an illustration and proof of the apostle's assertion, that 'godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come.' He honoured God by an unreserved devotion of himself to his service; and God honoured him by making him useful in life, and by accompanying him with his gracious presence through the valley of the shadow of death. When his mortal remains were borne to the grave, a large multitude assembled to bear testimony to his worth, and to shed the tear occasioned by the loss of a public benefactor and friend; and with similar feelings a numerous congregation attentively heard his funeral discourse, from Psalm xii. 1, 'Help, Lord,' &c.

May his death, though a matter of regret to all who were connected with him, be rendered as useful as it was instructive to his own family and friends! may they adopt his principles, and tread in his pious footsteps, and find his God their Guide through life, their Support in death, and their Portion for ever! and may the society which he no longer can benefit by his presence, remember his friendship, zeal, and consistency, and imitate them! and make it their constant concern that the fervent supplications which he often presented for them and their minister, may be answered in their harmony and peace, their advancing holiness, and everlasting salvation!

Beccles. I. S.

MR. BENJ. DENSHAM

Was a native of Crediton, Devonshire, where he served his apprenticeship. After passing some years in his native town, in London, and at Plymouth, it pleased God to favour him with sufficiency to enable him to retire from business; while at the same time an incurable gout rendered it necessary. He was then advised to reside on his native spot; and accordingly took a house about two miles from Crediton. After remaining several years in this situation, and trying various remedies to no purpose, he changed his residence for one in the town; and it pleased Providence to direct him to a house at the corner of the gateway which leads to the Independent Meeting. There, for some time, he shewed the antipathy of his heart to religion, by ridiculing those who attended there, as they passed to worship; and though he had lost an excellent brother, who was a minister, the late Rev. Mr. Densham, of Petersfield, who had often used his influence to direct his views to the gospel; and though circumstances of the most solemn nature attended that loss, no impression was made upon his mind; and he remained, to all appearance a cumberer of the ground, preparing only for destruction: but God's ways are not as our ways, nor are his thoughts as our thoughts. He had thoughts of love towards him; and doubtless many prayers offered up by his departed brother were registered in Heaven, to be answered in God's own time. His case at least affords encouragement to hope that prayer may prevail for ungodly relatives; if not immediately, at some remote period; and that, though the case may appear most hopeless, 'The Lord's arm is not shortened that he cannot save sinners,—his ear heavy, that he cannot hear.'

By the strong persuasion of some friends, Mr. D. was one evening constrained to be carried up to the place of worship. The text was, 'Holiness:—without which, no man shall see the Lord.' His eyes were invariably fixed upon the preacher during the whole of the discourse; and it pleased God to make it the means of changing his heart. From that time he gradually relinquished his worldly associates, and became the companion of them that fear God. He also attended the means of grace twice on a Sabbath; then on the week-day;

and at length the prayer-meetings. His last struggle was to separate from friends who detained him by visiting on a Sabbath evening; and this conquest was at length effected; and the resolution was, through grace, never after violated, though it cost him some painful sacrifices. On that evening the discourse was on 'Whosoever is ashamed of me and my words,' &c.; and it pleased God to fasten it as a nail in a sure place. Often has he exclaimed, with tears in his eyes, when the social meetings have concluded, 'O! if spirits above can witness our transactions on earth, how greatly must my poor brother be delighted to see the change which God has wrought upon me!'

During several painful attacks of his disorder, he bore all his tortures without a murmur; his mind was tranquilly fixed upon the Rock of Ages; and his only fear was, lest, in the delirium of pain, he should express any thing to dishonour the cause of religion. At these seasons he manifested the greatest love to all followers of Christ, but especially to the instrument of his conversion: and when the latter has quitted his bed-side, apparently for the last time, eagerly seizing his hand, he has kissed it, bathed it with tears, and pronounced the parting blessing.

About two years ago, he removed from Crediton to Plymouth, through family circumstances, and then chose Dr. Hawker as his pastor; but he always spoke of the place of worship where the ministry of the gospel was blest to him, in the language of rapture and gratitude, and continued to support it till his death.

After his removal to Plymouth he had various violent returns of his disorder; and at length nature could no longer resist such repeated attacks. A pious friend, who visited him in his last illness, gives the following account to the minister who was especially interested in the manner of his death: —

'According to your request, I hasten to give you every information in my power respecting my dear friend, Mr. Densham. You know he has been many years a subject of severe affliction. Several times, within two years, he has been apparently on the borders of death. During these dreadful attacks I have visited him; and, through the sovereign efficacy of divine grace, he was always enabled to manifest true Christian submission to the will of his heavenly Father, saying, 'Not my will, but thine be done.' I assure you, my dear Sir, I have frequently found a little Heaven in my own soul, while listening to his painful, though joyful experience; and while offering up my unworthy prayers to God for him, have felt the presence of our dear Lord. His death was not so soon expected. I saw him a few days before his departure: he was then suffering excruciating pain; but not a murmuring word escaped his lips. I asked him if he was willing to depart: he said, 'I am anxiously waiting my Lord's pleasure.' I said, "Ah! my dear friend, may the Lord give you patience and resignation;" he answered, 'Amen!' in a very impressive manner.

A little before he died, while his friends were weeping round his bed, he addressed them thus:—'Do not mourn for me when I am gone, rather clothe yourselves in white; for I shall then be delivered from this body of sin and death, and be happy for ever.' — The writer of this spent his last evening with him at the season of Christmas; and he recollects it with much pleasure. His departed friend could then scarcely be persuaded to retire; but read and sung one hymn after another from Dr. Watts, till he was quite exhausted.

His death, which took place on the 18th of July, was improved at Crediton, on the 9th of August, by the Rev. Mr. Cobbin, at particular request. Absence was the cause of the discourse having been delayed. A numerous and affected auditory attended; and many seemed to feel the force of the text selected on the occasion, — 'That in the ages to come he might shew forth the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.'

J. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons *on various Subjects, and* Letters *to an Under-Graduate at the University. By the Rev. W. Alph. Gunn. To which are prefixed, Memoirs of his Life. By* Isaac Saunders, M.A. 8*vo*, 10*s* 6*d*.

A VOLUME of Mr. Gunn's Sermons and Letters have been already reviewed by us in the 15th volume of our Magazine; to which the reader may refer for our favourable opinion, both of the preacher and the man.

For this second volume we are indebted to another of the author's particular friends, the Rev. Isaac Saunders. The first part of the volume contains brief Memoirs of the Author, so far as the eleventh year, written by himself, and continued by Mr. S.; with which are interspersed Letters to Mr. John Comley, and to the editor; with one from the late Rev. Mr. Newton; all which are more or less interesting, particularly the last, written to Mr. G. soon after his going to assist Mr. Newton at St. Mary Woolnoth. From this we give the following pious *jeu d'esprit*, as highly characteristic of that venerable man: —

"You know we entered into partnership upon these terms: — That the Lord should have all the glory, and we should have equal shares in the comfort and pleasure of what good we knew was done by our ministry at St. Mary's; but partners in business have usually a common firm. I think I have found one that will suit us both. I deal much in smoke, and you in snuff; suppose, therefore, we assume the firm of DUST and ASHES."

The Sermons, which are fifteen in number, are all practical and evangelical, and comprize the following subjects: — Faith, an Operative Principle, — Christ, the Deliverer, —The True Worshipper, — On searching the Scriptures, — On Holiness, — The Christian's Life, — On crucifying the Flesh, — The True Shepherd, — Consequences of Christ's Ascension, — The Christian's Confidence, — The Danger of Self-Deception, — On Growth in Grace, — On Devotedness to God, — Effects of True Religion, — Joshua's Farewell.

A Congratulatory Letter to Dr. Herbert Marsh, *on his judicious Enquiry into the Consequences of neglecting to give the Prayer-Book with the Bible. By* Peter Gandolphy, *Priest of the Catholic Church.* 8*vo*, 3*s*. 6*d*.

IF we were not fully assured that this is the genuine production of the author whose name it bears, we should be strongly disposed to look upon it as a piece of Jesuitical irony; but, after due enquiry, we can assure our readers that this congratulation of the Margaret Professor of our Protestant University, is *bona fide* from the pen of a Catholic priest. Prefixed to this precious *morceau* of Popery is a portrait of the unfortunate Pius the Seventh, the centre of unity of the pretended Catholic church. Whether the MARSHIANS are verging to this central point of absolute nihility or not, we would leave to the judgment of the Biblists and Anti-Biblists to determine. From the very commencement of hostilities against the Bible Society by this doughty champion at Cambridge, we were clearly of opinion that the contest could alone be maintained on the ground of the exploded principle of Popery, viz. 'the insufficiency of Scripture.' Accordingly, this gentleman congratulates Dr. Marsh, that he has given up the vital principle of Protestantism, — 'the sufficiency of the Bible *alone*;' and gives vent to the most exuberant joy on the occasion, in the following gratulatory language: —

'Sir,

'It is impossible for me to express to you the pleasant sensations I have experienced while lately reading a little tract from your pen, entitled 'An Inquiry into the Consequences of neglecting to give the Prayer-Book with the Bible.' The perusal of this little work induced me to pur-

chase your correspondence with Mr. Vansittart on the same subject; together with your sermon preached at St. Paul's. You may easily conceive with what real delight I observed that in these writings you contend for this principle, 'True religion cannot be found by the Bible alone.' The soundness of this doctrine was originally contested by Luther; and, as you well know, has been a subject of dispute between Catholics and Protestants from that period to the present. Allow me then to congratulate you and religion on the bold and manly manner in which you have given up this vital principle of Protestantism. To err is the common accident of our nature; but to acknowledge error, is the act of the hero and the *saint*.'

We should much like to see how *St. Herbert* receives this Popish canonization!

Hymns; *partly collected, and partly Original, designed as a Supplement to Dr. Watts's Psalms and Hymns.* By W. B. Collyer, D. D. Demy 24mo, 5s.; fine, 6s.; 18mo, 6s.; fine, 7s; post 8vo, 16s.—all sheep.

This is the most elegant, and by far the most copious collection of Hymns that we have yet seen. It contains almost a thousand in number: and furnishes, together with Dr. Watts's favourite volumes, a most abundant supply of sacred poetry for the congregations which may chuse to adopt it. The order in which they are placed is certainly peculiar; they are arranged under the title of their respective authors. We doubt, however, whether this mode of arrangement is the best; the reason assigned for it by the editor is,—'That every man has his peculiar style of composition; and that he meant to present to the public, in one volume, the beauties and uses of many.' From the elegant version, or paraphrase rather, of the Psalms by Merrick, about fifty are selected; sixty from Watts's Lyrics, &c.; fifty from Doddridge; forty from Newton; more than seventy from Cowper; more than two hundred from Wesley; twenty-five from Miss Steele; others are borrowed from Mason, Cennick, Toplady, Hart, Haweis, Kelly, &c. &c. and more than a few are anonymous. About fifty, among the Original Hymns, were composed by the editor himself; and many others by some of his respectable friends.

The collection is certainly a very good one. A poetical taste is displayed throughout; but the principal objection which we conceive will be made to it is, that 'the elevation of some of the compositions is too great for common use.' This objection Dr. Collyer anticipates; and his answer is,—'That, amidst such variety, enough may be selected to answer every purpose. *Six* hundred hymns may be found sufficiently simple for public worship; allowing that *four* hundred court the graces of poetry, and avail themselves of the aid of imagination. Some of these are intended for *private* use.' We doubt not that the collection will be acceptable to many for public worship; and, as a volume of sacred poems, will prove a pleasing companion to pious, and especially to young persons, who have a relish for the glorious truths of revelation, expressed in the language of pleasant and elegant verse.

Transactions of the Missionary Society. No. XXIV. *Price* 1s.

This Number concludes the third volume of the Transactions of the Missionary Society; and is accordingly furnished with a title-page and table of contents. A map of South Africa, presented to the Society by Mr. Arrowsmith, and which was much needed, in order to give an idea of the relative situations of the different Missionary Stations in the colony of the Cape of Good Hope, &c. forms a valuable appendage to this Number, the greater part of which relates to the African Missions.

In addition to the last Annual Report of the Missionary Institution at Bethelsdorp, and the last letter of the venerable Dr. Vanderkemp, which must necessarily be preserved as his final communication; to whose memory the Directors have already paid their tribute of respect in a separate memoir of his life,—this Number contains an interest-

ing letter from Mr. Wimmer at Bethelsdorp, giving a particular account of the employment of their time in their daily meetings for public worship or private instruction; which will be perused with no small degree of satisfaction, as evincing the exemplary diligence of the missionaries. He mentions the number belonging to the institution as amounting to between 8 and 900, dwelling in about 140 houses. They are now possessed of a very considerable stock of cattle. Similar pleasing accounts are given also in letters from Mr. Kicherer and the two female Hottentots who visited England. It is moreover peculiarly pleasing to hear that six of the native converts, whose names are Hendrick, Boezak, Cupido, Kakalak, Jokam and Samson, have already been discovered to possess gifts for exhorting, which they exercise alternately on the Sunday afternoons; by whom it is hoped the gospel will be carried in due time to the neighbouring Caffres, who are at present unhappily in a state of warfare, whenever peace shall open the door to them.

The journal of Mr. Christian Albrecht at the Namacquas, after detailing at considerable length the peace and prosperity he enjoyed at that station, presents us with the melancholy reverse which had taken place by the incursions of a banditti headed by one Africaner. After enduring many hardships and privations, Mr. Albrecht sustained the loss of his valuable partner, formerly Miss Burgman, a most interesting and promising female Missionary, of whom a fuller account, it is hoped, will be hereafter given. He was compelled to retire to the Cape, to solicit the assistance of the Governor, which was kindly afforded; and having met at the Cape with the Missionaries who were sent out to join his mission, he returned with a view of collecting his dispersed flock.

The journal of the faithful Brother Janz at the Orange River, mentions some striking proofs of the protecting care and blessing of the great Head of the church.

A letter from the Directors of the Missionary Society at Stellenbosch, mentions the beneficial effect of the labours of Messrs. Bekkar and May, the two Missionaries whom they support since the late dreadful earthquake; which had acted as a stimulus on many to seek the salvation of their souls in earnest. The former place of worship not being sufficient, they had been induced to build a larger one. A letter from the Cape announces the formation of an Auxiliary Missionary Society there, whose subscriptions amounted to more than 800 rixdollars, upwards of £150 sterling: £50 of which, it deserves to be mentioned, to the honour of the pious soldiers, had been subscribed by them.

An extract from the journal of the voyage of the six German Missionaries to the Cape, relates their preservation in a tremendous hurricane, and afterwards from a fire near the powder magazine; which was providentially discovered in time to be extinguished.

The letters of the Missionaries on their departure from New South Wales, and of Pomarre the King of Taheite, entreating their return, since the restoration of peace and the recognition of his regal authority, are necessarily inserted in this closing Number of the third volume, since the former volumes so fully detail the labours of the Missionaries; especially, as a fear was expressed in a former Number, that the Mission might not be resumed. The Christian world must admire and applaud the fidelity and perseverance of the Missionaries in returning after so many years of discouraging labour; and hope of final success may yet be indulged, that in due season they shall reap, if they faint not. The high degree of improvement evinced by the king, the deep impression so evidently made on his mind in favour of the Missionaries, his earnest entreaties to them to return, declaring that he accounted all that he possessed as nothing, and that he could not be happy without them, may encourage the hope that similar sentiments pervade the breasts of many of his subjects, who, after enduring the judgments of Jehovah, may, by means thereof, be pre-

paring to welcome the return of the messengers of peace and salvation. The Proclamation of the Governor of Demerara, for liberty of religious worship according to the instructions of the Prince Regent, signified by the Earl of Liverpool to the Governors of the different colonies, is here also properly preserved as an important document.

The commencement of the Missionary labours of Mr. Blomfield, at Malta, with a view to a Mission to Greece: and the opening of a new chapel at Madras, by Mr. Loveless, the extensive fields of Missionary labour described by Messrs. Gordon and Lee at Vizagapatam, and Mr. Forsyth, of Chinsurah, where they say more than an hundred Missionaries are needed, it is hoped will excite many fervent prayers that the Lord of the harvest would send forth suitable labourers.

This Number contains also extracts of two very interesting letters of Mr. Morrison, at Canton; and a translated copy of the Chinese Edict against Christianity; and closes with the following remarks thereon, which we subjoin:—

'The Directors are pleased to perceive that the mind of their Missionary is undismayed by this Edict, and that he is resolved to go on in the strength of the Lord, to whose omnipotent care they cheerfully commit him, assured that the set time to favour China is approaching, when this Edict, which will act at present as an extensive advertisement of the publication of the Scriptures, and thereby excite the curiosity of the millions of China to peruse them, shall be not only revoked, but followed by another in favour of Christianity. While the translator is proceeding in his important labours, it is pleasing to perceive that the conquest of Java has opened a wide door for the circulation of the Scriptures among thousands of native Chinese, who are thus in the arrangements of Providence, and perhaps principally for this purpose, brought under British dominion.'

The Catholic Magazine; No. 1 to 7. Price 7s. 6d.

In a work of this nature we might naturally expect to meet with attempts to vindicate the doctrines and practices of the Romish church; but we did not expect to find it, at least so soon, rendered a vehicle of the most gross and virulent abuse. In the present state of affairs, when the Catholics are seeking an enlargement of their privileges, it does not appear to us discreet and politic to vent their abuse upon Protestants, whether in the establishment or dissenters from it. We shall give our readers a specimen of the spirit in which this work is conducted.

In No. 3, page 121, some observations are made, in a letter to the editor, upon the Report of the Missionary Society; and after mentioning the want of success at Otaheite, the writer adds, — 'Upon further investigation of the labour of *other* missionaries, I gathered, indirectly, that *no positive good has yet been effected.*' In a succeeding Number, another writer ascribes the want of success in the Protestant Missionaries, to 'languor and want of energy;' arising from their doubts respecting the meaning of Scripture, and their want of an 'apostolic compass' to direct them. Dr. Vanderkemp, however, seems to be excepted; but the writer surely forgot a Swartz, a Gericke, and many others of equal fame and success.

No. 5 contains a paper full of idle and ludicrous stories respecting itinerant and lay-preachers, and their supposed ignorance. Of these, it is said, 'the most hurtful class' is that of Lady Huntingdon; among whom are many 'beardless boys, whose ignorance of their mother-tongue is almost incredible.' P. 180.

In No. 6, the Missionary Society is again calumniated,—one cause of the failure of the Mission at Otaheite is stated to be, that 'the converts were supplied with spirituous liquors by the converters.' (In a former Number it was affirmed that *no converts* were made.) The writer, in his representation of this Mission, has borrowed freely from Mr. Fox's pamphlet, with improvements of his own: — 'The leaders of the Methodistic sect (collectively) are ignorant and bigotted,' — 'they rave loudly against toleration, and

the dangerous increase of the Catholics;' but, it is added, — 'their day seems to be drawing to a close — the eyes of the public are at length open; and there is reason to hope, that their (Missionary) practices, if not stopped altogether, will in future be considerably restrained.' P. 222.

No. 7, for Jan. 1813, which is enlarged, and raised to price 1s. 6d. contains most scurrilous invectives against the Methodist Magazine; in which some strictures on the Catholic Magazine had appeared: — 'The Arminian, or Methodist Magazine,' says the writer, p. 21, 'is conducted by a Mr. Joseph Benson, known only to the world of Methodists; and for having pirated the unfortunate Dr. Dodd's Commentary on the Bible *, and palmed it on his brethren as 'A Family Bible, by the *Reverend* Joseph Benson; just as if the monkey Bible of brother Dr. Adam Clarke was not sufficient for the whole pious fraternity:' and again, — 'This Magazine (the Methodist) is one of the oddest mixtures of nonsense, falsehood, and blasphemy, that ever issued from the British press, not excepting even its younger brother the Evangelical Magazine, under the direction of an Election preacher, named Burder.'. A note is added here: 'I know not whether I should not except that master-piece of slander and party-malice, the Eclectic Review, conducted by a mixed herd of Wesleyan and Whitfieldian preachers.' With these reviewers, the writer says, the conductors of the Methodist Magazine 'are in league, —scattering firebrands, arrows, and death.' The Magazine, according to this writer, 'is the vehicle of every bad passion,'— 'abounds with palpable bigotry, party rage, and private malice;' and is supplied by persons employed by the conductors, as 'spies and informers, in every town,—in taverns, printing-offices, &c. going about seeking whom they may devour.'

Our readers will make their own reflections on this *candid Catholic* publication.

The Universal Duty of searching the Scriptures; *a Sermon preached at Hackney, Dec.* 13, 1812, *in favour of the Bible Society. By* S. Palmer. *Price* 1*s.*

This discourse, on John v. 39, 'Search the Scriptures,' was not composed with a view to publication; but having been delivered at a time when an Auxiliary Bible Society was about to be formed at Hackney, the author's friends requested its publication, as conducive to the promotion of that institution. The great duty of searching the Scriptures is here explained and enforced, in a plain, practical, and profitable manner.

The Danger of confiding in the Promises of an Enemy. *A Sermon, preached in Camden Chapel, Camberwell, Sept.* 6, 1812, *by the Rev.* H. Draper, *D. D. price* 1*s.* 6*d.*

The foundation of this discourse is laid in Gen. xxxiv. 21. 'These men are peaceable with us, therefore let them dwell in the land, and trade therein.' This passage relates to the proposal of the Shechemites, respecting the proposed marriage of Shechem with the daughter of Jacob; and is used to introduce the following observations: 1. 'Our most inveterate enemies frequently seek to accomplish our destruction by assuming an appearance of friendship and peace:'—this is applied to the present proposal of what is falsely called Catholic Emancipation. 2. 'If our artful adversaries can obtain power and influence over us, we shall feel and mourn the folly of our conduct.'—Here the dreadful experience of popish tyranny and cruelty in time past is represented; and such, he contends, Popery still is, and will be, whenever able to act according to its own will and principle. His conclusion from recent

* This is an evident falsehood; and strongly betrays the ignorance of the writer.

facts is, that 'if these men, who are now so peaceable with us, can obtain the power they seek, the sacking and burning of Shechem affords an inadequate emblem of the miseries they will inflict upon us.'

A Sermon, *preached at the Visitation of the Lord Bishop of St. Asaph. By the Rev.* P. Roberts, *A. M. Rector of Llanarmon.* 4to.

As the friends of peace, we have perused this visitation-sermon with grief, as being only calculated, like too many of its fellows, to blow up the flames of strife and discord, as far as they can have any influence; but we comforted ourselves, on a calm review of it, that no great deal of mischief need be apprehended from such mere *brutum fulmen*, as it was completely neutralized by its inherent qualities of dulness and inanity. In this *concio ad clerum* the tocsin of alarm is sounded on the vast increase of dissenters, and the present lofty claims of the Catholics. Between these two millstones, the church is in danger of being ground to powder. We have often stated our belief of that Scripture, which has been frequently quoted by some of the most faithful sons of the church, 'That her worst foes are those of her own household.'

Considerable stress is laid by this Ancient Briton on the unbroken line of succession of the Welch bishops. What will the bishops and clergy of the Anglican church in this Saxon part of the island, say to this, where Popery triumphed for so many centuries! In England, this Papistical pretension has long since been abandoned, as floundered and lost for ages in the quagmire of Popery.

LITERARY NOTICES.

A new edition is about to be published, by subscription, of Mr. F. Collins's Voyages to Spain, Portugal, &c.; with serious Reflections, considerably enlarged, and now accompanied with Notes.

Mr. Lacey, of Plaistow, has in the press two volumes of Family Discourses; which are intended to be published in about a month. Price 5s. to subscribers.

Mr. Macleod, of Crieff, in Scotland, has in the press Essays and Enquiries respecting the Teachers of the Primitive Churches; in which the extraordinary and saving influences of the Holy Spirit are particularly considered.

Mr. Morell, of Baddow, has in the press a small work, under the title of 'Excursions of Vigilius;' which is nearly ready for publication.

Mr. Birt, of Hull, is preparing a 12mo volume of Conversations on the Doctrines of distinguishing Grace.

The Rev. R. Hill has been successful a second time in resisting the demand for Parochial Taxes; and we understand that he designs immediately to publish an Appendix to his last useful publication on that subject, for the further information of those who may be placed in circumstances which expose them to the demands of this cruel taxation.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A Father's Letters to his Children on Religious Subjects. By a Country Gentleman. 12mo, 6s.

Family and Village Sermons. By the Rev. Thorn. Kidd. 12mo, 5s; 8vo, 8s.

Freeston's Serious Enquiry. Second edition, 2s.

Twelve Addresses to Young Persons at School, with a Hymn to each. By the Rev. Is. Taylor, Ongar. 2s. 6d.

A Sermon on the Importance of an Early Acquaintance with the Scriptures. By the Rev. E. Sandys.

Funeral Sermon for Mrs. Beal, by W. Chapman. 8vo, 1s. 6d.

A Discourse on Religious Education, By C. Sloper. 8vo, 1s.

The Saviour honoured in his People: a Sermon before the Bedford Union. By W. Jay. 1s.

The Doctrine of Grace: a Sermon translated from Peter Du Bosc. 1s.

Report of the Proceedings of the Auxiliary Bible Society at Henley. 1s.

Dr. Hawker's Concordance and Dictionary of the Bible. 12mo, Parts 1, 2, and 3, each 6d.

Memoir of Bowyer Smith. By the Rev. Basil Wood. 32mo, 2d.

Kidd's Catechisms. New edit. 4d.

*** In our last Review, page 28, Mr. Holloway's Poem should have been called the Country, not the *Christian* Pastor.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

BRITISH PRISONERS IN FRANCE.

The following Appeal from a number of our countrymen, prisoners of war at one of the depots in France, to the Directors of the Missionary Society, entreating that a Missionary should be sent to them, could not fail to excite in the minds of the Directors a desire to comply, as far as lies in their power, with such a request; fully assured of the approbation of all the Members of the Society to such a measure. They resolved, therefore, on laying the Letter before the proper office; and our Government, on having a suitable person named to them, readily signified their willingness to apply for the permission of the French Government, — with whom the matter now rests; and who, it is to be hoped, will also give their consent, and thereby allow the horrors of protracted and indefinite captivity to be alleviated by the consolations of religion, and the minds of the captives composed to a humble resignation to this afflictive dispensation of Providence.

Letter from a Religious Society, Prisoners of War at the Depot of Longwy, in France, to the Directors of the Missionary Society, London.

Gentlemen,—A conviction of your indefatigable zeal for the cause of Christ, and the best interests of your fellow-creatures, has induced us to present to your candid attention our present state as prisoners, with respect to religion. Our number in this depot is about 1400, being masters, mates, and merchant passengers; — and, with grief we relate, the greatest part of whom 'live without God in the world,' wholly unconcerned about religion, 'or in open infidelity;' but, on the other hand, we trust we can with truth say, that there are a few who, through divine grace, make religion their business and delight; who have great reason to be thankful for the privileges granted us in the free exercise of the duties of Christianity, according to the dictates of our consciences. There are three places of public worship established here, as follows:—viz. One according to the Establishment, another of Mr. Wesley's connection, and the third, where a few friends of Calvinistic principles meet, with whom we have the privilege of being united. We hope there are amongst us a few living souls: and for want of a preacher we have sermons (or sound authors) read six times in the week, and prayer-meetings alternately. We are providentially favoured with a number of good authors; but have to lament the want of a *pastor*, which is the principal aim in our request to you. If it were possible to send us a *minister*, we should think ourselves highly favoured; and we trust that there is an open field of usefulness for a lively minister amongst us. Our audience on Sundays is from 80 to 120, and through the week from 60 to 80. Had we a preacher, no doubt many more would attend. We suppose that a minister could not be sent here without the approbation of both governments; which, we hope, would be readily granted, considering that true religion has a tendency to compose the minds of men to a humble resignation to divine Providence, under every dispensation. It cannot be supposed that we could support a minister in our present straitened circumstances; but we trust this would be the least obstacle. However, should it be found impracticable to send us a pastor, probably, you could send us a few Bibles, Sermons, Hymn-books, with some religious Tracts suitable to our situation, to be distributed amongst our countrymen. Likewise we solicit an interest in your prayers, and the prayers of the church at home,

for our enlargement as prisoners, both with respect to our temporal and spiritual state.

At all the other depots, places of worship have been established; and there are some among our brother-captives whom the Lord has enabled to exhort their fellow-sinners. Finally, as by every appearance we may be detained in this country for years, we humbly hope that our case will be the subject of your consideration. We now leave the event with our heavenly Father, hoping shortly to be favoured with your desirable answer.

Gentlemen,

we remain yours in the hopes of the gospel,

JOHN BROOKS, before capture, Member of the Independent Church of the Rev. J. Bickerdike, Woolwich.
THOMAS OWEN, Amlwch, Anglesea, North Wales.
JAMES WATT, formerly belonging to the Presbyterian Meeting, Sunderland.
ALEX. STEWART, Member of the Relief Meeting at Dysart, North Britain.
WILLIAM TONG, Member of the Baptist Meeting, Bovey Tracy, Devon.

JOHN DAWSON, Ramsgate. WM. CALVERT, Whitby.
SAMUEL SMINKELL, Hull. THOMAS SMITH, Dundee.
JOSEPH PIKE, Exeter. T. SYMES, Weymouth.

Longwy, Department of the Moselle, France, Aug. 1, 1812.

☞ It may be necessary to say that we enjoy the parole of a small town, whose air is very healthful. Should a person be permitted to come over, he no doubt would have the liberty of two leagues in the country. It is our wish to prove our faith by our love. With much pleasure we have distributed part of our little stock amongst our brethren: no time has been lost in sending copies of what we have to different depots. We have about 120 sermons, written in small books, now in circulation; and some more than 200 miles off. The Lord has blessed the reading of them. We have the first four volumes of the Rev. G. Burder's Village Sermons, and wish for more of them. Some have been convinced and converted; others much refreshed and comforted under the reading of them.

On Auxiliary Societies,

To the Editor.

Sir,—The Reports which you make every month of the formation of Auxiliary Societies in aid of the funds of the British and Foreign Bible Society, afford me sincere delight. I rejoice to find that, notwithstanding the severe pressures of the times, the critical state of trade, the weight of taxes, and the high price of provisions, this noble institution continues to be everywhere supported with a generous zeal becoming its great object.

But how is it, Mr. Editor, for I beg leave to propose the question to *you*, whose information I presume must be considerable, how is it that so few Auxiliary Societies are formed in behalf of the Missionary Society? Is their object of less magnitude and importance than that of the Bible Society? Is preaching the gospel less necessary than reading the Scriptures? Is it not rather to be expected that *hearing* the word of God must, in heathen countries especially, precede the reading of it? And are there not many millions of the human race who cannot read,—who never will be able to read while they live; whose language was never written, much less printed. Must not many entire generations, and whole nations pass into eternity before a Bible will be of any use to them? How is it then, that while noblemen, ladies, gentlemen, ministers, tradesmen, and all ranks of persons crowd, with commendable eagerness, every meeting held in behalf of the Bible Society, we

hear of so few assemblies of Christians in aid of the Missionary Society?

I am aware that the same degree of union which prevails among Churchmen, Dissenters, Methodists, and Quakers, in support of the former, cannot be expected in aid of the latter. But, making all due allowance for dissimilarity of religious sentiment, and for the variety of Societies already formed for Missionary purposes, I am still at a loss to know why it is that many more Auxiliary Societies are not formed both in the metropolis and in the country, especially in large towns, for Missionary Institutions.

I observed in your Magazine for August last, a hint of a most important nature, which powerfully recommends to Christians, of the lower classes of society especially, the formation of these pecuniary aids; it was to the following effect: — *One person giving a penny a week himself, and getting eleven more persons to do the same, would raise* £ 2 12*s.* annually; and if 12 persons took the same method, they would raise £ 31 4*s.* annually. I recollect also, that at the last annual meeting of the Society, Mr. Wilks, in his usual impressive manner, intimated, that if all the congregations in England who favour this Society would but contribute their pence in this manner, they would readily produce £ 5000 per year for the spread of the gospel.

I perceive likewise that, in some of the periodical publications of last month, a proposition was made on behalf of the Society for Missions to Africa and the East, for the formation of 'Church Missionary Associations;' in which it was proposed that various classes should be formed, consisting of from one person to 10, associating with a few others, who, by weekly subscriptions, would produce an annual sum of from £ 13 to £ 130.

Now, Sir, as the endeavours of the Missionary Society are more widely extended than those of any other similar body; and as the Church Society, the Baptist Society, the London Society, and others, are availing themselves of this method, and some of them with considerable success, I heartily wish that in every congregation of England, Scotland, and Ireland, which approves of the plan and proceedings of the Missionary Society, this system may be adopted with promptitude, with diligence, and zeal; and then I am persuaded the Society will soon be able to double or treble the number of their Missionaries, and diffuse the fragrance of the Saviour's precious name in many more of the populous islands and countries of the habitable globe. As one of the few ministers who have adopted this method, and found it, with ease, productive of more than I could have expected, I do earnestly recommend it to my brethren, ministers, managers, and deacons of Christians Societies.

RUSTICUS.

☞ In addition to the hints above given, let me add the following Scheme: —

	per week.	—year.
One person subscribing one penny per week, and procuring the same from 11 more, will raise - -	£ s. 0 1	£ s. 2 12
Twelve persons, acting as above - -	0 12	31 4
Twenty - four persons doing the same -	1 4	62 8

In the smallest congregations the first method is practicable, and in large ones the last. How much then might easily be raised, without inconvenience to the subscribers, or injury to the minister! — and while the poorest may do this, the wealthy may double and treble this sum.

GREECE.

Extract of a Letter from John Manali, a learned man, who studied in Rome, to his Friend in Malta: Written originally in Greek.

WHAT a grand thing it is in the English that they have given us so good a version of the sacred books, which we never thought of procuring! England, by this great work of printing the Bible, and also by what you intimate of sending Missionaries to the Levant, will acquire an honour not inferior to that which she is acquiring by her

arms. This will bring God's blessing on all her ulterior enterprizes; and will bring every event to a prosperous issue.

Rome has insensibly declined from her lustre since she gradually gave up the Levant and Africa; and since the congregation *De Propaganda* preserved but little more than its name, although it was so rich, and supported by all the Christian sovereigns, and the charity of all the Catholics. Not long since, when I was in Rome, the congregation of *Rites and Ceremonies* was in much greater splendor;—consequently greater weight was given to formality, to an immaterial rite of addressing the prayers to the saints and to the blessed Virgin, than to increase the number of Christians, and widen the road of faith. There went out lately from Europe a small number of Franciscan friars, only to Jerusalem and Egypt; but as they were not properly selected, nor encouraged to undertake any thing new, they go thither merely to reside in the convents, without attending to any thing but their monastic institution.

I do not take the liberty of writing direct to the friend in Malta whom you mentioned to me; but I wish to have the pleasure of his correspondence. I therefore entreat you to introduce me to him, because your stay in Malta is always for a short time; and it is now necessary, as you see, that we should have a close connection with that country, which to us is becoming very important. There is no other medium better adapted than this, to signify to you what we stand in need of from England,—whence we may hope some assistance in the Lord. Last Sunday we most fervently prayed the Almighty Disposer for you, for your friend, and especially for those very pious gentlemen of Great Britain; and our prayers, which we shall continue to offer to Heaven, we hope, will be attended with good success. That God may give valour and strength to the English nation to defend itself against its enemy; that he may prosper those gentlemen with every kind of blessing, and lead them to eternal life, endowed with grace and spiritual gifts, through Jesus Christ our Lord! Amen.

Provincial Intelligence.

Oct. 7. A new Independent Chapel was opened at Shelton, in the Staffordshire potteries. Mr. Charrier, of Liverpool, preached in the morning, from Col. i. 28.; and Mr. Roby, of Manchester, in the evening, from Ephes. ii. 20, 21. The other parts of the services were conducted by Messrs. Boden, Harries, Williams, and Sleigh; Mr. Boden supplied the following Sabbath. The services were well attended; and the collections on Wednesday amounted to upwards of £ 70.

Oct. 20. The West Kent Union met at the Rev. Mr. Kent's Meeting, Gravesend. The forenoon was appropriated to prayer, singing, and business. In the afternoon Brother Rogers, of Aynsford, preached from Isa. xlix. 3; and in the evening Brother Prankard, of Sheerness, from Heb. xiii. 17. The subjects were prudently chosen, well delivered, and very good. We hope God the Spirit accompanied them with much profit to precious souls. Other devotional exercises were performed by Brothers Knott, Slatterie, Gurteen, and Beaufoy. Our next meeting is fixed to be held at the Rev. Mr. Ralph's Meeting, in Maidstone, on Tuesday, April 6: and, as it is fully expected that the business for or against the Kent Education School will then be finally determined, it is hoped all the members of our Union will attend, and that the Brethren of the East Kent Association will meet with us. Brothers Hawthorn and Townsend are requested to preach on the occasion.

Same day, a new Meeting-house was opened at East Dereham, in Norfolk. The three services were performed with great acceptance, by Messrs. Walford, of Yarmouth; Hull, of Norwich; and Creak, of Burnham. The concluding prayer was offered up by the Pastor. There was a full attendance; and it is hoped that in this new erected place, jointly with Mattishall, the gospel will continue to be preached, and the Redeemer's praise perpetuated.

Nov. 15. A gentleman returning from a Dissenting Chapel in his gig, at Sheffield, was thrown out and killed

on the spot, and his son, who was with him, was terribly injured. A man, who endeavoured to stop the horse, was thrown down, much bruised, and died on Wednesday the 18th. On the 20th a publican, who was standing at his own door to see the funeral of the above gentleman pass by, instantly dropped down dead.—Oh, how solemn these calls!

Nov. 17. At a Meeting of the Essex Baptist Association, Thanks were voted to the Independent Ministers for the county, for their benevolent exertions in repairing the loss at Serampore.

Nov. 18. Mr. Thomas Brittan was ordained over the Independent Church Upper Meeting, Westbury, Wilts. Mr. East, of Froome, commenced the public service with prayer and reading the scriptures. The introductory discourse was delivered by Mr. Priestley, of Shepton Mallet; Mr. Matthew Wilks offered up the ordination prayer; an impressive charge was given by Mr. Thorpe, of Bristol, from Ezek. iii. 17, 18; Mr. Elliot, of Devizes, addressed the church; and Mr. Barnes, of the Lower Meeting, concluded. Mr. Mark Wilks, of London, preached in the evening. The ordination service will be printed.

Same day the Rev. F. Dubourg was set apart at Mr. Jackson's, Stockwell, as a Missionary for the county of Surry. Mr. Innes, of Camberwell, began the service by prayer, and reading the scriptures; Mr. Kent, of Croydon, delivered the introductory discourse, asked the questions, and received the confession of faith; Mr. J. Townsend prayed the ordination prayer; Mr. Upton gave the charge; and Mr. Phillips, of Clapham, concluded with prayer.

Nov. 18, Union Chapel, New Road, Sloane Street, Chelsea, was opened for divine service, when three sermons were preached by the Rev. Dr. Rippon, Mr. Burder, and Mr. John Hyatt; and on the following Sabbath by Mess. Dunn, Williams, and Tracy. Mess. Gore, Ivimey, and Parkes, engaged in the devotional parts of the exercise. Adjoining to the chapel a spacious room has been erected for a Day and Sunday School for this populous neighbourhood.

Dec. 2d and 3d. A Minister's Meeting was held at Hanover, near Abergavenny. The service began on Wednesday evening: Mr. D. Thomas, of Penmain, prayed; Mr. Williams, of Godre Rhoze, preached from Acts xvii. 31; and Mr. Jones, Bridge End, from James i. 13, 14, 15, and concluded by prayer.

Thursday morning divine worship commenced at half past ten. Mr. Davies, Langattock, engaged in prayer; Mr. Shadrach Davies preached from Heb. iii. 6; Mr. Ebenezer Jones, in English, from Cant. ii. 3; and Mr. Gr. Hughes from Tit. ii. 11, 12, and concluded by prayer.

In the evening Mr. T. Thomas prayed; Mr. S. Davies preached from Matt. xx. 6, 7; and Mr. Gr. Hughes from Heb. iii. 13.

The weather being favourable, a great number of people attended. Both ministers and people testified that it was a season of refreshing from the presence of the Lord. The next Quarterly Meeting is to be with the Rev. Mr. Davies, Langattock, the second Wednesday and Thursday in March next, at Langattock and Cwmnhose.

Dec. 15. The Rev. Herbert Tyler, late Student at Homerton, was publicly recognised as the pastor of the church of Christ, at Sanstone, Cambridgeshire. The service was introduced with reading and prayer, by Mr. Miles, of Foulmire. Mr. Carver, of Melbourne, delivered the introductory discourse, and received the confession of faith. The ordination prayer by Mr. Chaplin, of Bishop Stortford. An impressive charge was delivered by Mr. Craig, of Bocking, from 2 Tim. ii. 15. The intercessory prayer by Mr. Clayton, of Saffron Walden; and the sermon to the people by Mr. Harries, of Cambridge, from Phil. ii. 29. Mr. Morell, of St. Neot's, concluded; and Mr. Edmonds, of Cambridge, preached in the evening.

GLASGOW ACADEMY.

First Annual Report of the Committee of Management, &c.

The attendance of Students at this Academy commenced Oct. 1, 1811. In the course of a week or two after, eight Students were collected; four of whom had been previously, from one to four years, at college: the rest, not having had these advantages, required a rudimental education. — The first class, under Mr. Wardlaw, began with the study of English grammar, &c. They entered also on the study of Latin, under a respectable teacher, with whom they have gone through the rudiments, have read a part of Corderius, Cornelius Nepos, and the Commentaries of Cæsar. — The second class, under Mr. Ewing, began with

reading the Vulgate Bible and the Greek Testament, as an useful introduction to a course of Lectures on Biblical Criticism and Church History. During the winter they attended (at college) the Latin, Greek, and Logic classes.

After the session at college was finished, both classes received, during summer, Lectures from Mr. Ewing on Biblical Criticism, and from Mr. Wardlaw on the Doctrines of Christianity. A text was also given to each of them, as the subject of an exercise in composition and delivery; and one meeting weekly was devoted to speaking from Scripture. In these exercises they have acquitted themselves in a promising manner; have received favourable testimonies from the different teachers and professors whom they have attended; and have made, it is hoped, an evident progress in their studies. — The second class are now about to attend another session at college, during which the tutors will suspend their lectures; but will continue to meet with both classes for prayer, reading the Scriptures in Latin and Greek, and taking cognizance of all their studies.

From the state of the finances, the Committee have not felt themselves at liberty to attend to all the applications which have been made for admission into the Academy. Trusting, however, to Divine Providence for the supply of means, and desirous of procuring a succession of able preachers of the gospel, they have determined to receive two additional Students at this time, provided they be properly recommended, and be approved upon trial.

The Committee have to acknowledge donations and subscriptions, in support of this institution, from various Christian friends, both of their own and other communions. They have also received collections from several churches. On the whole, they have reason to be thankful for the countenance of so many of the brethren. They subjoin a statement of their accounts, which is omitted for want of room; and while they hope that those who approve the object, and are satisfied with the plan, will see the necessity of continued and increased exertion, they beg an interest in their prayers, that the institution may ever enjoy the Divine approbation; and that not only by it and similar undertakings, but by all other ways which may seem good to his adorable providence, the Lord of the harvest may send forth labourers into his harvest.

Glasgow, Oct. 15, 1812.

AUXILIARY BIBLE SOCIETIES.

The Cinque Ports Auxiliary Bible Society was formed at *Dover*, Sept. 1, 1812, and a Report has been published, with the speeches of E. Thompson, Esq. (the Mayor) the Rev. Messrs. Owen, Dr. Brunmark, Hughes, Noel, and G. Townsend; of Mr. Tarn, Assistant Secretary; and of J. M. Fector, J. Shipdem, and Wm. Wilberforce, Esqrs. Also a letter from Lord Liverpool, Warden of the Cinque Ports, expressive of his entire approbation of the Plan, and his acceptance of the office of President.

At *Bourton on the Water*, on Tuesday December 8, when upwards of 100 Guineas were subscribed.

At *West Bromwich*, Staffordshire, under the patronage of the Earl of Dartmouth. A Society formed in Dudley found 500, out of 1200, families destitute of a Bible.

At the Anniversary Meeting of the *Cambridge* Auxiliary Society, held on Dec. 10, some distinguished friends of the Bible pleaded their righteous cause with public spirit and noble energy. The attendance was numerous and highly respectable. The Dean of Carlisle was cheered heartily on his appearance; and his speech received with renewed and merited plaudits. The attendance and conduct of a number of the clergy shewed a most excellent spirit.

An Auxiliary Bible Society has been formed at *Haverfordwest*, Pembrokeshire. —— Scrofield, Esq. Sheriff of the county, in the chair; the Rev. Mr. Rotter, Mr. Stowe, Mr. Allen, Sir John Owen and others, addressed the meeting in an impressive manner.

The Bloomsbury and South Pancras Auxiliary Bible Society, has made rapid progress towards its formation. We understand the visitors in that district found only *thirty* Bibles among 3600 individuals! Their General Meeting will be held at the Freemasons' Tavern, at eleven o'clock, on Thursday the 25th of February. The only remaining district of the metropolis in which a Bible Institution has not yet been established, is the north-western quarter of the town; where the business, however, is commencing.

Riots in Suffolk. — At Wickham Market, which was the scene of the systematic and dangerous riots in 1811, a Meeting-house has been erected; and 400 persons frequently attend. The antipathy to religion which was so formidably displayed, yet unhappily exists, although it has not been manifested by proceedings so excessively outrageous as those which were before adopted. The windows of the Meeting-house, however, having been broken, — the hearers insulted and pelted with stones, - and the congregation repeatedly disturbed, — 'The Society for the Protection of Religious Liberty' have been again compelled to interfere. On January 13, they indicted two ringleaders at the Woodbridge Sessions, under the new act; and the indictment having been found, and removed by *certiorari*, will be tried at the Assizes for that county, in March or April next; — and we hope that such decisive measures will prevent further molestation and secure tranquillity.

LONDON.

In the Address lately presented to the Prince Regent by the Archbishop of Canterbury and the Clergy of the Province, we observe with pleasure, the following passage, expressive of candour and good-will towards all classes of Dissenters.

'In the further execution of these duties, it shall be our constant care to inculcate among our fellow-subjects obedience and fidelity to your Royal Highness, acting in the name and on the behalf of his Majesty the King, the deepest reverence and veneration for the laws of the land, and *the tenderest regard for the consciences of those who differ from us in matters of religious faith; always distinguishing between the intemperate zeal and persecuting spirit of blind intolerance, and the earnestness and sincerity that belong to the maintenance of doctrines which we believe to be true.*'

New Rupture Society, Bloomsbury. By the last Report of this Society, it appears that 3194 persons, of both sexes, have been gratuitously relieved.

We are informed that the Rev. John Brown, late of Ebley, entered on the duties of his pastoral charge at the New Chapel in Cheltenham, on Sunday January 3, when he preached in the morning from Psalm xc. 14, and in the evening from Heb. vi. 12, to a large congregation. We are authorized to state that [illegible] the same principles of liberality which [illegible] hitherto characterized the [illegible] the Trustees, will continue to influence them and their Pastor, in reference to such occasional exchanges as shall by them be deemed expedient; and that three months in the year are left open for supplies.

A meeting will be held at Bristol, the first week in March, for the Establishment of a Church Missionary Association, in aid of the Society for Missions to Africa and the East; when three sermons will be preached, at the usual weekly Lectures, by several clergymen connected with the Society.

Collecting for Chapels.

It may be necessary to remind Independent Ministers in the country, who may visit London for the purpose of collecting money towards building chapels, that the Ministers of the Independent Board have resolved not to affix their signatures to any case that has not been presented at one of their stated meetings (on the first Tuesday of every month) and approved by the majority; and also that such case will not be signed till at least one month after it has been presented. It was also resolved, That no case should be recommended unless the chapel be vested in the hands of Trustees and the Trust-deed transmitted to the Board for their inspection.

Earthquake. — At Kingston, in Jamaica, a very alarming shock of an earthquake was felt at about half-past two o'clock in the morning of Nov. 9. It lasted about half a minute; and, had the awful concussions been repeated during a few more seconds, the most destructive effects must have followed. The church is much damaged, and the synagogue also. Many chimnies were thrown down, the walls of many buildings split, the earth opened in several places, and few houses have altogether escaped injury. As it was felt throughout the whole island, there is reason to fear that much injury has been sustained. Nothing so considerable has taken place in Jamaica since the year 1692, when the town of Port Royal was totally destroyed.

Slave Trade. — The Directors of the African Institution have been credibly informed that, during the year 1810, no less than from 70 to 80,000 Africans were transported as slaves from the western coast of Africa, to the opposite shores of the Atlantic. This nefarious traffic is said to be carried on by merchants both of North and South America, and chiefly under the disguise of Spanish and Portuguese flags.

The Servants' Friend.

To prevent the many serious mischiefs which result from the frequent removals of female servants from place to place, and to incite a laudable ambition in servants, by offering an inducement to be stationary, a Society has been formed (as an experiment) by some of the inhabitants of St. Swithin, &c. in Canon Street, London, for the purpose of bestowing annual premiums for continued services in the same family, as follows: — For the first year, 10*s.* 6*d.* — second, £ 1 1*s.*—third, £ 1 11*s.* 6*d.*—fourth, £ 2. 2*s.* — fifth, £ 3 3*s.* — sixth, £ 3 13*s.* 6*d.*— seventh, £ 5 5*s.*—so that a steady servant, continuing in one place seven years, will obtain, in addition to her wages, £ 15 4*s.* 6*d.* We heartily wish success to this benevolent plan; and shall be glad to see it adopted all over London, and elsewhere.

Vaccination. — The Annual Report of the Sheffield General Infirmary to Midsummer last, states, That the number of persons who have been inoculated for the cow-pox, under the auspices of that Infirmary, since the establishment of the Jennerian Society in 1802, amounts to 9540; not one of whom has died in consequence of that disease.

It was lately reported in a weekly Bill of Mortality in London, that a child had died in consequence of being inoculated for the cow pox; but, upon examination, this was found to be utterly false, and the true state of the case has been published in the newspapers, signed by Mr. Addington, of Spital Square.

Plague.—The plague has lately raged in Constantinople to such a degree, that many hundreds are said to have been carried off by it daily.

The Diseases and Casualties, Baptisms and Burials, in London, for the Year 1812.

The general result of all the Bills of Mortality, as it respects Baptisms and Burials, compared with each other, is as follows: —

FROM DECEMBER 10, 1811, TO DECEMBER 15, 1812.

Christened in the 97 Parishes within the walls, 1020,—buried, 1167.
Christened in the 17 Parishes without the walls, 4284,—buried, 3837.
Christened in the 23 Out-Parishes in Middlesex and Surry, 11,284,—buried, 9416.
Christened in the 10 Parishes in the City and Liberties of Westminster, 3816,—buried, 3875.

Christened.			*Buried.*		
Males	10,388	In all 20,404	Males	9396	In all 18,295
Females	10,016		Females	8899	

Whereof have died,

Under Two Years of Age	5636	Fifty and Sixty	1543
Between Two and Five	1907	Sixty and Seventy	1425
Five and Ten	655	Seventy and Eighty	1193
Ten and Twenty	620	Eighty and Ninety	492
Twenty and Thirty	1226	Ninety and a Hundred	71
Thirty and Forty	1685	A Hundred and Two	1
Forty and Fifty	1841		

It has long been matter of regret that the Public have no better account of the diseases which carry off the inhabitants of London, than that which is contained in the parish Bills of Mortality; for this account is made up of so many absurd items, and is manufactured by such incompetent persons (generally by ignorant old women, called *Searchers*) that we can place no reliance on the detail of cases, &c. The most prominent articles in the last Annual Statement of deaths, are 1550, who died of mere age; 4942 of consumption; 3530 of convulsions; and 1287 of small pox! If *seven* (instead of 1287) well authenticated instances had occurred in one year of deaths from the cow-pock, what would not the advocates of small pox have said against that admirable discovery! We are here told, by the printed Bill before us, that *two* did perish, in consequence of the cow-pock; but we have been too often deceived by idle reports of this kind, circulated by interested or ignorant people, to draw the present vague suggestion worthy of our notice or belief. The Colleges of Physicians or Surgeons in England, Ireland, and Scotland, continue to give their sanction to

vaccination; and their sentiments on a medical subject are certainly more deserving of public confidence.

Among the other items in the annual list of deaths, chiefly calling for observation, we remark the following:—665 still-born cases, which might at various periods of gestation, from one month to nine; and ought, perhaps, not to have been inserted at all in such a list of particulars as this. Only two are said to have died of dropsy; one bed-ridden; eight of bilious disorders; seventeen of ruptures; ten of colds; four of cramp; one of diabetes; five of scrofula; six of the flux; twenty-four of lues venerea; four of grief; two of imposthume (which, by the way, means *abscess*, and of this disease 45 died besides); two of influenza; four of locked jaw; one of leprosy; one, miscarriage; three, palpitation of the heart; eleven of pleurisy; one of piles; three of scurvy; one 'spleen' (and this may either signify grief, or a disease of the spleen itself, an organ so called); six of sore throat; eight of quincy (but it is not evident what diseases should be understood by these two articles; twenty-four of spasm (which is the same as 'cramp,' before named); six of erysipelas; one, St. Vitus's Dance; three of worms; one, bitten by a mad dog; one, broken heart (query whether this means grief or aneurism?); two, broken limbs; nine, excessive drinking; (were there none of gluttony?) four fractured; (does this include the broken limbs?) five, frightened; one, scalded; one, poisoned; one smothered, three starved, and eight suffocated.

Now, we doubt not that more than three fourths of these various articles in the Report are egregiously erroneous. B. L.

MISSIONARY COLLECTIONS.

Collections and Anonymous Donations only.

		£	s.	d.
Rev. Mr. Durant and Congregation, Poole	—	130	1	6
Rev. George Gill and Congregation, Market Harbro'	—	54	13	2
Preston Auxiliary Missionary Society, Mr. John Hamer, Treasurer, half-a-year's contribution	—	16	14	5
The Heathen's Friend Society, Dover	—	14	0	0
Bristol Juvenile Missionary Society, established August, 1812, contributions to December 31, by Mr. Jos. Talbot, Treasurer	—	105	0	0
G. T. Esq. by Rev. Mr. Waugh	—	1	1	0
Associate Congregation, Wooller, Northumberland, by Rev. James Robertson	—	19	3	9
Friends at Lawston, Cambridgeshire, by Mr. Leman	—	4	19	0
Rev. Mr. Mann and Friends, Broadway, Worcestershire	—	21	5	7
Friends at Derby, by Mr. Gawthorne	—	2	2	0

Additional Collections of the Calvinistic Methodists in the Isle of Anglesea, North Wales, by the Rev. John Elias, Llanfechel.

	£	s.	d.		£	s.	d.
Amount of former contrib.	183	12	2	Brought forward	232	6	2
Aberffraw	20	9	0	Llangefni	4	0	0
Bryndu	10	5	0	Pentre	9	11	0
Glasinfryn	7	17	3	Penygarnedd	5	2	0
Llanfair	10	2	9	Tre Ddafydd	14	10	8
Carried over	232	6	2		£ 265	9	10

Collections of the Calvinistic Methodists in part of the county of Denbigh, &c. Transmitted by Mr. Thomas Jones, Denbigh.

	£	s.	d.		£	s.	d.
Ruthin	4	7	0	Brought forward	27	18	9
Llandlian	1	5	0	Cefn Meriadog	4	0	0
Pwllterfyn	1	0	6	Abergele	18	18	9
Llansantffraid	4	14	0	Bont Uchel	8	17	4
Mochdre	5	11	6	Melin Segrwyd	1	13	0
Llangerniw	1	6	2	Henllan	5	2	6
Llansannan	3	4	2	Llanrhaidr	8	17	8
Nantglyn	2	6	6	Denbigh	30	3	0
Tan y Fron	2	1	0	*In Caernarvonshire.*			
Llanrefyd	2	2	2	Conway	1	6	3
				Y Ro Wen	4	5	0
Carried forward	27	18	0		£ 111	1	6

Lines for the Retreat in the Shrubbery of O. P. Wathen, Esq. Woodchester, Gloucestershire.

Nathaniel once was seen retir'd
Beneath the fig-tree's shade,
By Him whose eyes see all our ways,
And all our thoughts pervade.

No guilty wish, no idle aim,
Had made this spot his choice;
But such as ask'd a moment free
From company and noise.

Perhaps, the sacred roll he read,
And o'er its wonders roy'd;
Or to his heart he joyful press'd
The promises he lov'd.

Perhaps, his mind, by grace enlarg'd,
And rapt in holy thought,
Left earth below, and rich return'd
With heav'nly fragrance fraught.

Perhaps, he wish'd his state explor'd,
So needful to be known;
And view'd his heart, so falsely seen
But when we are alone.

Perhaps, his eye bedew'd the soil
With tears of sacred grief;
Or upward look'd, in strong desire,
To supplicate relief.

Perhaps, his follies to forgive,
He mercy would implore;
Or grace, that he, recover'd once,
Might go and sin no more.

Perhaps, he long'd (no sight so dear)
Messiah's day to view;
And see in him each type fulfill'd,
And ev'ry promise true.

The tree, tho' sweet, no fruit could yield
Like what he tastes below;
How pure the joys! How rich the bliss!
That in retirement grow!

The leafy bower the suppliant hid
From every human gaze;
But there he drew a look divine,
And gain'd Immanuel's praise!

May He, whose word has mark'd the tree
That o'er Nathaniel spread,
Oft see 'an Israelite indeed!'
Retir'd within this shed.

But I forbear to swell these lines
(Denied the Muse's fire)
And leave behind three lovely bards,
Whom all who read, admire.

Their praise redeems a poet's fame;
To them the grace was given
To plant, how rich! their flowers along
The road that leads to Heaven.

COWPER.

Far from the world, O! Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh! with what peace, and joy, and love,
She communes with her God!

There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life!
Sweet Source of light divine!
And (all harmonious names in one)
My Saviour, thou art mine.

What thanks I owe thee, and what love
(A boundless endless store)
Shall echo thro' the realms above,
When time shall be no more!

WATTS.

My God, permit me not to be
A stranger to myself and thee;
Amidst a thousand thoughts I rove,
Forgetful of my highest love!
Why should my passions mix with earth,
And thus debase my heav'nly birth?
Why should I cleave to things below,
And let my God my Saviour go!

Call me away from flesh and sense;
One sov'reign word can draw me thence,
I would obey the voice divine,
And all inferior joys resign.
Be earth with all her scenes withdrawn,
Let noise and vanity begone
In secret silence of the mind
My Heaven, and there my God I find.

YOUNG.

I envy none their pageantry and show;
I envy none the gilding of their woe.
Give me, indulgent Heav'n! with mind serene,
A guileless heart, to range the sylvan scene.
No splendid poverty, no smiling care,
No well-bred hate, or servile grandeur there.
There pleasing objects, useful thoughts suggest,
The sense is ravish'd, and the soul is bless'd!
On ev'ry thorn delightful wisdom grows,
In ev'ry rill a sweet instruction flows.
O! sacred solitude! divine retreat!
Choice of the prudent! Envy of the great!
There, from the ways of men laid safe ashore,
We smile to hear the distant tempest roar;
There, blest with health, with business upper next,
This life we relish, and insure the next.



Engraved by Bleed from an Original Painting

Professor A. H. Franke
late of Halle.

Pub. by W. Baddeley, Chancery Lane, London.

THE

EVANGELICAL MAGAZINE.

MARCH, 1813.

MEMOIR

OF

AUGUSTUS HERMAN FRANCK,

FORMERLY PROFESSOR OF DIVINITY AND OF THE ORIENTAL LANGUAGES AT THE UNIVERSITY OF HALLE, IN SAXONY *.

[*With an Original Portrait.*]

Augustus Herman Franck was born at Lubec, in Germany, on the 12th of March, 1663. His father was a counsellor at law, and his mother the daughter of a burgo-master. So early were the indications of piety in the mind of Augustus, that his father intended him for the church; and his mother, entertaining the same views, after the death of her husband, placed him under the instruction of a private tutor. Augustus, however, suffered for a time, a diminution of his religious impressions; but about the tenth year of his age they were again revived. The words of the Lord were powerfully felt, — 'When thou prayest, enter into thy closet †;' and he earnestly requested his mother to allow him such a retreat. His request was granted; and on every future day, when his tutor dismissed him, instead of mingling in the sports of his companions, he retired to his closet, and poured out his soul to God. In these gracious exercises he was not a little helped by his elder sister, who had lived in the fear of God from her infancy, and was early removed to a better world. She would frequently engage him to read the Bible, Arndt's True Christianity, and other practical pieces.

The advancement he made in his studies during this period, was remarkable; and after having been one year at the great school at Gotha, he was publicly elected for the University at the age of 13. He afterwards declared that he found by experience, the more assiduous he was in devotion, the greater progress he made in his studies; and that when he neglected prayer, he could do nothing well at his

* We have taken the liberty to extract these pages from a larger Life of Professor Franck, prefixed to a valuable work just published, entitled 'A Guide to the Reading and Study of the Holy Scriptures,' by Professor Franck. Translated from the Latin, with Notes, &c. by William Jaques. — *See a Review of this work in the present Number.*

† Matt. vi. 6.

desk. The eight years which he afterwards spent at the Universities of Erfurt and Leipsic, were employed with distinguished diligence and success; there was scarcely any branch of science in which he did not excel; and he was accounted, for his years, one of the most learned men of his time.

Previously to his departure from Leipsic, the doctrines of Molinos had been formally censured by the Inquisition at Rome, and the author condemned to perpetual imprisonment. His doctrines, however, became the common subject of conversation; and a general desire was excited to read his books. Professor Franck, at the request of a person of note, consented to make a Latin translation of them from the Italian; after which he published his *Spiritual Guide* and *Daily Communion*, with a short preface. His enemies took occasion for aspersing him as having imbibed the principles of Molinos. To this charge he made a satisfactory apology, shewing, that though he did not approve of the whole, he found many excellent things in them; and that he approved them no further than they were agreeable to Scripture. These writings, however, had a beneficial effect on Professor Franck; and were soon followed by a total conversion to God. His studies, previously, had been principally *ad pompam*,— to acquire fame, preferment, and wealth; but now he became convinced that a mere speculative acquaintance with divinity was by no means a sufficient qualification for the ministry; and that, were he to undertake the office before he himself practised the duties of the gospel, he should only be imposing on mankind. Affected by these considerations, he besought the Lord, with great fervour, to work in him an entire change. The effect of this prayer was a deeper sense of his depravity and worldly-mindedness; hence he fell into great perplexities and agony; and as his distress increased, so did his desires for salvation.

About this time his patron advised him to go to Luneburg, to hear the divinity lectures of the famous Sandhagen; where, soon after his arrival, he was desired to preach in St. John's Church. The text he chose was John xx. 31. 'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.' As he was meditating on these words, he reflected that he himself was destitute of that true and living faith which he wished to describe. This put an immediate stop to his study, and turned all his thoughts upon himself. He fell into great agonies of spirit, and continued for several days inconsolable; till at length it pleased the Lord to lift up the light of his countenance upon him, and to fill him with that faith for which he was rightly disposed, by a due sense of his want of it.

Two days after, he preached the sermon; and could truly apply to himself those words of the apostle *, 'Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we

* 2 Cor. iv. 13.

also believe, and therefore speak.' 'This,' said he, 'is the time from which I date my real conversion. Since that period, I have always felt it easy to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world: I have kept close with God, and have accounted as nothing all promotions and preferments in this world, its grandeur, riches, ease, and pleasure: — and whereas I had but too much idolized learning, I now perceive that a grain of faith far exceeds all human science; and that all attainments made at the feet of Gamaliel, are to be valued as dross, in comparison of the excellency of the knowledge of Jesus Christ our Lord.'

In the year 1685, he commenced M. A. at Leipsic; and, soon after, was eminently instrumental in promoting a most extensive and wonderful revival of religion in Germany. About the commencement of the 17th century, it pleased God to stir up John Arndt, the general superintendant of the churches under the Princes of Lunenburg, to attempt a revival of practical godliness, which had greatly declined. With this view, he published his celebrated pieces, entitled 'True Christianity,' and 'The Garden of Paradise;' both which were useful in awakening thousands of souls from a mere profession, to an experimental acquaintance with true religion. Arndt was followed by many other eminent men, especially *Grosgebauer*, whose book,— 'The Watchman's Voice,' was useful to many, and particularly to Dr. Spener, then of the university of Tubingen, afterwards of Frankfort, where he published his '*Pia Desideria*;' he also republished various books, by which many were roused from their indifference; and a spirit of vigour was excited in multitudes. Dr. Spener also kept *Collegia Pietatis*, or Exercises of Piety, in his own house, twice a week; where he first gave his own exposition of a chapter, and then allowed others, who were exercised in the word, to offer their own remarks. These meetings became generally known; and though much censured by some, were means of great advantage.

After Dr. Spener had laboured successfully at Frankfort for about 20 years, he removed to Dresden, in 1686, to be First Chaplain to the Elector of Saxony. The house of Saxony had once been the grand prop of religion; but had suffered a great declension:—but no sooner was Dr. S. invested with his new appointment, than he began to reprobate the corruption of a licentious court. John George III, the Elector, was no admirer of his public sermons, which were faithful and powerful; much less did he approve of his private visits, in which he conversed as a faithful ambassador of Christ. Dr. S. however, was full of zeal, catechized in his own house, and published a pastoral letter to the clergy, exhorting them to a faithful discharge of their ministerial duties.

Such were the circumstances which ushered in that glorious revival; in the promotion of which Professor Franck was eminently instrumental. With several of the students he united in a conference for the better understanding of the Scriptures, and regulating their con-

versation and studies; he was also appointed to deliver public lectures; by which the Masters of Arts who attended them benefitted. About this time John Caspar Schade joined him, and became a faithful fellow-labourer; and others also caught the sacred flame. Several of the young students were converted to God, and began to walk according to the gospel. On these accounts they soon received the name of *Pietists*. This new name seemed like a signal to the adversaries of truth; and henceforth their doctrines were censured and divided. The pulpits rang with reproachful epithets against them; and, like the first Christians, they were 'everywhere spoken against.' Books were written on both sides; apologies and anti-apologies followed each other, until at length Professor Franck, and those who adhered to him, were banished from Leipsic *.

Professor Franck was, however, joyfully received at Erfurt; where he was prefered to the pastorate of St. Austin. A remarkable change was soon produced by his labours and those of Dr. Breithaupt. In catechising the youth he was eminently successful; and his meetings for this purpose were crowded. Hither likewise the banished students followed him from Leipsic; and, being received by the Lutheran laity into their houses, as tutors to their children, they laboured also in the word and doctrine. At length the Roman Catholic magistrates became jealous of their success, and referred the case to the Elector of Mentz; who, being himself a Papist, interdicted all spiritual exercises; and after a short time, Professor Franck and Dr. Breithaupt were obliged to quit Erfurt.

In 1691, Dr. Spener was invited by Frederic I. of Prussia, to superintend some of the Lutheran churches in his dominions; where he was scarcely settled, before a university was projected at Halle, in Saxony. Hither therefore he invited Professor Franck and Dr. Breithaupt; the latter being chosen Professor of Divinity, and the former Professor of the Greek and Oriental Languages, and Pastor of Glauca.

The University of Halle, under the auspices of the king of Prussia, and by the unwearied diligence of Professor Franck and his colleagues, Drs. Antony and Breithaupt, who laboured together with the most hearty and affectionate zeal, soon became pre-eminent among the colleges of Germany. Our Professor's talent lay chiefly in preaching

* Mosheim speaks unfavourably of the Pietists; but it ought to be known that Mosheim, who lived at that time and in that country, opposed and reprobated the efforts of Professor Francke and his coadjutors in the cause of vital religion. 'Mosheim,' says Dr. Haweis, 'was a Lutheran divine, *philosophic*, and no Pietist.' Yet his *partial* representation speaks nothing unfavourable, when he is compelled to add, as a faithful historian, that 'Persons of eminent wisdom and sanctity, remarkable for their adherence to the truth, and love of piety, bore commonly the same opprobrious name;' and, in another place, that none could despise their intentions without appearing the enemy of practical religion. 'The truth of this matter is,' says Dr. H. 'that zealous godliness, as is usual, provoked the reproach of the Cross.'

and expounding the Scriptures. The whole number of students, amounting to about 3000, were subjected to their care; and these great men availed themselves of the ascendancy which their situations gave them, to repress vice and folly, and to aid the cause of religion and morals.

But the most extraordinary occurrence in the life of Franck, is the erection of the Orphan House at Glauca: a large account of which has been repeatedly published to the world under the title of 'Demonstration of the Footsteps of a Divine Being yet in the World *.'

We have not room for a particular narration of the wonderful circumstances attending this establishment; and we hope none of our readers, if they have not yet perused the work, will long be content without reading it. A few principal events may here be mentioned.

It was an ancient custom in Halle, &c. to appoint a particular day of the week on which the poor might appear at the doors of charitable persons to receive their alms. At Glauca, Thursday was the day. Professor F. directed some bread to be distributed at the door; but it struck his mind that this would be a good opportunity for giving them spiritual instruction. One day he brought them into his house, talked with them, and prayed. He repeated this every Thursday. He was soon affected by their deplorable ignorance, and therefore determined to educate some of the children at his own expence. He felt also concerned for poor housekeepers, who were ashamed to beg; he therefore got an alms-box, which he caused to be handed about among the students and others who were disposed to contribute: but so little was obtained by this method, that he laid it aside, and fixed a box in his parlour, with this inscription, — 'Whoso hath this world's goods,' &c. He was much encouraged by that Scripture, — 'God is able to make all grace to abound towards you, that ye, having always all sufficiency in all things, may abound to every good work.' Sometime after the box was fixed up, it contained 18s. 6d.—he took this in his hand and said, — 'This is a considerable fund, worthy to be laid out on some important undertaking; I will take this for the Foundation of a Charity School. He then engaged a poor student to teach the children two hours in a day, for one shilling a week. A place was fitted up for a temporary school:—several persons began to send money. The children soon amounted to 50. Sometime after, a person of rank sent him 100*l.*; another 20*l.* —he hired another room; he employed two masters; he determined on the *maintenance* of some of the children. A benevolent person offered 500 crowns, the interest to be paid annually; he undertook the whole support of four fatherless children. Another gentleman sent 100 crowns; another 100; and many smaller sums. The work proceeded gradually: at length the building commenced, and was raised with celerity. At times, when in great straits, money was sent

* The English translation is entitled 'An Account of the most remarkable Footsteps of Divine Providence.'

by unknown persons, which supplied the present necessity, and enabled him to proceed with the building, — and to provide for a great number of children, poor widows, and others *. The seasonable interpositions of Providence were beyond all ordinary measure astonishing; — but we must refer to the narrative for particulars.

In the whole of this great undertaking, this vast labour of love, Professor Franck had to contend with an host of foes. Not only was his faith in God often put to the severest trials, but the inveterate malice of those who opposed the truth, increased in a degree proportioned to his exertions. Well, therefore, might Dr. Woodward exclaim, — 'The mighty faith, zeal, diligence, self-renunciation, charity, and deep humility of Professor Franck, seem to be endowments of an uncommon degree,— and God has been pleased to employ them in uncommon efforts.'

Of the remaining circumstances of his life we are not as yet informed, nor of the manner of his dismissal from his labours to his rest, which took place, we believe, in 1727; but we are in hope of being able to procure them: in which case we shall lay them before our readers in a future Number.

The Portrait prefixed to this Memoir is copied from a painting, which we are assured was presented to the late Countess of Huntingdon from the Continent; and which we have been permitted, by the Trustees of her Ladyship's College at Cheshunt, to use for this purpose. We believe it is the first print of this illustrious man of God that has appeared in Great Britain.

* The Orphan-House provided, in 1727, for 2196 children, and 130 preceptors.

THE ORIGINAL GLORY OF MAN.

So God created man in his own image. — Gen. i. 27.

From our election to life before the world began, let us turn to view the state in which man was created.

Those who call themselves *Philosophers*, have been eager to form theories of the primitive condition of man. Many of them consider it as certain that he was originally in a savage state; from thence they suppose he proceeded successively to the hunter, the shepherd, the agricultural, and the commercial, or polished state. One sceptic concludes that man at first went on all-fours; and another considers it as certain that he was originally a dumb creature, and afterwards acquired articulate speech for himself. As for his *moral* state, they seem to consider this scarcely of sufficient importance to demand a theory; but their systems in general appear to suppose that it was the moral condition of *savages*;—which we know to be sufficiently depraved.

Were these wild speculations of the *soi disant* philosophers true, we might expect to see some others, who now go on all-fours, acquire

the art of walking on two legs; and to hear some dumb animals learn to talk in articulate sounds. Especially might we look for the civilisation of the savage nations by their own reflections and exertions, without aid from a people already civilised; but as the history of all nations proves that no such event is to be expected, let us now ask, What saith the Scriptures concerning the primitive condition of man?

The history which our Creator himself has given of the formation of man, declares, that, instead of forming us savages or dumb animals, to run upon all-fours in the woods, he made man upright in every sense: he gave him a language, in which he could hold rational intercourse as soon as formed; and, above all, stamped upon him his own moral image. The Head of the moral world clothed man with all the perfection necessary to a moral agent formed for the divine glory. He gave to his mind those first principles which serve as a basis and a rule of future sentiments. To a rational understanding he added a free will, touched with a regard for the supreme good, and strongly inclined towards his Maker, and the beauty of his holiness. The affections of the newly-formed creature were like the sun of Paradise, which warmed, but not consumed him, leaving him neither to cold apathy, nor to feverish lust.

The body also must have been a fit residence for such a soul; for as we might have reasoned *a priori* that a just and gracious Creator would not place a pure and unoffending spirit in an impure dungeon to be corrupted and tormented,—so our Maker has himself informed us, that the disorders which indicate mortality, were not originally in the body of man. The body of man in this state, has been called *a little world in the spring of a new creation.* There every thing was fresh, every thing beautiful, every thing happy. No lusting of the flesh against the spirit created war in the members. The senses were not traitors, — man might safely believe their report. Happy state! in which the understanding was like a clear sky, always in peace and always in action, which shed on the earth, that is, on the inferior part of our nature, no influence but that which was benign and salutary! Happy state! in which the Will was a queen absolute over its own subjects, but subject always to justice and equity!

Thus God made man upright, conformed to the rule of right; for the Gentiles shew the work of the law written in their hearts, their consciences bearing witness, and their thoughts accusing, or else excusing them; and when the renovation of man by the grace of the gospel is mentioned, it is called *a renewing in knowledge, righteousness, and true holiness, after the image of Him that created him*; for who, that has just views of the attributes of God, will suppose that he made an impure creature, such as we find man now to be? — or that he formed a reasonable moral agent, devoid of love to his Maker? — or gave his body every perfection, and omitted to stamp upon his soul his Maker's image?

When we look at the heavens and earth, we see the impression of

the natural attributes, — wisdom, power, and goodness; and might we not expect to see, in the mind of man, a moral agent, the stamp of the moral attributes of his Maker, the parent mind, the head of the moral world? But on turning to the human character, what an awful scene presents itself, — every thing unlike a wise and holy God? — and can we suppose, that things were always thus? That infinite holiness and goodness formed man a creature of such moral character as we now find him? Does not Reason echo to the voice of Revelation, that some awful convulsion must have happened in the moral world; for that God certainly created man at first what he ought to be?

Yes; God made man in his own image: he surveyed the newly-formed work of his hands, and pronounced him very good. Let us not blame our Creator for our depravity; but adore him for his kindness to us at our creation. Let us look back to the bowers of Paradise, and to its holy happy tenants, as the ruined heir looks to the lost estate. If we drop a tear over our former glories, let us haste from Eden to Gethsemane; and there see the second Adam, by tears and blood bringing us back to holiness, to Paradise, and to God again. B.

THOUGHTS ON PSALM LI. 11.

No. 2.

The judgment which David earnestly deprecates is, 'the taking away God's Holy Spirit.'

The Spirit of God was given to David, to qualify him for his kingly office. Thus he imparted the endowments of his Spirit to the seventy elders of Israel, who had been chosen to assist Moses in the administration of justice and equity. 'Gather unto me seventy men of the elders of Israel, and I will take of the Spirit which is upon thee, and will put it upon them.' In the instructions given to Moses respecting the inauguration of Joshua, as his successor, the command was conveyed in these words: 'Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him.' When the judges were raised up to assert the liberties of their enslaved country, and to emancipate her sons from the yoke of the Canaanite, 'the Spirit of the Lord is said to come upon them.' After Saul was raised to the throne of Israel, we are informed, that when tidings were brought to him of an invasion of the Ammonities, 'the Spirit of the Lord came upon Saul.' Under the aid which he derived from this anointing of the Spirit, he collected a powerful force; and the Ammonites were routed, to rally no more. Under the influence of the same endowments, he achieved many noble and valorous deeds against the foes of his country. 'From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. They were swifter than eagles, they were stronger than

lions;' but, because of his disobedience to the divine command, in the affair of Amalek, God was provoked to withdraw his Spirit from him, and to suffer to die in his bosom all these princely endowments; so that, from being the magnanimous captain of the Lord's host and the father of his people, he sunk into a jealous tyrant and cruel persecutor, till his cloudy day went down in the blackness of darkness on Mount Gilboa. When David, by the special ordination of Heaven, was separated to the supreme rule; when 'Samuel took the horn of oil, and anointed him in the midst of his brethren,' it is added, that 'the Spirit of the Lord came upon David from that day forward.' His mind became enriched and ennobled with all the faculties and virtues necessary to make his rule honourable to his own character, and eminently beneficial to the people. Hence his pre-eminent courage in the valley of Elah, where, by the unerring guidance of the God of battles, in whom he trusted, he brought to the dust of death the proud boast of Gath. Hence his distinguished prudence and modesty in a situation of extreme peril, at the court of Saul, in the wood of Hachilah, and in the cave of En-gedi. Hence his magnanimity in sparing his persecutor, when the Lord had delivered him into his hand, and the tenderness of his mind under the influence of which his heart smote him, when he cut off the skirt of the robe of the Lord's anointed. Virtues these, which constrained his prince to pronounce him ordained and anointed of Heaven for a throne. 'And now behold, said Saul, I know well that thou shalt surely be king; and that the kingdom of Israel shall be established in thine hand.' He ascended the throne of Judah in the vigour of manhood, and when the faculties of his great mind and the virtues of his princely heart were full-blown. The history of the first years of his long reign is a series of gallant achievements against the enemies of his country, sanctified by eminent piety towards God, in the restoration of the national worship in all its purity and splendor, which he himself exalted by his inspired songs, and adorned by his holy conversation. While his armies were employed in subduing the inhabitants of the countries which God had given to Israel for an inheritance, we behold the prince himself consecrating to the Lord the silver and the gold of the conquered nations. As the first magistrate of his kingdom, we view him with reverence, holding, with a steady hand, the balance of equity, executing judgment and justice unto all the people. His administration hitherto was (to use his own lovely figure) 'as the light of the morning when the sun riseth, a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain.'

But soon was this dawn overcast. By the foul offences to which this psalm alludes, clouds of divine displeasure from all quarters arose, and were found, in his own experience and that of his family, to carry the tempest in their womb. Recollecting the departure of God's Spirit from Saul on occasion of his disobedience, by many a shade less aggravated than his own, and how an evil spirit from the Lord was

permitted to trouble him, he might justly fear lest the Spirit of the Lord should depart from him also. He had already polluted his government with the blood of a brave man, whom it was his honour and his duty to protect and promote. Should God take utterly away from him his Holy Spirit, he well knew that all the virtues which shed lustre on thrones, and under Providence are their surest bulwark, would depart with him. In place of generous and paternal care of his people, he knew that his heart would sink into sordid selfishness, would separate their interest from his own, and induce him to establish his throne on the ruin of their liberties, and the exhaustion of their wealth. He saw how all the dark and malignant passions which dwell in and distract the bosom of a tyrant, would invade his mind, hitherto the hallowed abode of piety, gentleness, and peace. He recollected the anguish of his own heart under the persecution of Saul, and trembled lest he himself should draw down the vengeance on his own head which he had formerly imprecated, when of his persecutors he said, 'Cursed be they before the Lord, for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.' He thought on the fate of Saul at Gilboa, where even Jonathan's worth and valour were no shield; and looked forward to the possible overthrow of his own sons sinking under the pressure of their father's guilt, and falling unpitied as the tyrant's offspring.—With an earnest and deeply impassioned mind might David, in this first view of the words, implore of God, and say, 'Take not, O take not thy Holy Spirit from me.'

COPY OF A LETTER BY THE LATE DR. CONDER, *ADDRESSED TO A YOUNG MINISTER,*

WHO HAD BEEN ONE OF HIS PUPILS,

ON THE EVENT OF HIS MARRIAGE.

'Rev. Sir, *alias* Dear Son M——, *Hackney, Oct.* 7, 1773.

'As the ears of esteem and affection have been attentive to the progress of an affair of great consequence to you, so the consummation of that new alliance has given me the greatest pleasure; and, as it is one of the royal injunctions of our Great Master, to 'rejoice with them that do rejoice,' I have been wishing to pay you a friendly visit, and to mingle my gratulations with those of your many other friends, upon your so agreeable and promising a settlement in life: and, though our course of lectures is finished, and all the authority of a Tutor ceases, yet an occasional lecture, or rather the dictate of Christian esteem and paternal love, will be but officially intruding upon you.

I rejoice, therefore, dear M——, I greatly rejoice, at the favour you have obtained of the Lord, in his giving the object of your wishes and choice into the arms of conjugal affection. 'Whoso findeth a wife, findeth a good thing, and obtaineth favour of the

Lord*.' This is our text: and here observe, 1st, The gift itself;—2d, The right place of it; with further notes of improvement of the pleasing subject.

First, the gift itself is 'a Wife,'—an *alter idem*,—the completing of the man according to his original make, by restoring the lost *rib*, taken from him, with the greatest advantage, even to be a *help-meet*, a companion, and the constant object of the purest and most endeared affection and delight! Therefore,

Secondly, Take care to place it and use it aright; yea, receive it as a deed of gift from your heavenly Father, to engage your supreme love unto himself;—for the more we receive from him, the more we are obliged to be diligent and faithful about our Master's business. Those mercies also taste sweetest, and wear best, which are received warm from the hand of a covenant-God. Next unto himself, therefore, take this gift, and restore it to its original and right place, even next your heart;—wear it there continually;—let no creature on earth get betwixt your heart and it; for so the worst of sorrows have been introduced. And, as ye are become, by nature and law, as 'one flesh,' one in affection, one in interest, one in habitation, and one in spirit and pursuit through grace, as I trust,—so the comprehensive duty on your part, my dear M——, is, that you 'nourish and cherish her as your own flesh.'

Good manners forbid an address to a perfect stranger, and seem to check the freedom of claiming kindred in this case; but a paternal benediction is at least an harmless thing; and good wishes ought never to be out of fashion. Wherefore,

Dear Madam,

As you have been a Rebeckah in resolution, and a Ruth in your choice, I doubt not you will be a Sarah for respect and reverence: and, may the object of your choice prove a Moses for meekness, a Job for patience, a Solomon for wisdom, a Joshua for resolution, a David for zeal, an Abraham in faith, an Isaac in fear, a Jacob in prayer, and in care and tenderness towards his flock! Yea, may he be a Timothy for studiousness, a Paul for labours, and a Peter for his abundant success! And,

Dear Sir,

As by information the Lord's gift to you has much of Rachel in her countenance, may she be a Leah for fruitfulness, an Abigail for prudence, a Martha for housewifery, a Dorcas for public spiritedness, and a Mary for preferring 'the one thing needful!' And, like Zechariah and Elizabeth, may ye be long companions in a holy, heavenly, and conscientious walk before your God; and at last, heirs and partakers of the land of pure and never-ending felicity, in the presence of God and the Lamb for ever! In fine, I wish you and your dear consort every prosperity of soul and body, and that the best of friends

* Prov. xviii. 22.

may dwell with you in your new habitation. May plenty be ever found in your pantry, — frugality in your kitchen, — peace, piety, and prudence in your parlour, — fervent devotion in your oratory, — diligence and prayer in your study, — fidelity and industry in your services, — comfort and success in your flock, — and the presence of the God of Bethel in all! I may add, as many look much at a minister's dress, as well as other things, I would earnestly recommend the fine linen of heart-purity, spirituality, and sincerity; the waistcoat of humility and self-diffidence, well lined with patience and self-denial under crosses; the outer garment of a holy, ornamental, and godly conversation in all things, at all times, and in all companies. This garment ought to be well trimmed with gravity, meekness, forbearance, brotherly-love, pity, and an ambition to be useful. These are kept tight about you, by 'putting on the whole armour of God*;' and to fence against blasts and chill-fits, the Holy Ghost has directed the use of zeal as a cloke†; but great care ought to be taken that it be such as our Lord has worn before us, and not made of counterfeit materials, which have been often imposed upon us.

Excuse allegory drawn out to so tiresome a length, and allow me, in plainness of heart and speech, to say that I rejoice in your comforts, and wish you all supports and supplies. Remember you are in the wilderness; expect therefore your share of rough weather, and seek the things that are above. In your pilgrimage-course live above, and live on Him who lives above. Keep a watch over your heart, that creatures steal it not from God; and hold your dearest creatures and comforts in the hand of Resignation, — remembering they are but lent mercies, and we tenants-at-will in all our earthly possessions. Lean not on creatures, but on the Lord for his Spirit and power; by which alone you can do any of these things to purpose. I commend you to God, and to the word of his grace; and beg you to convey my Christian love to your worthy and venerable fellow-labourer in the Lord's vineyard. May he and you be growing blessings in the church of God! I thank you for past occasional helps, and shall always have an open door for your further labours of love, as you have opportunity; and in the mean time I rest your sincere and real friend, and, I trust, brother in Christ Jesus, JOHN CONDER.

* Eph. vi. 13. † Isai. lix. 17.

MAN, A VAIN BOASTER.

MAN, though a small animal, can perform great things. Contrivance will achieve what main strength could not hope to effect; Perseverance, when called in to assist, will accomplish what neither force nor wisdom could have completed without her aid. He who rises, sees, though a very common, yet a very wonderful

exertion. When a house, or rather a town, is made to swim upon the waters, to visit distant shores, to carry thunder and lightning to the remotest regions, how much is the wonder heightened! When the wisdom of the machinery by which it is moved, the powers exerted to make winds and waves subservient are attentively considered, one is ready to be astonished that man, so inadequate as he seems to be, can accomplish a performance so noble, and on a scale so large!

In various instances may his powers be shewn. The astronomer, who numbers the stars and weighs the planets; the chemist, who brings Nature into his crucible and examines the properties of all the elements in minute detail; the miner, who digs into the bowels of the earth; or even the penman, who makes thought visible, and speaks to the heart, in a voice not audible by the ear, — these, and a long catalogue of similar cases, show what real wonders are every day performed by man!

Man's abilities are not equal to his wishes. There are effects beyond his powers to produce, — there are evils which neither his wisdom nor strength can avoid, nor his fortitude endure. Vain man perishes daily in the unequal contest! However, formed for dominion by his Maker, he would fain lord it still. Although, when he lost his innocence, his authority perished also,—yet, as he desires to rule, he fancies that he can overcome, — that obstacles will fall before him, — that what has never been achieved is reserved to grace his prowess. Confident of his wisdom or of his strength, he boasts of what he will do; and this often before he has made sufficient trial to form a judgment of its probability.

When his self-confident boasting is only concerning unimportant things, it may make the man ridiculous; but there the evil ends. If it be in matters of real weight, in which the boaster fancies he can perform something needful to be done but above his strength, and in which failure may prove his ruin,—then his self-conceit can no longer be termed a *foible*; — it must be deemed a *crime*.

Wisdom teaches to avoid unequal contests. A king with ten thousand men should not rashly meet another with twenty thousand; but should desire conditions of peace. If indeed the contest be unavoidable, it will become the part of Wisdom to call in sufficient aid, if any can be obtained. To neglect assistance is folly; and if such negligence take place after frequent experience, such conduct is absurd indeed. Many are the occasions in life when we might check the boasting of the young and the self-confident, by the sarcasm of Jeremiah: 'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?'

Failure, disappointment, and ruin, are however words of little meaning, when they refer merely to temporal affairs. It is then that the terms assume all their dreadful importance, when, rising from the grave, with news from the world of spirits beyond it, they fix our doom for eternity. There disappointment is irretrievable, failure is

the loss of our best, our brightest hopes, and ruin is ruin indeed. We must content ourselves with the term, *it is ruin:* we cannot illustrate it to any great degree, nor explain it to any adequate conception. It is the destruction, the undying, everlasting destruction of body and soul; and this all arising from a vain conceit, which attempted impossibilities, and so refused help.

Perhaps the boaster's error lay in fancying his own knowledge sufficient, without the aid of revelation. Absurd indeed, that he who finds a thousand appearances in nature for which he cannot account; who knows not how day and night are produced, must yet fancy that he knows all which needs to be known concerning the incomprehensible God, his nature, his mode of acting, his eternal purposes! There is a book which might make him wise on these points, wise unto salvation;—but this he neglects: there is a Being who could open his mental eye, and pour seraphic daylight into the mind; but his assistance he will not ask! Foiled, baffled, proved to be ignorant every day in lesser things, he will yet run the hazard of fatal ignorance in the most important of all concerns, — and grope, amid noon-day brightness, with his eyes close shut, like the blind.

It will not be wonderful if, with such conceit of his knowledge, he should begin to bestir himself to action. He must know little if he do not discern that all is not right in his conduct; that some alteration is absolutely needful. See him then striving to bind his struggling corruptions with resolutions and vows, which snap in the time of trial like the cords upon Samson:—see him denying himself some outward indulgences, and reforming a little of his too offensive conduct. He succeeds perhaps in this, and fancies the great change is effected. He has whitened the sepulchre, and does not perceive that the source of the pestiferous effluvia is yet unaltered within. There is a power which could cleanse him every whit; but he does not see the need of such assistance; — and though he may feel obliged to condemn a garment tainted with the plague, and knows that although he takes nitre and much soap, it is still defiled and unfit for use, — yet he tries, and again tries his vain powers at a much more desperate business; and perishes in all his depravity, by relying on himself for accomplishing the desired alteration.

His repeated disappointments at last shew him so much of sin as shall make him desirous of pardon and divine mercy at the great day. Blessed be God, the source of that mercy stands open to the enquiring sinner; but it is the humbled, not the self-boasting sinner, who can enter that strait gate. The man we speak of does not like so low an entrance; he will make for himself a better way, he will climb over the wall; fancying the leap very easy to one so little laden with faults as himself, using as stepping-stones for his assistance alms, and prayers, and penance, and heaps of rotten works. With much self-complacency he labours at his impossible undertaking: many a heap which he had raised slips from his feet, and gives him a

woful fall; but as if nothing had happened, and still confident of success, again he piles the very same heterogeneous substances, endeavouring to bind them with a round of duties, tries to cement them with impenitent tears, and dies amid the unfinished labour, as far off from pardoning mercy as ever. He who well knew that only one process at law can succeed in any specific case; only by moving the appointed court, or applying to the authorized officer, can a cause either of justice or mercy be brought to a good issue; he ventures in his own instance to disregard the statutes of Heaven in that case made and provided; and thinks, in the face of the court itself, to purloin, or to force a sentence in his favour, without having any of the authorized topics of claim.

The boaster who should give out, that although he neither plows his ground nor sows it, he is confident of a good harvest, — or who, while scattering tares, expects to reap the principal wheat, — would be laughed at as a fool, or mourned over as a madman. Without the proper means are used, how can any wished-for result be either secured or expected? Yet, in spite of such experience, do we see men who neither repent nor pray; who neither serve God nor fear him; but who, on the contrary, are scattering vices and planting infidel notions in their minds; these men expect to be saved, and go to heaven at last. — As an harvest shall we find the end of the world; and what a man sows that also will he reap, not only here but hereafter.

May I put the overconfident to the trial of one point more? Might not the experience of utter inability to sustain certain sufferings, both bodily and mental, teach them how beyond bearing will be the torments of the ruined fool in the world to come? Let such a boaster but put his finger in the flame and then say, Who can dwell with devouring fire? — who can endure everlasting burning? Let him but recollect the sinking qualms, or the scorpion scourges of conscience, and judge, will not the worm that never dies be a truly agonizing evil! Considering, especially, how much is provided to feed that worm, by such misplaced confidence as will not be taught; such still repeated boasting in self as cannot learn the easy, though awful lesson, which pointing to spiritual and eternal things, in a tremendous voice cries, 'If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses?' — Jer. xii. 5.

SCINTILLUS.

ON SELF-DENIAL, *IN ORDER TO RELIEVE THE POOR.*

THE price of provisions being so immoderately high, it may be expected that the poor will require more than usual assistance this winter. But when we consider the pressure on the middle class of society, and the many public charities which they help to support, it cannot be supposed that they can keep up all their contributions

without retrenching their expences. To do this will require self-denial; and, in order to encourage such a disposition, I shall first mention such as I think are the most worthy objects of charity, and then shew how family-expences may be lessened. As to the first, it may be observed, that real religion prompts us to relieve, as far as we can afford, all those individuals who seem to us real objects of distress. Still, however, I conceive, that special attention should be paid to poor families having young children, and receiving little or no help from their parishes; and of such the preference should be given to those who make a credible profession of the gospel. — I next beg leave to suggest the methods by which generous persons in middling circumstances, during these trying times, may keep up their charitable subscriptions: —

First, *By selling all or most of their jewels, trinkets, hoarded coins, &c.* Proud or covetous professors will not consent to do this, — yet some truly serious persons may probably do it; and these, like Lady Huntingdon, will feel the greatest satisfaction in having so done. But, perhaps, very few professors of the gospel are possessed of jewels; yet many of them have superfluous articles of furniture, which, when turned into money, will assist to feed the poor. Besides, it would be more consistent if many hearers of the truth were to be less expensive in their dress; and the money saved by such means, would help to clothe many poor families.

Secondly, *By leaving off, or diminishing the use of wine, spirituous liquors, tobacco, and snuff.* Perhaps some few persons, at some times, may properly plead for the moderate use of these articles; but in general they are supposed to be necessary in consequence of bad habits; which, however, should be discontinued in such times as these, for the benefit of the poor.

Thirdly, *By decreasing travelling expences.* There are professors who keep carriages or horses, some of which they could do very well without. Now, as expences attending journies are very considerable, the lessening of them will increase the ability to help those in distress.

Lastly, *By disusing the expensive custom of treating parties at dinner or supper.* When serious persons consider how much money and precious time are wasted in such entertainments, it is rather surprizing that they should be so frequently used in the best of times; but in the present, when bread and flour are so dear, they ought to be discontinued. Surely, in the present state of things, one's friends should be contented with a comfortable reception in the afternoon of the week days. Here I must also add, that if reputable persons would restrict their families, during this season, to the use of cheap provisions, they would thereby have more to spare for the poor.

The foregoing are some of the ways of using self-denial, in order to make up those deficiencies in our income, occasioned by the enhanced dearness of almost every article of consumption. Those professors, in middling circumstances, who are determined to suffer no de-

privations, and make no sacrifices to do good, will have excuses, in order to indulge themselves. They will perhaps say, that they are not obliged to deny themselves comforts for the sake of others. But, surely, they forget that there is a moral and social obligation which every one, according to his ability, is under, to assist his fellow-creature with what he can spare for him; and, above all, there is a divine obligation which God, in his holy word, has laid upon us,—'To do good unto all, and especially those of the household of faith.'—I hope, therefore, that those who have tender hearts will use all, or some, of the means here pointed out, to retrench their expenditure for the present winter, whereby they will be enabled to continue their usual benevolent contributions.

Buckingham. G. G. S.

RELIGIOUS VAGRANTS.

Sir, *To the Editor.*

THERE is an evil among some professors of religion, the exposing of which may help in some measure to remedy it: I mean, the practice of persons who are members of churches, removing to other places without letters of recommendation. I am a resident minister in London, and am frequently applied to by persons in distress. If they come out of the country, I enquire, of course, to what church they belonged. I am often told, to the church in such a town, Mr. ————, the pastor. How long is it since you removed? Seven years, perhaps. Where have you attended since you came to town? Here and there. Where have you communicated? Nowhere, is frequently the answer; or, at such and such a place, where no questions are asked, and where nobody knows me. Who then can testify the truth of your present representation of your affairs? Who can testify of your conduct for seven years past? Nobody.

Now here, Sir, is a great fault. Had these persons when they removed to town, brought testimonials of their good character; and then, as soon as they could, have joined some church resembling in faith and practice that to which they belonged in the country, and have filled up their places regularly, they would have been known to the pastor and people, and would probably have been preserved from extreme necessity, or have been so assisted and recommended under it, that they would have obtained effectual relief. But I perceive that many forsake their churches in the country, without even giving notice of it to their ministers; and then, in London, ramble at large, under the eye and care of no one; and when reduced to want, have not a friend to recommend them. Their sin proves their punishment; and the suspicion of their being impostors, sometimes occasions their suffering extreme affliction.—I wish that these hints may lessen the mischief in future. VIGIL.

☞ Letters of recommendation should always be *dated*, or they may be used when the bearers deserve no recommendation.

Miscellanea.

PROFANENESS REPROVED.

[*Extracted from an American Publication.*]

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a groupe which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th*, ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and French commission; had seen real service, had travelled, was master of the English language; and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense: — he swore profanely and incessantly!

While the horses were changing, a gentleman, who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, 'Although I have not the honour of your acquaintance, I perceive, Sir, that your habits and feelings are those of a gentleman; and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company.' He started; and replied, "Most certainly, Sir. I hope I have committed no offence of that sort!"

'You will pardon me,' replied the other, 'for pointing out an instance in which you have not altogether avoided it.'

"Sir," said he, "I shall be much your debtor for so friendly an act; for, upon my honour, I cannot conjecture in what I have transgressed."

'If you, Sir,' continued the former, 'had a very dear friend, to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?'

"Undoubtedly, and I should not permit it; but I know not that I am chargeable with indecorum to any of your friends."

'Sir, my God is my best Friend; to whom I am under infinite obligations. I think, you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me, and to others of the company, excruciating pain.'

"Sir," answered he, with a very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it; and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me on the seat, I shall thank you to touch my elbow as often as I trespass." — This was agreed upon. The horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was jogged every few seconds. He always coloured, but bowed; and received the hint without the least symptom of displeasure; and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

DEVOUT WISH OF WITSIUS.

THERE is nothing I so much desire in the world as to pass all my time, even to my latest breath, in a total abstraction from all disputes, in a calm retreat from the hurry of the world, in the deepest solitude, in holy prayers and devout meditations, in humble researches into the book of God, and in secret communion with him, however obscure I might be in such a case, and however unknown (unless when religion should make it my duty to be otherwise) almost to my neighbours.

Miscell. vol. i, p. 637.

UNSANCTIFIED LEARNING.

Mr. Halyburton (in the Memoirs of his Life) relates, that in his youth, one Mr. Donaldson, a reverend old minister, who preached at Perth, coming to visit his mother, called for him, and, among other questions, asked him if he sought a blessing on his learning:—to which Mr. Halyburton ingenuously answered, 'No.' He replied, with an austere look, 'Sirrah, unsanctified learning has done much mischief to the kirk of God.' — This saying, says Mr. H. stuck with me ever after, and left a deep impression on me; so that whenever I was any way straitened, I applied to God by prayer for help in my learning, seeking his blessing upon it.

GOOD EFFECTS OF PRAYER.

[*From a Foreign Clergyman.*]

ABOUT forty years ago, there lived in the suburbs of Basle a man and his wife, with four young children, in extreme poverty. They were indebted to a certain person in a small sum (about half-a-crown) of which payment was insisted by the following Monday. The wife had been obliged to promise it; which she did in confidence that God would enable her to perform. It was her custom, in cases of great distress, to offer up fervent prayer to God, upon her knees, together with her children; which she did also upon this occasion. Sunday evening, however, came, without any apparent prospect of relief, although every thing had been tried. Nevertheless, the woman declared, that as God had so often heard her prayers, she would not yet despair. About eight o'clock, a pious Christian, who had but once or twice before visited these people, entered their apartment. In the course of his conversation with them, not a word had passed respecting their present embarrassment. At parting, however, he took a box, with which one of the children was playing, and filled it hastily with money, without counting it, to the exact amount, as they afterwards found, of the sum which they were engaged to pay on the following day.

BITE OF A SERPENT CURED.

IT is well known that the fatal effect which naturally results from the bite of a serpent, or other venomous creature, has frequently been prevented by *sucking the wound immediately*, and spitting it out of the mouth *directly*. The following Anecdote seems to confirm this:—

A Moravian Missionary in the Nicobar Islands, was bitten by a small serpent, called the *Split Snake*. This very venomous creature had got into a large clumsy lock of his room door, which he was attempting to open in the evening, in the dark; when he felt a sudden prick in his finger, and a kind of electric shock, as if he had been split asunder. Not thinking of a serpent, and imagining he was pricked by a piece of wire, he made a second attempt; when he was attacked more violently, and perceived the blood trickling down his finger; but was still ignorant of the cause. He then sucked the wound, till he could draw no more blood. In the night, however, it was swelled, and very painful. In the morning he found out the cause of the mischief, and saw a part of the

snake, about six inches in length, of its head and body, hanging out of the key-hole. It had been killed by the turn of the bolt in the lock. Thus the life of Mr. Hansell, the Missionary, was preserved!

See Letters on the Nicobar Islands, lately published by the Rev. Mr. Latrobe.

HYDROPHOBIA CURED BY BLOOD-LETTING.

A remarkable case of the perfect cure of the Hydrophobia, has been published in the Calcutta and Madras Gazettes, which occurred in the hospital at Calcutta, under the care of Dr. Shoolbred. The patient laboured under the most unequivocal symptoms of this fatal disease; but by being twice bled *very copiously*, by a *large orifice* in each arm, he was effectually relieved. The case at large may be seen in the Literary Panorama for December 1812; and is, we conceive, highly deserving of the attention of medical men.

CHARACTER OF PURITAN WRITERS.

To settle faith on its proper basis, the meritorious righteousness of the Redeemer, — to deduce obedience from its true origin, the love of God shed abroad in the heart,—to search the conscience and convince the judgment, — to awaken the lethargic, and comfort the afflicted soul, and all from a thorough knowledge joined to a masterly application of the divine word,—these are real excellencies; these, if we may credit History, entered into the preaching; these, if we examine impartially, are to be found in the writings of the Puritans. — *Hervey.*

JUVENILE DEPARTMENT.

A CHILD THAT COULD NOT TELL A LIE.

An Anecdote of the late President Washington, when a Boy.

When George Washington was about six years of age, some one made him the present of a hatchet; of which being, like most children, immoderately fond, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree; which he barked so terribly as to leave very little hope of its recovery. The next morning his father saw the tree, which was a great favourite, in that condition; and enquired who had done the mischief, declaring he would not have taken five guineas for the tree; but nobody could inform him. Presently after, however, George came, with the hatchet in his hand, into the place where his father was, who immediately suspected him to be the culprit. 'George,' said the old gentleman, 'do you know who killed that beautiful little cherry-tree, yonder in the garden?' The child hesitated for a moment, and then nobly replied, "I can't tell a lie, Pa; — you know I can't tell a lie. I did cut it with my hatchet." — 'Run to my arms, my boy!' exclaimed his father, 'run to my arms! Glad am I, George, that you killed my tree; for you have paid me for it a thousand fold! Such an act of heroism in my son, is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold! *Weems's Life of Washington.*

REGARD TO PARENTS.

It is mentioned as an amiable part of the character of the judicious Mr. Richard Hooker, that he used to say, 'If I had no other reason and motive for being religious, I would earnestly strive to be so, for the sake of my good mother, that I might requite her care of me, and cause the widow's heart to sing for joy.'

Obituary.

SOME ACCOUNT OF

the late Mrs. Mary Madgwick,

OF HOMERTON.

THE subject of this memoir was the daughter of a minister, whose name and memory have been long and justly held in high and affectionate estimation, the late Rev. Edw. Hitchin, pastor of the church of Christ at White Row, Spitalfields. From his ministerial and parental care, she received those views and impressions which were the means of an early and well-evidenced conversion. At the age of sixteen she was united to her father's church. About five years afterwards, she was married to Mr. Edward Madgwick; but, in a very few years was left a widow. The loss of her husband, and of a very promising and endearing son, her only child, were the commencement of a long course of painful discipline, with which it pleased her heavenly Father to try and to improve her devotedness to him. From the age of twenty-five to the period of her death, she was constantly afflicted with ill health, and, in a long succession, with many additional sufferings of soul. To all who had the opportunity of observing the state of her mind, it appeared that her painful and protracted afflictions eminently bore the character of sanctified tribulations. They were undoubtedly the means employed by the Spirit of grace, to produce an exemplary degree of patience under suffering, cordial submission to the righteous sovereignty of God, and a constant approbation of his appointments, severely distressing as they frequently were.

For many years Mrs. M. enjoyed, and highly valued, the ministry and private friendship of the late Rev. John Eyre. In his circle of connections, her piety, her devotional spirit, and her zeal for the cause and glory of Christ, found ample scope for exercise and enlargement. A few months after his lamented death, she was among the first who united to form a congregational church, — which now worships in the Gravel Pit Meeting-house, Hackney.

During these periods of her life, she was a diligent observer of the providence of God, and affectionately attached to all the means of glorifying him, and of advancing in holy conformity to him. Besides the testimony of those who had opportunities of witnessing the evidences of her devotedness to Christ, an ample diary, which was found after her death, furnishes many instructive proofs. Pleasing and edifying as this diary is to her own near relatives, it is so closely interspersed with references to private and personal circumstances, as scarcely to admit of a selection suitable to meet the public eye. Its contents evince the governing influence of a tender conscience, an habitual regard to the presence and grace of Christ, much singleness of heart, and an earnest desire to walk through all the scenes of time inoffensively, holily, and usefully.

Her bodily afflictions were much increased during the latter years of her life, so as to render attendance upon divine ordinances exceedingly difficult and often impracticable. She was entirely confined to her house for the last seventeen months of her life. Her sufferings were increasingly great, and frequently excruciating; but, in her, patience appeared to have its perfect work. A murmuring complaint was never heard from her lips, nor the least expression of dissatisfaction with the dispensations of Heaven. Deep humiliation under the sense of sin and unworthiness, acknowledgments of the goodness and care of Providence, and an entire reliance on the atonement and compassion of the Lord Jesus Christ, appeared to be the constant exercises of her mind.

Her final conflicts were extremely

severe; and, during the last twenty-four hours the use of her mental faculties was suspended by the violence of pain. She rested from her labours and sorrows in the faithful arms of her God and Saviour, on Jan. 1, 1810. On the succeeding Lord's Day the event of her dismissal from this land of darkness and grief was improved, by a discourse on a passage which had often been the means of great support to her mind, Ps. ix. 10.

A near relative has extracted a few sentences from some of Mrs. Madgwick's letters.

'I would not have one pain removed till the Lord has accomplished his work in me, and humbled me in dust and ashes. O Lord give me much of thy presence!'—'I hope I am not insensible of the thousands of mercies that surround me: but, O! my dear sister, for an interest in Christ, and to say, "I know that my Redeemer liveth, and that he will present me faultless, by being washed in his precious blood, – this is above all!"—'What a blessed period—to be with Christ, to see him in all his glory, carrying on the great work of redemption! Yes, and to meet my dear husband and children, father and mother, and many that were dear to me in the flesh!—It will be but a short time, I trust, and we shall appear in that blessed state; and the short time we are here let us help each other to holiness in heart and life. O! blessed be God for free grace! You will be surprized, my dear sister: when I wrote this I could hardly hold my pen! I have given up myself, body, soul, and spirit, devoted entirely to the Lord, and to have no will of my own. I long for nearness to God in prayer.—O! what happy times, when the Lord gives a glimpse of his love! A little patience, and all will be well!'

MR. CYRUS ISAAC

Died Nov. 12, 1811, aged 72 years.

He was born in Bristol; his family were Quakers; his father paid but little attention to the rules of that society, and still less to personal religion; and his son scarcely adopted any of the habits peculiar to that people. He was a sober youth, but received no religious instruction; and, being under no restraint, he soon got into loose company, and was led into various excesses, in which he was generally the foremost; and he has often mentioned, with great gratitude, several hair-breadth escapes from death, which at that time made no impression on him. He came early to London; where he lodged in the house of an old man, whose advice often restrained his irregularities. After some time he returned to Bristol; where he lived in the house of a relation, until some improper conduct obliged him to quit it; and he came again to London; where, as it appeared, the Lord had designs of mercy towards him.

He applied again to his old friend for lodging,—who was willing to receive him; but a young man, who had before been his companion in iniquity, but who had, during his absence, heard the gospel, and was become a changed character, strongly opposed his admission, saying that he must then leave the house, for he could not endure his company. The old man, however, determined to take him again; and the other consented and remained; but his conversation often excited great irritation in Mr. Isaac, who hated every thing called Methodism; and readily believed every evil report circulated against it. He has even gone to places where Mr. Whitfield was preaching, for the avowed purpose of interrupting him. The young man had once or twice prevailed on him to go to the Lock Chapel; but the sermons only excited his ridicule. The time, however, at length arrived, when a different impression was to be made. His young friend had lent him his ticket for the Lock, under a positive promise that he would go. He accordingly went: — the Rev. Mr. Madan preached from Matt. v. 20. 'For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and

Pharisees,' &c. After shewing in what that righteousness consisted, &c. he made a personal address to various sorts of persons, and, among the rest, to the profane swearer. — This Mr. Isaac thought was designed for him, and imagined that the preacher's eye was fixed on him; for he had entered the chapel in the very act of swearing: a practice he was then much addicted to, though it had not been familiar to him in his youth; — and he has said, that he used to repeat oaths as he walked along the street, in order that he might be able to use them with fluency in conversation. — The terror produced in his conscience by this sermon was extreme; tears flowed abundantly, and the perspiration, he has declared, rolled off him. He endeavoured, in vain, to overcome it, and spent a sleepless night. The following week he could not settle to work; and endeavoured to get rid of the impression by going to the public house, &c.; but every night his convictions returned, so that he could not rest. His former habits and connexions were now abandoned, except his young friend, with whom an intimacy continued till his death, which happened some years after. He constantly attended the ministry of Mr. Madan, by whom he was baptized, according to the form of the Established Church.

He was at first under great bondage; became rigid in his outward conduct, aimed at keeping the whole law; and this, with the little knowledge he had obtained, at length led to such a degree of spiritual pride as terminated in a fall; which, though not outwardly scandalous, occasioned the most poignant sorrow. His mental distress at this period, exceeded, if possible, his first convictions, and continued so long, that his health was greatly affected by it: but it was thus the Lord shewed him what was in his heart; and the effect of this humbling lesson appeared in all his future walk. Such was his tenderness of conscience, that he never alluded to this circumstance without the deepest regret; and often with many tears.

From his conversion to his death, a period of about 45 years, he was invariably as valiant for the truth as he had previously been inveterate against it. Being naturally of a bold and fearless spirit, he sometimes incurred personal risks in reproving notorious sinners; and his striking remarks in mixed companies, and at sick beds, there is reason to believe, were in some instances savingly blessed. He was always faithful in reproving sin; and, though he would do it sharply, yet he knew how to apply the balm of consolation. He was always anxious for the conversion of sinners; and has been the means of bringing many persons under the word. His relations, friends, and neighbours, were the frequent subjects of his prayers; and they received from him the most friendly and faithful admonitions. After the death of Mr. Madan he attended the ministry of Dr. Peckwell; from whom he removed to the church under the pastoral care of Mr. Gwinnap, and on its dissolution, he joined the church in Shepherd's Market.

In his general character there was much to commend, and but little to blame. His manners were plain; and to strangers, at first sight, he appeared reserved, or rather repulsive: — an impression which soon vanished in conversation. His temper, before it came under the influence of divine grace, had doubtless been warm and impetuous, and he was still subject to a degree of irritability; of which, however, he was well aware; and he was always the first to acknowledge it whenever it had been excited. His family and friends have often witnessed the triumph of divine grace on such occasions. He was a man of much fervent prayer, the holy scriptures were his daily delight, and few passages could be named to which he could not immediately refer from memory. His conversation was spiritual; and he constantly cultivated that personal holiness, with-

out which no man shall see the Lord.' His attendance on the means of grace was very exemplary; — he came to the house of the Lord not to see and be seen, but to worship; — not to be amused, but to be fed with the word of life; — he did not hear, to enable him merely to talk about religion and ministers, but to be enabled, by the Holy Spirit, to live in his family and the world like one professing godliness; and few men had more of the simplicity of the little child in hearing, and the judgment of the spiritual man in discerning divine things. He loved good men of all denominations; and has been often known to reprove those who discovered a bigotted attachment to party:—he respected the inalienable right of private judgment in them, but always contended that they ought to allow that right to others. His affectionate disposition led him to pay peculiar attention to children and young persons, instructing them in divine things. He enjoyed much communion with God, and always cultivated a tender conscience. In a word, the grace of God, which brought salvation to his soul, appeared to all men, teaching him to deny ungodliness and worldly lusts, &c.

His last illness was short; he was suddenly attacked with trembling and debility on Sabbath morning, Nov. 3d. This being the Lord's Supper day, he was anxious to fill his place in the sanctuary, and did so; but was unable to execute his office as Deacon in distributing the elements. He reached home with difficulty, and went out no more. He was calm and resigned to the will of God, knowing in whom he had believed. The sanctifying work of the Holy Spirit, and the imputed righteousness of Christ, were his favourite topics; and he often repeated those words of Mr. C. Wesley's Hymn, with a settled confidence on their application to himself: —

'Jesus, thy blood and righteousness
My beauty are, my glorious dress!
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.'

He had some months back been extremely harrassed about the state of his soul; but the enemy was not now suffered to assault him; and he said, the day before his death, that he had not enjoyed so much of the presence of God for a long time. His mind was entirely set on things above; and, it is remarkable, that though he frequently wandered in conversation on other subjects, he was never observed to make a mistake in spiritual things; his conceptions and his language were as clear and distinct as ever. Nor was his concern for the souls of others in the least abated; — he was a preacher to all who entered his room. Some he directed to read those parts of the holy scriptures which he thought might be useful to them; and he much wished to have spoken to other persons whom he heard had enquired about him. Few men had made themselves more familiar with death, or more frequently contemplated their end, than himself; yet he always expressed a dread, not of the consequences of death, but of the act of dying, which was now entirely removed; so that he did not appear to have an uneasy thought about it. The Lord, indeed, was better to him than all his fears, for he seemed to have nothing to contend with. In the evening of the day on which he died, he sat up and conversed very comfortably, and, after being removed again to his bed, intimated his wish for those present to come near and join in a few words of prayer, as family worship; which he never omitted during his confinement; but he could not now be distinctly understood. He continued apparently easy for some time, speaking now and then a little; but no idea was entertained that his end was so near, until a little before ten o'clock, when a change was perceived; and in a few minutes his happy spirit fled; so that in the fullest sense of the word it may be said his end was peace.—His death was improved from Deut. xxxii. 10. 'Mark the perfect man,' &c.

Shepherd's Market. S. H.

EXTRACT OF AN ADDRESS TO THE PUBLIC,

On an Important Subject, connected with

The Renewal of the Charter of the East India Company.

BY THE REV. R. HALL, M.A.

As the subject of the renewal of the Charter of the East India Company is shortly to come before Parliament, with a view to final decision, it is presumed that it will not be deemed impertinent to invite the attention of the Legislature to a Particular connected with that subject, which is judged of high importance. The point to which we refer, respects the propriety of inserting a clause in the new Charter, authorizing the peaceable dissemination of Christian principles in India. For want of such a provision, the Missionaries who have lately visited that country have been under the necessity of going there by the circuitous route of America, besides meeting with considerable obstructions in their attempts to settle, and being exposed to much vexation and interruption in their quiet efforts to plant the Christian faith. It must surely be considered as an extraordinary fact, that in a country under the government of a people professing Christianity, that religion should be the only one that is discountenanced and discouraged.

That the most complete toleration should be extended to the various modes of religious belief prevailing in those remote dependencies of our empire, and that none of the inhabitants should be subjected to the slightest inconvenience on account of their adherence to the religious system of their forefathers, is readily admitted; nor would any event give more serious concern to the writer of this paper, than an interference with that right of private judgment which he deems an inalienable prerogative of human nature. But for a Christian nation to give a decided preference to polytheism and idolatry, by prohibiting the dissemination of a purer faith, and thus to employ its powers in suppressing the truth and prolonging the existence of the most degrading and deplorable superstitions, is a conduct equally repugnant to the dictates of religion and the maxims of sound policy. To oppose by force the propagation of revealed truth, from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion.

If Christianity be a communication from Heaven,—to oppose its extension is *to fight against God:* an impiety which, under every possible combination of circumstances, must expect a severe rebuke; but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct; we have no precedent of a people prohibiting the propagation of their own faith;—a species of intolerance exposed, not only to the objections which lie in common against all restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness on the ruling powers, by the virtual confession it includes, that they have either no religion, or a religion of which they are ashamed. As the equality of all religions, the distinguishing tenet of Deism, is equally repugnant to the dictates of reason and the oracles of truth, so it is ill calculated to conciliate the esteem of eastern nations, on whom it can have no other effect than to desecrate the British name, by depriving it of that veneration which nature, unsophisticated by impiety, has inseparably connected with sentiments of religious belief. Powerfully impressed as they are with religious principles and prejudices, however erroneous, we can scarcely adopt a more effectual expedient for securing their contempt and abhorrence, than an avowed indifference to whatever concerns that momentous subject.

It is an undeniable fact, that no description of persons have been so popular in India as the men who have exerted themselves with the most steady and persevering zeal in the dissemination of Christian principles; of which we have a striking example in the excellent Schwartz, for many years a Missionary on the coast of Coromandel; who, by his wise and benevolent conduct, rendered, on various occasions, the most essential service to the British interests, and became the object of the enthusiastic attachment of the natives*.

The attempt to propagate Christianity in India is not a new experiment; it has been now tried for more than a century: it received the warmest support of George I. of illustrious memory, as well as of the then Archbishop of Canterbury; and in the hands of

* See the Reports of the Society for promoting Christian Knowledge.

Zeigenbalgius, and his successors, was crowned with distinguished success †. Similar attempts have been more recently made in Bengal, and the adjacent provinces; and several Christian societies have been planted by the labours of Missionaries in that part of India. It deserves particular attention, that no inconvenience, not even the slightest, has arisen from these enterprizes; and that whatever agitation has been witnessed among the natives at different times, the propagation of Christianity has never been the cause, or even the pretext. When intelligence of the insurrection of Vellore reached England, there were not wanting persons who endeavoured to ascribe that event to the jealousy and uneasiness excited by the efforts of Missionaries; but no attempt could be more unsuccessful, since, in the course of a most accurate investigation of the circumstances connected with that calamity, we have it, on the authority of Lord Teignmouth, that not even the name of a Missionary was mentioned. That event arose from causes totally distinct. Thus have we the experience of more than a century to justify the conclusion, that nothing is to be feared for the tranquillity of India from the operations of Missionaries, subject as they must ever be, to the control of constituted authorities. The number of natives who profess Christianity is not small nor inconsiderable. The disciples of Schwartz and his successors, on the eastern side of the peninsula, amount to 50,000; and the Syrian Christians, on the coast of Malabar, to several hundred thousands; the greater part of them converted from Bramins, and the higher classes. They have subsisted there from the fifth century, are in possession of 119 churches, some of them sumptuous and splendid edifices; and their superior elevation of character and purity of manners are attested, on the most respectable authority, to be such as the possession of Christian faith might be expected to inspire ‡. In addition to this, translations of the New Testament, in almost all the vernacular dialects of India, have been recently circulated, and a considerable number of the natives are assiduously and constantly employed in preaching the gospel; so that it is too late to think of checking its career: the possession it has taken of the public mind, will necessarily render all such attempts impracticable. The only question which remains to be decided, is, Whether its farther propagation shall be left solely in the hands of natives? or, Whether intelligent and respectable Europeans may be allowed to superintend its movements, who come more immediately in contact with the British government, and on whose experience and prudence greater confidence may be reposed? The good seed having struck its root too deep ever to be extirpated, the only alternative is, either to leave it to its spontaneous growth, aided by the labour of Hindoos, or to place it under a more skilful and enlightened cultivation.

Though strangers to the theory, the inhabitants of Hindostan have been long familiarized to the practice of toleration. In no part of the world is there a greater variety of sects, or more contrariety in the modes of religious belief, subsisting without the slightest disturbance: even the grand division of the natives into Hindoos and Mahometans has continued for ages, without interruption to the public harmony.

But if nothing is to be feared from the dissemination of Christian principles in India, the advantages resulting from such a measure, whether we consult the interest of the natives or our own, are too obvious to require to be enumerated, and too important to be overlooked. With respect to its aspect on the natives, will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, wherever it prevails, never fails to perfect whatever is good, and to correct whatever is evil in the human constitution; and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honour, which distinguish it so advantageously in a comparison with Asiatic nations? The prevalence of Christianity everywhere marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of future prospects, it may be safely affirmed, that polytheism and idolatry draw af-

† See these excellent Letters in Buchanan's Ecclesiastical Researches.
‡ See the interesting Narrative in ditto.

ter them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the human intellect, and necessarily to prevent the operations of reason from reaching their true maturity and perfection. Where Christianity prevails, mankind are everywhere progressive: it communicates that just manner of thinking upon the most important subjects, which, extending its influence from thence to every department of speculative and moral truth, inspires a freedom of enquiry and elevation of sentiment, which raises the disciples of Revelation immeasurably above the level of unassisted nature.

The Hindoo superstition is characterised by a puerile extravagance of conception, as hostile to the cultivation of reason as the enormity of its practices is revolting to humanity. It oppresses the former by its gigantic absurdities: it extinguishes the latter by the cruelty of its rites. The annual destruction of female infants in Guzarat and Kutch is estimated at 15 or 20,000*. Till lately, it had been the custom from time immemorial to immolate at the island of Saugor, and at other places esteemed holy, on the banks of the Ganges, human victims, or destroy them by sharks. From a late investigation, it appears that the annual number of women who sacrifice themselves on the funeral pile of their husbands, within 30 miles of Calcutta, are, on an average, upwards of 200†. A multitude of courtezans are uniformly attached to the principal temples; and the most obscene symbols exhibited to inflame the passions of their votaries ‡.

While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a radical cure?

The base venality, together with the spirit of artifice and intrigue which distinguish the natives of Hindostan, have rendered it the theatre of perpetual revolutions, robbed its native governments of every principle of stability, and rendered poisonings, assassinations, and treachery, expedients so constantly resorted to by the parties in conflict, that it is impossible to peruse its history without shuddering. To affirm there is nothing in their superstitions calculated to correct these vices is saying little, when, in fact, they derive a powerful sanction from the maxims of their religion, and from the character of their gods. There is not one of their deities pourtrayed in their Shasters whose moral character is tolerably correct. How much Christianity is wanted to exalt the sentiments and purify the principles of this corrupt and effeminate race, is too obvious to need to be insisted on.

That their conversion is practicable is ascertained beyond controversy, by the success which has already attended the experiment; that no apprehensions are to be entertained for the permanence of British power in consequence of the attempt, is manifest from experience: that to consult the welfare of the subject is the first duty of the sovereign, and the chief distinction betwixt the exercise of legitimate authority, and the operations of lawless tyranny, will not be disputed in an enlightened age; and that the Christian religion is the greatest blessing we have received, the most precious boon we can bestow, none but infidels will deny. It surely will not be asserted, that we are under less obligation to communicate a good, because that good may be traced to the immediate interposition of Heaven, or because it contains the seed and germ of eternal felicity. He who believes the Bible, must know that the heathen are to be given to Christ for his inheritance, the uttermost parts of the earth for his possession, and that, therefore, to *forbid his being preached to the Gentiles that they may be saved*, is an attempt to contravene the purposes of the Most High, equally impotent and presumptuous. *Let the potsherds strive against the potsherds of the earth; but woe unto him who striveth with his Maker!* Such a conduct persevered in, must infallibly draw down the judgments of God on the people to whose infatuated counsels it is to be ascribed. Whoever considers the aspect of the times, must be invincibly prejudiced not to discern the symptoms of a peculiar crisis, the distinguishing features of which are, the rapid subversion of human institutions, and the advancement of the kingdom of God. *The stone cut out without hands has already fallen upon the image, and made it like the chaff of the summer threshing-floor.* The next event we are to look for in the order of Providence, is its

* See Moore's Hindoo Infanticide.

† See Buchanan's Memoir, p. 96, App.

‡ See Sonnerat's Voyage aux Indes et a la Chine, p. 219.

enlarging itself, *till it becomes a great mountain, and fills the whole earth.*

If there ever was a period when the propagation of the true religion might be resisted with impunity, that period is passed; and the Master of the Universe is now addressing the greatest potentates in the language of an ancient oracle: — 'Be wise now, ye kings; be instructed ye judges of the earth.' Encompassed as we are with the awful tokens of a presiding and avenging Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by their roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career, in spite of the efforts of human policy, which must either yield their co-operation, or be broken by its force.

All that is desired on this occasion, is simply that the word of God may be permitted to have a free course. Whether it is consistent with sound policy for the British government to employ any part of its resources in aid of the cause of Christianity in India, is a question it is not necessary to discuss, while its friends confine their views to a simple toleration, and request merely that its teachers may not be harrassed or impeded in their attempts to communicate instruction to the natives*. Before such liberty can be withheld, the principles of toleration must be abandoned; nor will it be practicable to withhold it without exciting a sanguinary persecution, while men are to be found who will eagerly embrace the crown of martyrdom rather than relinquish the performance of what appears to them a high and awful duty; — and what a spectacle will it exhibit, for a Christian government to employ force in the support of idolatry, and the suppression of the true religion!

Instead of dwelling on the necessary effects of such a measure, let us consider for a moment the beneficial consequences likely to result from an opposite mode of conduct. On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of Religion, Reason will develope her resources, and Philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary, be less certain, or less important. The possession of the same religion will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important point subsists betwixt the sovereign and the subject; — while objects adored by the one are held in contempt and abhorrence by the other, they may be artificially connected, it is impossible they should be united; it is rather a juxta-position of inanimate parts than an union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: a strained and unnatural position, in which things are held contrary to their native bent: authority, under such circumstances, is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states have successively held dominion in India, where all has been submitted to the arbitration of the sword; where, the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendency, none a firm and tranquil possession. In order to obviate the mischiefs arising from such a state of things, it is extremely desirable, providing it be practicable, to impart to our subjects in the East some principle which shall draw them into closer contact with the ruling power; and what principle equally operative and efficient with the possession of a common religion? Though the universal diffusion of Christianity over India will probably be a work of time, its influence in strengthening the social compact by augmenting the attachment of the natives, will be uniformly progressive; and while external tranquillity is secured by the superiority of our policy and our arms, we shall every year be making our way into their hearts: we shall be establishing an interior dominion, and may confidently reckon on the unshaken fidelity of every Christian convert. This is not mere conjecture: for in all the trying vicissitudes experienced by the British interests in India, the Hindoo Christians have invariably approved themselves our firmest friends and abettors.

* Mr. Thompson, sent by the Missionary Society, was, last year, positively ordered by the Supreme Court to leave the country. He died soon after. — Ed.

REVIEW OF RELIGIOUS PUBLICATIONS.

History of Dissenters, *from the Revolution in* 1688, *to the year* 1808. *In four volumes.* *By* David Bogue *and* James Bennett. *Vols. III. and IV.* 8*vo*, *Price* 10*s.*6*d. each.*

The difficulty of historical composition is increased, in proportion as the subject of it departs from unity. The able execution of a biographical work is much more easy than the history of an empire. In the latter case, the person of the chief and the continuity of the government, afford an advantage which the historian of a confederacy does not possess. Thucydides, Guicciardini, and Davila, would not have succeeded in this most arduous kind of historical writing, had they not counterbalanced the multiform character of their materials by their own transcendent talents, and their devotedness of indefatigable labour through a long course of years. But still more difficult, we apprehend, it must be to succeed in the construction and the execution of a work which shall be entitled to the dignified name of a *History*, but whose subject is a number of religious communities, agreeing indeed in being separatists, but, in other respects, very diversely compounded of discords and concords.

Our general opinion of the character and merits of these concluding volumes, is not different from that which we expressed in our account of the preceding parts of the work. In reading them, we find a large collection of interesting, instructive, and monitory facts; many sound and valuable observations; a general tendency, useful to the understanding and the heart, exciting to reflection, compassion, and thankfulness; and a species of unity, in the convergency of the multifarious parts, to afford a view of the progress or decline of pure and evangelical religion. On the other hand, impartiality permits us not to overlook the too evident and numerous marks of haste in the composition; the frequent inaccuracies in dates and minor circumstances; the inequalities of the style, sometimes grave, as it ought always to have been, at other times flippant and burlesque; the dismission of a topic and its resumption after an oblivious interval; and the plentiful insertion of long disquisitions in the text, which had been better reserved for notes. We fear that the plan of joint authorship has not had a favourable influence on the execution of the work. In a history, as in an epic poem, unity should mark not the subject only, but the manner of treating it and the disposition of its parts: *one mind* should reign over the whole. According to our conceptions, either of the justly respected authors would have produced a less faulty and more acceptable work, had he singly girt his loins to it, with an expenditure of time and labour correspondent to the magnitude of the occasion.

The attempts at irony, wit, and banter, which too often occur, have a very unfavourable effect on the mind of a reader who possesses any degree of correct taste. We earnestly wish that the respected authors had recollected Dr. Blair's judicious observation: 'As history is a very dignified species of composition, gravity must always be maintained in the narration. There must be no meanness nor vulgarity in the style; no quaint nor colloquial phrases; no affectation of pertness or wit. The smart, or the sneering manner of telling a story, is inconsistent with the historical character.'—The want of a copious index is a defect which greatly injures the work: and the numerous and important errors of the press should have been compensated by a full and exact table of corrections. We have made these observations, compelled by the obligation of critical integrity; but with a high sense of the merit of the work in other respects, and with an earnest wish that its success, by demanding

a second edition, may enable the authors to render it more unexceptionable.

These volumes pursue the events relating to the history of religion and of the dissenting cause, from the accession of Queen Anne to the year 1808; in two periods of which the latter synchronizes with the reign of his present Majesty, and has proved, in every sense, the most auspicious that Dissenters ever knew. The portions of the work which have appeared to us most important and valuable, either for the interest of the matter or the ability displayed in its execution, are these: the Rise and Early History of the Methodists; the Arian Controversy, in its origin among Dissenters, and its dreadful consequences upon their purity and peace;—the *Causes* of that criminal and ruinous Decline of Godliness and the profession of truth, which marked the middle years of the eighteenth century;—the several chapters on the State of Religion;—the account of Sandemanianism, which is replete with wisdom and instruction;—and the many observations which are interspersed on the temper and conduct, the studies and the means of usefulness, which form the proper character of a faithful minister of Jesus Christ.

Did our limits permit, we should introduce ample extracts from different parts of these volumes, which would equally please and instruct our readers. But though our citations must be contracted, we cannot altogether omit, tho' we must defer them to our next Number.

A Guide to the Reading and Study of the Holy Scriptures, *with an illustrative Supplement, by* Augustus Herman Franck, *late Professor of Divinity, and of the Greek and Oriental Languages in the University of Halle. Translated from the Latin, and augmented with Notes, by* W. Jaques, *Teacher of useful and polite Literature.* 8vo, 8s.

At a time in which so much commendable zeal is displayed for the wider diffusion of the Sacred Scriptures, we are glad to see this work introduced to the English reader in his own tongue, being assured that a careful perusal of this 'Guide' will be found exceedingly useful to the Biblical student.—The author observes that the reading of the Bible must respect either the LETTER or the SPIRIT of it. This therefore forms the principal division of the work. As it respects the Letter of the Scriptures, he attends to the three following branches:—Grammatical, Historical, and Logical. Under the first are some useful directions for the easy attainment of the Greek and Hebrew languages, which may be peculiarly serviceable to those who have not the advantage of a living tutor: but the Professor treats more largely on Reading, as it respects the Spirit of the word, which he divides into Expository, Doctrinal, Inferential, and Practical. He illustrates these by references to some of the apostolic epistles. The Appendix contains a Treatise on the Affections, as connected with the study of the scriptures; wherein Mr. F. distinguishes between those which are carnal and those which are spiritual. This is followed by an Analysis of St. Paul's Epistle to the Ephesians, and an Analytical Introduction to his Epistle to the Colossians. The translator has taken pains not only to ascertain the author's meaning, but to express it with perspicuity, and to divest it of scholastic stiffness, without sacrificing the advantages of methodical arrangement; he has also laboured to simplify, as much as possible, the technical phrases which abound in the original work. But a most material improvement will be found in the Notes appended by the editor, which occupy nearly 80 closely printed pages; for it is, as Dr. Watts observes, 'of vast advantage for the improvement of knowledge and saving time, for a young man to have the most proper books for his reading recommended;' and it is certainly of great importance to the Theological Student to have the best editions of works generally, and of the original

Scriptures in particular, ascertained. The editor has aimed at this, and has annexed almost in every book the name, and frequently the criticism of some standard writer who has recommended it. Among these we have Dr. Doddridge (in his Preaching lectures) Dr. Williams, in his Appendix to his Christian Preacher, and Dr. Adam Clarke in his Preface to his Bible, his Bibliographical Dictionary, &c.—We recommend this work to intelligent readers of the Bible in general, and especially to Students and young Ministers, agreeing with the excellent Doddridge, who says, 'Franck's Manuductio (or Guidelt) deserves to be often read. It contains the best rules for studying the Scriptures that I ever remember to have seen.'

Catholic Emancipation. *The Substance of a Speech intended to have been delivered at a Meeting held in Bristol, for the Purpose of taking into Consideration the Expediency of presenting a Petition against the Claims of the Roman Catholics. By* William Thorp. 1s. 6d.

The Author informs us, in his Preface, that the substance of this speech would have been delivered at the Meeting abovementioned, 'had he not felt the fullest conviction that the agitation of passion among the different parties of that assembly was unfriendly to a temperate discussion.' The nature of that agitation is not described; but we commend the forbearance of the author; for such is the powerful eloquence of this speech, that the dullest member of either party, however, must have been stoically insensible not to have been agitated by it, if it had been delivered.—Mr. Thorp begins with a solemn recognition of the rights of conscience. 'Her voice,' says he, 'awful as the voice of God, though silenced for ages, will one day be heard, to the terror of tyrants and persecutors. No man, no community of men, has any right to forge and impose shackles on her prerogative to worship God according to that form which she dictates as most conformable to his will.' He then shews that this freedom is fully enjoyed by the Catholics; and that the sole question in debate is,—'Are Roman Catholics eligible to places of power and national confidence in a Protestant Government? In other words,—Are there no just causes of incapacity in the principles of conscientious Roman Catholics, for admission to such places in such a government?—Mr. Thorp then proceeds to state the existence of such causes, and refers to the *infallibility* assumed by the Catholic Church, and quotes a decree of the great Lateran Council, confirmed by succeeding councils, which affirms 'that all engagements entered into with Heretics, though sanctioned by an oath, are null and void.' This, indeed, he observes, is a position said to be abhorred and detested by the Catholics of the present day. 'What!' says the author, 'an honest Roman Catholic detest, abhor, and abjure the infallibility of his own church? Surely, this is schism,—it is heresy,—it is Protestantism! Catholics either believe in the infallibility of the church, or they do not. If they believe it, they are bound by its decrees. If they do not, why do they declare they believe it, and abide in her communion? p. 12, 13. Mr. Thorp then quotes the Council of Toledo, Can. 3, and 'the barbarous decree of the Council of Lateran, under Pope Innocent III. inserted by Gregory IX. into the Decretal; which is the law of their church, and put in execution in his days; for he employed armies against the Albigenses, which destroyed above 200,000 in a few years; and Perionius avers, that in France alone not less than one million were sacrificed at the shrine of intolerance before that dreadful persecution closed.'

In the close of the speech, Mr. T. makes some shrewd reflections on the various motives by which different men are actuated in supporting or opposing the Catholic Claims. He asserts the loyalty of Protestant Dissenters, strengthened by the recent concessions made by the present administration; and insists upon it, that, as to the Catholics,

'we have no pledge of security but the inconsistency between their religious principles and their political conduct; that is, their insincerity: and insincerity towards God can never be admitted as a pledge of fidelity towards man.

Those who object to the Catholic claims, will highly approve Mr. Thorpe's spirited Address: while others, who wish the repeal of all the penal laws on the subject of religion, will think his warmth intemperate. Our readers will judge for themselves; and we sincerely hope the legislature may be directed in the decision of this important question.

Maxims and Directions for Youth, *on a variety of interesting Subjects, for Private Families and Schools. By* J. Thornton. 1*s.* 3*d.*

THE valuable contents of this little book are divided into three parts: 1, Moral Maxims; 2, Religious Maxims: and, 3, Short Hints of Advice. They are gleaned from the writings of some of the best authors, ancient and modern, whose names are generally affixed. It is certainly true, as the author observes in his preface, that 'an important sentiment, wrapt up in a few words, by its point and weight, often strikes deeper, and leaves a more lasting impression than a long and laboured discourse;' and, 'that well chosen maxims are particularly useful in conversation.' We concur with Mr. Thornton in these remarks; and can safely recommend this small volume for the purposes expressed in its title.

Narrative of J. S. Frey, *with an Address to Christians of all Denominations, in Behalf of the Descendants of Abraham. 2d edit. price* 3*s.*

THIS edition is intended for more extensive circulation than the former, the substance being compressed, and the price reduced: the language also has been revised, and some controversial matters omitted. The concluding address contains some circumstances not generally known, respecting the present deplorable state of the Jews, and the difficulties in the way of their conversion; which are very affecting, and should operate with other motives to engage the prayers and endeavours of Christians in their behalf.

Advice to young Ministers respecting their Preparatory Studies: *a Sermon preached June* 15, 1812, *before the Subscribers to the (Baptist) Academical Institution at Stepney. By* John Ryland, D. D. *Price* 1*s.*

THIS discourse is founded on Prov. xviii. 1, 'Through desire a man having separated himself, seeketh and intermeddleth with all wisdom.' From this appropriate text the preacher considers, 1, The proper springs of action which should influence a student of divinity; 2, The desirableness of a season of seclusion from the world, to prepare for an entrance on ministerial employment; and, 3, The objects which demand the attention of those who are preparing for the Christian ministry. These particulars are discussed in the Doctor's usual, that is to say, in his able and excellent manner; and the whole concludes with an affectionate address to the students, which his knowledge and experience have so well qualified him to give. With the abatement of what is said (page 28, 29) concerning being '*immersed*' or '*overwhelmed*,' we sincerely recommend the perusal of this useful discourse to all candidates for the Christian ministry.

A Discourse on Divine Revelation, *delivered at Needham Market, by* Charles Dewhirst. 1*s.*

THIS discourse was delivered as an Address, on occasion of the formation of a Bible Association, at Needham Market, and is published in its present form by particular request. The author contemplates Divine Revelation in 'the mode of prefatory advertisement, that as it is free from party-spirit, which he abhors, it is hoped that it may be

read with some advantage by persons of every religious denomination. In this hope and belief we heartily concur.

An Address *to the Protestants of Great Britain and Ireland. By* Charles Butler, *Esq. of Lincoln's Inn. 2d edit. with additions*, 6*d*.

THIS short Address to the Protestants, by a well-known and respectable gentleman of the Roman Catholic persuasion, deserves the perusal of candid persons, who are willing to know what the Catholics have to offer in their own behalf, on the present important occasion. The following lines are added: —

'*P. S.* Since this letter was written, I hear, with infinite pleasure, that, by a legislative decree of the Cortes, the Spanish Inquisition is utterly abolished. — So perish every mode of religious persecution, by whom, or against whomsoever raised!'

LITERARY NOTICES.

In our last Number we noticed, in strong terms of disapprobation, a recent and abusive publication, entitled 'The Catholic Magazine.' We are glad, however, to find that this wretched performance is by no means approved by respectable Catholics; and we deem it a necessary act of justice to that body to insert the following Letter, and the Resolution annexed, received by the Editor from Edward Jerningham, Esq.

Linc. Inn Fields, Feb. 10, 1813.

Sir,—I am directed by the General Board of the Catholics of England, to transmit to you the inclosed copy of their Eighth Resolution, unanimously passed yesterday, at the Meeting held at the Earl of Shrewsbury's, in Stanhope Street.

I beg leave to add the particular personal pleasure I feel in making you this communication; and my hope that you will be so good as to allow of its being inserted in the next Number of the Evangelical Magazine.

I have the honour to be, &c.

EDWARD JERNINGHAM,
Sec. to the Board of Engl. Catholics.

Res. VIII.' That we have lately seen, with regret, certain Publications, bearing the titles of Catholic Magazines; which appellation appears to us calculated to mislead the Public into the Mistake of supposing the same to express the Sentiments of the Roman Catholics in general, and to be sanctioned even by them; whereas we have no Concern whatsoever in the Publications at present in circulation assuming that name; and we decidedly disapprove of every Publication, by any real or pretended Catholic, either illiberal in language, or uncharitable in substance, injurious to the character, or offensive to the just feelings of any of our Christian Brethren; with all whom the Roman Catholics of England sincerely wish to preserve harmony and mutual good-will, in the Spirit of Christian Charity.'

The General Index to this Magazine, which has been some time preparing, and is in great forwardness, will be deferred till the close of the present volume, for a reason which will be perfectly satisfactory to the Subscribers.

The Rev. W. Bennett has committed to the press, A full Examination of the Eclectic Reviewer's Animadversions on his Essay, entitled 'The Legislative Authority of Revealed Grace.'

A very interesting work, just received from America, is reprinting, under the title of 'Visits of Mercy.' — It contains the Journal of a stated Preacher in the Workhouse and Hospital of New York; and abounds with Anecdotes and Reflections.

Shortly will be published, a new and handsome edition of 'A Scripture Account of the Faith and Practice of Christians:' in the form of a Common-Place Book to the Bible. The whole prepared and supervised by Jos. Strutt.

The Proverbs of Solomon, arranged under distinct heads, with Practical Observations, by a Lady. Recommended by the Rev. H. Gauntlett.

The following Tracts of Dr. Owen are reprinting: — Practical Cases of Conscience (2d edit.); — The Steadfastness of Promises; and Sinfulness of Staggering. 3d edit.

Mr. Lacey's Family Discourses, mentioned in our last, will be 12s.; and the new edit. of Mr. Collins's Voyages 6s.

☞ *For the* SELECT LIST, *see page* 119.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Arrival of the Rev. Messrs. Campbell and Thom at the Cape.

We have the satisfaction to state, that letters have been received from Mr. Campbell (who, at the desire of the Directors, went out to the Cape to regulate the affairs of their Missions in South Africa) dated November 7 and 14, 1812. Mr. Campbell and Mr. Thom arrived at Cape Town October 24, after a tedious voyage of four months, and having encountered two severe storms off the Cape; the last of which continued twenty-four hours, and the former three days and nights. Mr. Campbell suffered much by the extreme heat while passing the Torrid Zone, and, indeed, since his arrival; and considers the preservation of his life, which was at times in danger, as the answer of prayer offered for him by his British friends. Mr. Thom was favoured with good health.

Upon their arrival, Mr. Campbell and his companion were introduced to Sir John Craddock, the Governor, who received them very graciously, and readily acceded to Mr. C.'s requests in behalf of his mission. The Colonial Secretary, Mr. Alexander, shewed them much kindness. They were also treated in a friendly manner by the Landrost of Cape Town. — They immediately began to preach to the soldiers; of whom more than 500 at a time have attended. The joy of many of them, on the arrival of our brethren, was unspeakably great. Many useful books and tracts have been distributed among them.

Mr. Campbell had an opportunity soon to enter upon the duties of his Mission. Mr. Kicherer, who happened to be at the Cape, was enabled, by his long experience, to afford him useful advice, with regard to his intended journies into the interior. Mr. and Mrs. Sass, from Silver Fountain, arrived there, in consequence of the state of Mrs. S.'s health. A proposal has been made to Mr. S. to settle at Cape Town, as the colleague of a respectable clergyman. Messrs. Bekkar and Messer also paid them a visit. Mr. Bartlett is still at the Cape; and every evening instructs a number of (temporary) slaves from Madagascar.

Mr. C. has written to the Missionaries Read and Albrecht. He has visited the Moravian settlement at Gruen Kloof; and was greatly delighted to behold the work of God at that place. He intends, on account of the state of his health, and the heat of the season, to retire for a short time to Stellenbosch, and from thence to take short journies to Bavian's Kloof, Tulbach, Zwellendam, Warm Bath, &c. hoping thereby to be prepared for greater exertions in taking those longer journies which he has in prospect.

Mr. C. has also had an interview with Captain Kok (a Hottentot chief); when he thanked him for all his former services to the Missionaries. Mr. Thom made him a present of some Dutch books, as a token of the Society's gratitude for past favours. The Captain received these marks of respect with pleasure, promised his future assistance, and that he would gladly receive Mr. Campbell when he should pay his intended visit. — On the whole, there is abundant cause of thankfulness to God on behalf of our dear friends; and great reason to hope that their visit to South Africa will be productive of very considerable advantages to the Missions, and to the general cause of religion in South Africa.

A Letter has also been received from Mr. Thom, dated October 26, who says, 'After a long passage of 17 weeks, Table Mountain appeared in sight; and on the morning of October 24 we landed. The friends of our Lord and of Missions received us with much attention, particularly our valuable mother Mrs. Smith: — a woman who seems to possess a lively, energetic, missionary spirit in old age. Though I have been here only a few days, yet the most part of the £ 200 worth of books I took out with me for India are gone; the Ninety-third Scots Highlanders bought most of them: they are all valuable commentaries, sermons, and treatises on religious and useful subjects. The scarcity of books of all kinds here is very great. Among these soldiers are many exemplary Christians. — My health is extremely good. Mr. Campbell is now strong; but he feels a hot climate more than I do.'

Extract of a Letter from William F. Corner, formerly a Negro at Demarara, now at Bethelsdorp, as an Assistant Missionary.

Dear Sir,

I arrived safe at Bethelsdorp on the 13th of April last. Brother Read wrote to the Governor, Sir John Craddock, soon after his arrival in the colony, and received an answer from him expressive of his highest approbation, promising to give his special assistance in every point respecting this institution. The work of the Lord seems to be prospering among the Hottentots; several have been baptized since I have been at Bethelsdorp. Many are groaning under the pressure of sin:—we trust it is from a true sense of their depravity by nature, and their ruin in the first Adam. It would affect any Christian's heart to hear their prayers for an interest in Jesus and his righteousness. Is not this great encouragement to the Directors to send Missionaries to the unenlightened nations, — and stimulating to Missionaries themselves, to take encouragement to proceed in the glorious work of their Redeemer, to make known to others the riches of his grace? Does not this likewise require your most fervent prayers for a blessing on the promulgation of the Gospel to the Heathen?

INDIA.

Extract of a Letter from Mr. Hands, at Bellary, in India, dated May 15, 1812.

Through the loving-kindness and tender mercies of our God, I continue to enjoy health in a considerable degree, and, I hope, some success in my work. In my last, I mentioned that I was in expectation of the arrival of my young friend, Mr. James Taylor, from Madras. He arrived in March; and we have opened a little school, which is at present principally under his care: he is a promising young man; and I hope he will prove a real blessing to the Mission.

I have not yet begun publicly to preach to the natives; but I occasionally walk among them in the evening, and endeavour, in the most familiar manner, affectionately to converse with them; and hope by this to encrease my ability in speaking the language, and also to prepare their minds for more public exhortations. They are in general ready to hear, and to confess the folly of their superstitious customs. They acknowledge the superiority of the gospel; but do not feel its power on their hearts. O that the Lord would make bare his arm, work for his Name's sake, and make them willing in the day of his power! —Scarcely a day passes without a visit from some of the more respectable natives at the Mission-house. Several of the heads of villages have been introduced to me, who have come to Bellary to transact business in the court. I hope this will prove a considerable advantage to us when we begin to itinerate in the villages around.

My native school contains nearly 50 children; most of whom are beginning to read, and some to cypher. As the school is yet in its infancy, and many of the parents of the children are rather suspicious, I have done little more yet amongst them than occasionally sit down in the school, and talk to them as familiarly as I can about God, his works, their dependence upon him, their obligations to him, and the folly and sin of giving worship to stones, &c. If I take a walk in the evening, after the school is over, I am almost sure of being found by some of the children, who are always pleased, if suffered to accompany me; and some of them occasionally put in a word to help me. I hope soon to be able to introduce Christian instruction more openly; but it requires much prudence; — the work in the beginning must be gradual.

On every Sabbath evening and Wednesday I preach (in English) in the school-room; which is generally full. Many of my hearers, I hope, know and love the truth. They have lately manifested much love to the house of God, by an unsolicited subscription of about 50 rupees, for lamps and conveniences to fit up the school; besides a considerable monthly subscription to defray the expences of lighting, &c. Many of the soldiers also, belonging to the 56th regiment, afford me great satisfaction. Upwards of 20 profess to have been brought to the knowledge of the truth since they have been here: 25 of them have been formed into a society, which meet weekly for Christian conference. The accounts which most of them gave on their admission, of their Christian experience, were exceedingly pleasing and satisfactory; and though greatly persecuted, with the exception of one or two, they wear well. One of them possesses a considerable talent for exhortation; and several are able to engage in prayer at our public prayer-meetings. Our Missionary prayer-meetings are well attended. Each soldier subscribes about five pence per month for the purchase of books. I have supplied them with a few, but they want more.

I have some hopes of my Moonshee. To-day I was informed by a particular friend, to whose house he frequently goes, that in some serious conversation he had with him, he informed him that he was convinced in his mind, and he wished to confess himself a Christian. Poor man! He has, I believe, an extensive knowledge of the Gospel. May the Lord help him to feel its constraining influence, and openly to confess it!

Thus you see I am going forward a little; — O that the progress were but more rapid! However, I hope that the Fountain of life has been at Bellary. O that thousands may drink thereof! and may its precious streams flow out from hence into all the surrounding country, and water and fertilize this dry and barren land, then shall this desert rejoice and blossom as the rose, and become as the garden of the Lord!

It is now with us near 12 o'clock at night, which answers, I believe, to nearly your half-past six in the evening. At the moment I am writing this, you, with the thousands of our dear Missionary friends, are, I trust, assembled in Sion Chapel, and in one grand affectionate assembly, commemorating the dying love of our dear Redeemer, and praying that his name may be known throughout the earth, and his saving health among all nations. I am, dear Sir, yours, &c. I. HANDS.

JAVA.

THE Directors have lately determined on a Mission to Java. This important island, now subjected to Britain, is 700 miles in length, and 100 in breadth; and is said to contain more than twenty millions of inhabitants. The city of Batavia alone contains 200,000 persons. One hundred thousand Chinese are supposed to dwell in the island; among whom the copies of the sacred Scriptures, translated by their Missionary, Mr. Morrison, may be freely circulated.

Bonaparte and the Pope.

On Tuesday, Jan. 19, and several succeeding days, the French Emperor had conferences with the Pope at Fontainbleau. A reconciliation between them is said to have been effected, and a concordat signed. Much, however, that has been published on the subject is merely conjectural, and time alone will develope the true object of this meeting.

Spanish Inquisition.

Cadiz, Jan. 23.

After several adjourned debates in the Cortes respecting the Inquisition, the following proposition was carried in the affirmative, by 90 against 60 votes: — 'The Tribunal of the Inquisition is incompatible with the Constitution.'

At Heligoland, a young woman, seduced by an English merchant, delivered herself of a child, which she threw from a rock 400 feet high into the sea; but being afterwards discovered, and taken into custody, she suddenly sprung from the officers, leaped down the precipice, and was crushed to death.

Provincial Intelligence.

July 8, 1812, The Independent Ministers of the County of Kent held their Annual Association at Chatham; when two sermons were preached: that in the morning by Mr. Prankard, of Sheerness; and that in the evening by Mr. Fletcher, of London. On the preceding evening Mr. Sabine, of Tunbridge, preached a sermon on Providence.—The next Annual Meeting to be held at Mr. Barker's, Deptford, on the Wednesday after the first Sabbath in July 1813; Mess. Bickerdike, Kent, and W. Mather, to preach.

Dec. 17. A new and commodious Chapel was opened at Yaxley, Hants; when three sermons were preached; by Mr. Morell, from Luke ii. 10; Mr. Adams, of Market Deeping, from 1 Tim. i. 11; and Mr. Arrow, from 1 Pet. iv. 17. Mess. Cave (the present officiating minister) Everett, Arrow, and Povritt, engaged in prayer. — Yaxley, and the adjoining villages, containing nearly 2000 inhabitants, have hitherto enjoyed few means of grace; and the situation is of the more importance from its vicinity to the barracks at Norman Cross. The above chapel has been erected by the exertion of a few individuals, who have done their utmost to support the cause, but will be obliged to appeal to their Christian brethren for the liquidation of a remaining debt of £300. The place, we are desired to say, is put into the hands of respectable Trustees.

Dec. 23. Rev. T. Hunter was solemnly set apart, by the imposition of hands, to the pastoral charge over the ancient Independent Church at Hertoft, Lincolnshire. After the usual introduction, questions, confession of faith, and ordination prayer, the charge was given by Mr. W. Smelle, from 2 Tim. ii. 7; and the address to the people, from Jer. iii. 15. by Mr. T. Bean. — This church and congregation were raised under the ministry of Mr. T. White, late of Mablethorp, for near 50 years.

Jan. 1 and 2, 1813, was opened the Independent Church at Denbigh, North Wales, which has been rebuilt and enlarged; when sermons were preached by the Rev. Mess. Jones of Bangor, Jones of Liverpool, Lewis of Bala, Williams of Wem, Jones of Holywell, Dr. Lewis, Evans of Beaumaris, and Hughes of Dinas. Several other ministers engaged in the devotional services of the occasion; and the congregation which attended are estimated at 3000; many more than the chapel could contain. — The first Dissenting Meeting at Denbigh was built by Mr. Baddi, a Presbyterian minister, who was succeeded by Mess. Morris, Evans, and Perkins. In the year 1769 Mr. Lloyd, from Abergavenny, was chosen pastor; and the congregation encreasing, a gallery was erected, and afterwards the place enlarged. Mr. L. dying in 1808, Mr. Powell, then a student at Wrexham, was invited to succeed him; and the congregation still continuing to encrease, it was found again necessary to enlarge; and the walls being narrow and decayed, it was judged most expedient to rebuild. The present chapel is 16 yards by 10, with galleries round it, and has cost about £900. The town and neighbourhood have subscribed liberally; and the public will be appealed to for the remainder.

The Fourth Meeting of the Walian Saxon Association will be held at Brefa, Breconshire, on the 30th inst. (March) to begin at two in the afternoon; when three sermons will be preached. On the day following, at Maesyromen, Radnorshire, the service will begin at 10, by Mess. Lewis, Rees, and Powell. A sermon and the Lord's Supper in the evening.

Colchester. — At the Second Annual Meeting of the Colchester Auxiliary Bible Society, Dec. 7, 1812, Mr. Steinkopff, who had just landed at Harwich, from the Continent, was, much to the gratification of a numerous company, present; and gave some account of his tour in behalf of the Society. From the account of this Meeting at Colchester, we extract the following:—

Mr. S. it appears, visited the Bible Society at Stockholm; which is patronized by noblemen, clergymen, and others of every rank: its influence is continually increasing. A Society in Finland has distributed 1600 Danish Testaments. Mr. S. was introduced to Prince Charles, of Denmark, who inquired after the Society in England; and expressed his earnest wishes for its prosperity. Mr. S. visited Switzerland; and met the Society at Basle. The chair was filled by a gentleman of 80 years of age, who said to him, 'Sir, tell those excellent men, the promoters of the Bible Society, that we bless them with all our hearts; — tell them, we pray for Great Britain; — tell them we hope it will never sink; — tell them, we trust it will never fall a prey to its enemies.'

Mr. S. also reported, that the Roman Catholics in Germany had shewn great eagerness to obtain and read the Bible; and that some of their clergy had recommended the Bible Society from the pulpit. He also mentioned that an edition of the New Testament had been printed; the translation of which, from the Greek into German, was the joint work of Roman Catholic and Protestant divines; nearly 20,000 copies of which had been distributed.

Mr. S. added, 'There are thousands and tens of thousands, both among Protestants and Roman Catholics, desirous to possess the holy Scriptures. Many have received them; and their gratitude is unspeakably great! They lift up their eyes and hearts to call down the blessings of Heaven upon you!'

Jan. 13, was formed at Pontefract, an Auxiliary Bible Society for Pontefract and its vicinity. The Meeting was opened by Sir F. Wood, and appropriate addresses were given by Mess. Smith, Boothroyd, Barnes, and Richardson. Afterwards the Resolutions were read; the Earl of Mexborough was chosen Patron; Sir F. Wood President; 14 Vice-Presidents; J. Leatham, Esq. Treasurer; the Rev. W. Richardson and Mr. Popplewell, Joint-Secretaries: and a Committee of 12 Gentlemen and Clergy.

LONDON.

At an Extraordinary General Meeting of the Protestant Dissenting Ministers, of the Three Denominations, residing in about the Cities of London and Westminster, holden at the Library, in Red Cross Street, on Tuesday, February 2, for the Purpose of considering the Propriety of presenting Petitions to the present Parliament for the Repeal of all the Penal Statutes now in force, on the subject of Religion, the Rev. Joseph Barrett in the Chair,

It was resolved unanimously, That it is the natural Right of all Men to worship God agreeably to the Dictates of their own Consciences.

Resolved unanimously, That all Human Laws, which serve to 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.

Resolved unanimously, That this Body regard with deep concern the Existence on the Statute Books of their Country, of several Laws of this description, which, in whatever Measure recommended at the several Periods of their enactment, by the Plea of Political Necessity, are at present, from the change that has taken place in the circumstances of the Times, and the more liberal Spirit which prevails among all Classes of the Community, no less unwarranted by such Plea, than they are repugnant to the Principles of Christianity.

Resolved unanimously, That, with the view of asserting their Claim to the unrestricted Freedom of Divine Worship, and to an equal Participation with their Fellow-Subjects of the Privileges of the Constitution, from which they are excluded, on account of their Religious Profession, a Petition be presented from this Body, to both Houses of Parliament, praying for the Repeal of all the Penal Statutes now in force, whose Operation extends to the Province of Religion.

Resolved unanimously, That the Petition now produced be adopted by the Body.

(Signed)
JOSEPH BARRETT, Chairman.

Jan. 22. A Meeting of Gentlemen was held at the Crown and Anchor Tavern, to consider the Claims of the Roman Catholics, Granville Sharp, Esq. in the Chair; when, after a number of Resolutions were passed, it was agreed to form a Society, under the name of 'THE PROTESTANT UNION, for

the Defence and Support of the Protestant Religion and the British Constitution, as established at the glorious Revolution, 1688.' Treasurer, Steph. Cattley, Esq.; Secretary, Mr. John Hickin, at Mr. Bickerstaff's, Bookseller, Essex Street, Strand; by whom communications and subscriptions are received.

HACKNEY. — A numerous Meeting was held at the Mermaid, Hackney, for the purpose of forming an Auxiliary Bible Society for Hackney, Newington, and the vicinity. The Chair was taken by T. F. Forster, Esq.; and most appropriate speeches were delivered on the occasion, by the Rev. Messrs. Owen, Steinkopff, J. Clayton, Burnett, Hodgkins, Palmer, Le Bas, Jones, Cox, Dr. Smith, Shepherd, Hill, H. F. Burder, and by the Chairman, Mr. Alers, Dr. Townley, Mr. Heygate, jun. Mr. Stonard, Mr. Le Froy, Mr. Hale, and Mr. Hobson. The business occupied the company from eleven o'clock to five.

Jan. 19. The Third Anniversary of the Bethnal Green Auxiliary Missionary Society, was held at Gibralter Chapel. Dr. Simpson prayed; Mr. Rayson preached, from Ps. lxxii. 19; Mr. Burder gave an account of the present state of the Missions; and Mr. Tracy prayed. The Sacrament was then administered by Dr. Collyer, Mr. Platt, Mr. Brown, minister of the chapel, &c. The collection, &c. amounted to £ 21. 12s. 8½d.

Jan. 27. A Quarterly Meeting of the West London Auxiliary Missionary Society was held at the Scots Church, Crown Court; when Mr. Waugh prayed; Mr. Burder reported the state of the Missions, and Dr. Nicol delivered an appropriate discourse.

SURRY CHAPEL. — Another attempt having been made, contrary to the wishes of the parish, to charge Surry Chapel with the payment of the rates for the poor, by an individual who, for that purpose, appealed against the rates, his appeal was resisted by 'The Society for the Protection of Religious Liberty.' Convinced of the great importance of opposing these encroachments by every legal method, they had resolved to litigate the principle of such assessments, and to submit another case for the decision of the Court of King's Bench; but when the appeal was heard at the Surry Sessions, on January 16th, the proceedings of the appellant appeared to have been irregular; and the appeal was dismissed with costs. — We are happy additionally to state, that the liberality of a numerous and highly respectable bench of magistrates induced them publicly and unanimously to express their respect and veneration for the talents, benevolence, piety, and usefulness of the Rev. Rowland Hill.

We understand an Appeal is about to be made to the British Public in behalf of our fellow-subjects in Canada, who are now suffering under the complicated miseries of war. The Rev. Thaddeus Osgood, who is come to England on this benevolent errand, has testimonials of the first respectability; and his leading objects are a provision for the destitute, and the religious instruction of the rising generation, of which farther information will be given.

Rev. Mr. Cox, of Hackney, is about to deliver 12 Lectures, at Founders' Hall, Lothbury, in French and English alternately, for the benefit of Foreigners. To commence at 7 o'clock in the evening of March 4; and to be continued the 11 following Thursdays.

A Juvenile Society, conducted by young ladies, has lately been established at Spa Fields Chapel, for the purpose of visiting and relieving with blankets or suitable clothing, poor women and children, either by sale at reduced prices, or gratuitous distribution.

SELECT LIST.

Sermons, on various Subjects, by John Styles, Brighton. 8vo, 10s. 6d.

The Posthumous Works of the late Rev. R. Robinson. 8vo, 9s.; royal, 12s

Chandler's History of Persecution, a new edit. with additions, by C. Atmore, 8vo, 10s. 6d.

Conversations on the Doctrines of Grace. By John Birt. 12mo.

Mr. Hill's Investigation of the Consequences of Taxing Chapels, &c. 2d edition, with a Supplement, 1s. 6d.

Observations and Reflections on Catholic Emancipation. By W. West, 1s.

A Collection of Letters, suited to Christians in every Situation of Life. By the Rev. J. Brown, of Whitburn.

An Essay on Sunday Schools, with Hints to Sunday School Teachers, enlarged and improved. 8vo, 1s.

Farewell: a Sermon at High Wycomb, Dec. 27. By J. Snelgar. 1s. 6d.

The Watchman's Answer to the Question, 'What of the Night?' — The glorious State of the Saints in Heaven. — The Sure Performance of Prophecy. — The Glory of the Church in the latter Day. These four Sermons, by Dr. Gill, singly, at 1s. each, 8vo.

Distribution of the Profits of this Magazine.

At a Meeting of the Trustees of the Evangelical Magazine, held January 21, 1813, the following Cases were approved and relieved: —

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MISSIONARY COLLECTIONS *and Anonymous* DONATIONS.

☞ The Friends of the Missionary Society are respectfully reminded, that the Pecuniary Accounts are made up annually to March 31, so that those Contributions which are not received by the Treasurer at that time, cannot appear in the next Annual Report.

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	£	s.	d.
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APRIL, 1813.

MEMOIR

OF

THE LATE REV. ROGER CHAMBERS, A. M.

CURATE OF CLOVER HILL, COUNTY OF SLIGO, IRELAND.

MR. CHAMBERS was born in the year 1768. He was the only son of wise and virtuous parents, who fondly looked forward to him as the comfort of their lives, and the prop of their declining years. Deprived of an affectionate father in his youth, the care of his education devolved upon a mother, who, with tender anxiety, but with increased delight, had watched over his infant days. Under her fostering care he was led into 'the ways of righteousness,' and brought up 'in the nurture and admonition of the Lord.' Removed at a proper age from the immediate superintendence of his parent, he was placed under the care of the late Rev. J—— A——, at S—— school. Here he found a preceptor who cherished with delight the seeds of piety which had scarcely taken root. Endeared by his amiable disposition to his school-fellows, he was beloved by all: his docile temper rendered instruction a pleasure to his teachers: his progress was rapid; and, at the age of 16, he was fitted for the university. In 1784 he was entered a pensioner at Trinity College, Dublin; and passed through the prescribed course with considerable credit, and frequently obtained academical honours. Having graduated in the year 1789, he was strongly urged by his tutor to read for a fellowship; but his natural diffidence discouraged him from the attempt.

In the year 1791 he decided upon the profession in which he should be engaged for life. In him there was a gentleness of disposition and a meekness of spirit which eminently qualified him for the ministry. He had early acquired a love of God, and an earnest desire for the salvation of immortal souls,—therefore to 'spend and be spent in service so divine,' was congenial and appropriate. At this period he entered into holy orders; but so awful an idea did he entertain of the solemn responsibility annexed to an employment 'in the vineyard,' that seven years elapsed before he undertook the duties of it. He was frequently engaged, however, during this period, in preaching occasionally for his clerical friends. In 1798 he was licenced to a curacy in the diocese

of Killalla; and remained in this situation, without any other provision in the church, during the rest of his life, — a period of 12 years!

He was warmly attached to the Established Church; but his attachment proceeded neither from the enjoyment nor expectation of its favours; but solely from a conviction, that the system adopted by that church was the best calculated to promote rational piety and religion. Often did he lament the luke-warmness of some of its members, and the great contrast exhibited between the zeal of its founders and the indifference of their successors in the present day. How much in earnest he was, — how zealous, faithful, and diligent in the discharge of his ministerial duties, — how uninfluenced by all temporal considerations, — how anxious about the 'congregation committed to his charge,' let those testify who have experienced the blessed effects which followed.

——— 'Devout, sincere,
From mean self-int'rest and ambition clear:
His hope in Heav'n, servility his scorn,
Prompt to persuade, expostulate, and warn;
His wisdom pure, and given him from above, —
His usefulness insur'd by zeal and love.'

Of the beneficial effects arising from regular and judicious catechising he was deeply convinced; and upon each returning Sabbath he discharged this important duty. He has frequently, upon week-days, rode to his parish for the purpose of instructing the children of the poor; and on his return home he would repeat with delight any of the answers made him, which conveyed more religious knowledge than from their youth he could reasonably expect. He used every encouraging means to procure their regular attendance, by distributing suitable premiums.

When engaged in the service of the sanctuary, his manner was peculiarly striking. He preached with that solemnity which would become 'a dying man' when speaking to 'dying men.' His delivery was solemn and unaffected, and evidently shewed that he spoke from his heart. His language, plain and forcible, was levelled at the understanding of his hearers; and was free from all that ornament which only pleases the fancy, without reaching the heart. In simplicity and godly sincerity he divided 'rightly the word of truth,' and looked to his heavenly Father to give the increase.

——— 'Simple, grave, sincere,
In doctrine uncorrupt, in language plain,
And plain in manner, decent, solemn, chaste.'

His sermons, especially of late years, when his mind became more enlarged in the doctrines of grace, were well calculated to awaken sinners to a sense of their perishing state. He depicted, in a striking manner the radical corruption of man; — he explored the intricate mazes, and unlocked the secret recesses of the heart; and was solicitous to have his hearers thoroughly convinced of their sinful, lost state

by nature. Whenever it became necessary, he marshalled against the careless sinner the most terrible denunciations of the Almighty's wrath; and although he was far from betraying any pusillanimity, in applying the severe threatenings of the gospel to the obstinately impenitent, yet his heart in this awful employment was never steeled against the feelings of humanity; but while he was faithful in proclaiming 'the day of vengeance' to the disobedient, he neglected not 'to proclaim liberty to the captives, and the opening of the prison to them that were bound.' He made Jesus the Alpha and Omega of all his ministrations; — he displayed the infinitely tender love and immensely free grace of Jesus, in dying for hell-deserving man;—he pointed the sinner to the Lamb of God, whose blood cleanseth from all sin, and whose righteousness is sufficient to justify the ungodly.

> ——— 'Christ's royal donative:
> His, made by purchase, all by gift made ours.
> His pardon ample, everlasting, free:
> Free to the chief of sinners, — to the brand
> Half-burning pluck'd from Hell!'

The fruits of that blessed gospel which he preached were fully manifest in himself: he was an 'example of the believers, in word, in conversation, in charity, in purity;' he was careful to act, in every instance, consistently with his high profession. As an ambassador of the Lord Jesus, he sought not his own honour; but the honour of him that sent him. Far from courting the applause of the world, he inured himself to bear the reproach of the cross. Instead of making a pompous display of his excellencies, he studiously concealed them from the notice of the world, and counted himself no better than an unprofitable servant; and as a proof that he was not ambitious, he laboured for the church in a state of comparative retirement and obscurity, unnoticed by the ambitious and the vain; but eminently conspicuous among those 'whose praise is not of men, but of God.'

In the year 1795 the Lord was pleased to afflict him with a most painful and dangerous illness. During which he evinced the greatest fortitude, and resignation to the divine will; and he enjoyed so much consolation from religion, that he felt happy only when engaged in some act of devotion; and so elevated were his affections above this transitory world, that he was desirous of leaving it, to be with Christ. However, it pleased the Lord to restore him, for his work in the church was not yet finished; and he lived after his recovery fifteen years, a holy useful life.

He had hitherto led a single life, which in 1806 he was induced to change, upon an acquaintance with a person endowed with a mind every way congenial to his own: an event on which he often reflected with gratitude. His proceedings in that important affair were marked with his usual caution and pious regard to God. His habits now became more domestic; and, though at all times happy in exercising the kindest hospitality, he felt more pleasure in the company of a few,

ıan in a mixed and more enlarged circle. He particularly loved to peak on religious subjects; and so feelingly alive was he on such occasions, that he has frequently been seen to shed tears! Like his beneficent Master, he went about doing, or seeking to do good, in very possible way. Persuaded of the importance of his charge, he ost no opportunity of faithfully dispensing the word of life. As the niser toils to increase his hoards, and as the ambitious person studies o advance his reputation in the world, with equal assiduity this holy nan endeavoured to do 'the work of an evangelist,' — instructing he ignorant, reasoning with gainsayers, exhorting the immoral, and ebuking the obstinate. Often has he lamented the aversion manifested by persons in general to speaking on the things of God, and the coldness evinced when they are introduced as the subject of conversation. Often did he suffer painful regret from the sullen silence which the hearers would observe until the concerns nearest their hearts would again be talked of, and relieve them from their manifest uneasiness.

His mild temper, influenced by religion, rendered him peculiarly lear in all the relative characters of life; his domestic circle was uniformly cheerful and interesting. Blessed with lovely children, he, with all the tender anxiety of a parent, watched their dispositions as they unfolded to his observation. Upon their infant minds a GOD was the first idea he impressed; — to his name their little tongues were taught to lisp praise and adoration; and to their memories were familiarized those parts of Scripture which were calculated to infix the impression of a superintending Providence. His household also and his servants received his improving lessons. Every morning and evening he assembled them at his family devotion: he engaged their respect and love; and their obedience flowed from gratitude and inclination, as well as from Christian principles; and he had the gratification to find that his labour was not in vain.

Though often engaged in temporal affairs, and frequently encountering difficulties and disappointments, he possessed, in the transacting of them, remarkable tranquillity of mind; and had a manner peculiar to himself of spiritualizing many incidents arising from such concerns. No unexpected change could shake the religious fortitude of his mind; but served, on the contrary, to draw him nearer to the adorable Jesus. For some time before his death he experienced afflictions; but they did not in the least deject him; and in speaking of them he would say, 'I see the hand of God visibly upon me. It presses on me for my improvement; and I shall depend on the same hand that afflicts to lead me triumphant through my trials!'

Never had the writer of this article so melancholy a task to perform as to record the death of this amiable man, whose fall (at the age of 42) has left so wide a blank in the happiness of his friends and of society. It is unnecessary here to enlarge on his zeal in the discharge of his ministerial duties. All those who knew him are aware how little the consideration of self operated with him, when placed in com-

petition with his duty as a minister of the gospel. This deep sense of responsibility made him at all times willing to obey any professional call, however inconvenient or dangerous. The Rev. Mr. D—— being from home, he kindly undertook his occasional duties. A malignant fever was then raging; and its fatal effects produced several funerals on the same day. After returning from his attendance on them, he was called to visit a poor woman, who was languishing in this fever, and whose husband had just been interred. He went to the sick house, and exposed himself to its infectious air. The wretched widow lay in a lethargic state, surrounded by her children, who were also in the same disorder. It was too late to administer any spiritual consolation. The by-standers however pressed the administration of the Lord's Supper, regardless of the state of the sick person. He asked her several questions, but received no reply; and at length satisfied her friends that she was not in her senses. An unnecessary delay was hereby occasioned, and consequently a longer exposure to infection. Ten days had elapsed, after this melancholy day's duty, before he complained. The scene however made a deep impression on his mind; and he twice related the particulars of it to one of his friends.

The following Account of his Dying Experience is given by his most intimate friend, who attended him during his illness:—

'Never has the instability of all earthly blessings been so strongly impressed upon my mind as within these last melancholy days. The hand of Death has snatched from me a friend whom I loved as a brother, and whose amiable qualities endeared him to all those who knew him. On the evening of Sunday, the 9th of December, he first complained of a pain in the back of his head, which he ascribed to the coldness of the day, which he had felt in riding to and from his church; but, alas! it proceeded from a different cause. He bathed his feet at night, and took some warm drink; and on the following day found himself so well, that he had some friends to dine with him. His appetite was extremely good: he appeared in his usual spirits; but complained of the pain in the back of his head. The next day he felt the pain more severe. Hearing of his illness, I went to see him. I found him in his bed-chamber; where he said he would confine himself, as he had caught cold: his face appeared flushed, and his pulse quick; which he said he would endeavour to lower, by taking some medicine. I sat with him about half an hour; during which time he conversed with his usual cheerfulness; and I left him about to read a religious book.

'Wednesday 12. His pulse and skin indicated more fever, and I found him in bed: he complained of want of sleep; and said that Jane had been reading to him, but that he found the subject so interesting that he was more inclined to be awake. The book was 'Robinson's Scripture Characters.' In the afternoon he was visited by two medical gentlemen; and expressed to them his fears that he had

taken the infection. They endeavoured to erase this idea, but it was too deeply impressed on his mind to be removed.

'Thursday 13. The fever continued, and there was no amendment; — no alarming symptoms, however, appeared.

'Friday 14. Upon seeing him to-day I felt a considerable degree of uneasiness. — I perceived a difficulty in his articulation; and the fever had not abated. Leeches had been applied, and he had been also blistered during the preceding evening, which had somewhat relieved his head. The pain however continued; and he was much distressed by any person speaking in the room. I did not therefore ask him many questions. By his desire I prayed for a few minutes by his bed-side; and, after I had ceased, asked him in what state he found his mind. He answered, with much composure, — 'Oh, delightful!' As I perceived that speaking disturbed him, my visit was short.

'Saturday 15. Upon my entering his room to-day I heard him breathing very loud; and supposing that he was asleep, I waited for some time at the foot of the bed: he perceived me after a few minutes; and upon asking who was there, I advanced to his bed-side. He started upon seeing me, and said that he had been in an uneasy doze. The indistinct articulation still continued, and the fever appeared to be very high. He was anxious to speak on religious subjects; — spoke of 'Salvation through the righteousness of Christ imputed to man,' and said it was a most comfortable doctrine. He was enlarging on the Atonement, when he was requested not to speak too much, as it evidently distressed him. I then prayed by him; and asked him if he felt his mind calm. He replied as before, — 'Oh, delightful! My mind, thank God, is in a delightful state!' This he repeated with a considerable degree of animation.

'In the evening I saw him again, and found him rather incoherent. He was anxious to speak on religion, and to exhort those around him. He fixed his eyes on me, and said, 'Take heed.' He then addressed the medical gentlemen: — 'Can you do any thing for me? As for myself I should willingly be made an example [I suppose, of the peace in which a Christian can die]; but I have an amiable wife and four children!' He was anxious to speak; but being requested to defer it till another time, he replied, — 'It will be too late, I shall soon expire!'

'Sunday 16. This morning, on my way to see my poor friend, I heard the afflicting news that he was no more! I hastened to the house of mourning; and, on entering the room, I beheld his lifeless body! It was rapidly hastening to putrefaction. The countenance was placid, and expressive of meek resignation. — The sight brought to remembrance the words of Dr. Young, on a like occasion:

'Lovely in death, the beauteous ruin lay.'

'The interview I had with the afflicted family, although heart-rending in the extreme, was the most edifying I ever experienced.

Their noble fortitude, sweet resignation, and dignified patience, far exceeded what even my knowledge of them led me to expect. Human nature, it is true, wept in all the bitterness of grief; but religion dried up the tears as they bedewed the face of sorrow, and blessed Him that gave, and Him that took away.' I beheld an aged mother, bereaved of her only child, — the comfort, the delight of her heart: near her was the widow, who had been the most affectionate of wives, — now the mother of four orphans! The revolution of one short week brought with it so much woe! The two pitiable objects might yet be said to be *enviable*; they cheered and consoled each other with appropriate quotations from the Scriptures, and 'sorrowed not as those who had no hope.'—The hand that afflicted also strengthened!'

The death of this excellent man has excited, in an extensive neighbourhood, the most exquisite regret. Active in the practice of general benevolence, zealous in the discharge of his pastoral duties, he devoted his life to the benefit of his fellow-men, and the service of his God. If departed worth ever claimed the tribute of a tear, here it is justly due. From his earliest infancy the dawn of every Christian virtue accompanied his progress through this mortal life! — Dutiful in the extreme to the most amiable of mothers, — fond to the utmost of a most tender and affectionate wife, — inculcating on his lisping offspring the true sentiments of religion and piety. His warfare is now over; and it is more than comfortable to reflect that he died triumphing in the soul-saving truth, that 'in the Lord Jesus the guilty can alone find either righteousness or strength!' We may therefore say, 'Happy is he!' Death is his eternal gain. It has broken down the middle wall of partition between him and his God; and, by loosening the pins of his earthly tabernacle, removed him to the church above, and introduced him to the possession of a house, not made with hands, eternal in the heavens.

The 'inaudible tread of death' is upon us. We are rapidly advancing towards the place of our common dissolution; and, oh! may we answer the design of God in the removal of those we love, by hearing him utter that voice of heavenly warning, 'Be ye also ready!' — Let ministers 'be instant in season, out of season; reprove, exhort, rebuke, with all long-suffering and doctrine.' Let them 'work while it is called To-day, for the night cometh when no man can work.' Let them 'watch for souls as those that must give an account.' Let them seriously reflect upon the shortness of time, — the value of immortal souls, — the inconceivable joys of heaven, and miseries of hell, — that they may, by the grace of God, take heed unto themselves and their doctrine, and be made instrumental in turning many from darkness to light, and from the power of Satan unto God, — that when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away;' — and let Christians be comforted at the death of those who have fallen asleep in Jesus; — let

them learn how valuable that gospel must be, which can rejoice the heart of a sinner, even in a dying hour; — let them remember, that

> ' They've no abiding city here,
> They seek a city yet to come;'

and let them hold fast the confidence of their hope firm unto the end, bringing forth their fruits with patience, labouring, yet not fainting, and thus improve the warning voice which calls upon them to *be also ready*.

Dublin. ADOLESCENS.

THE FALL IN ADAM.

No. 3.

By one man's disobedience many were made sinners. — Rom. v. 19.

FROM the consideration of the Original Glory of Man, let us turn our thoughts to our fall in Adam, immediately after the Creation. — We all acknowledge that our own temper and conduct should be influenced by the consideration of the parent-stock from whence we sprung. If a person of noble birth behave meanly and infamously, we deem it a suitable reproof to remind him of his birth; and tell him such conduct ill becomes the son of such a family, one descended from a person ennobled for his worthy deeds. On the contrary, should any one, sprung from a base and vile person, put on haughty airs, and treat all around him with disdain, the world would take great pleasure in reminding him from whom he sprang, especially if his ancestor were a villain disgraced for his crimes: but why should we look back only to a few generations? Had not that ancestor, at whom you stop, a father before him? Why not go back to the first parents of all?— and if we are apt to make much of our family, let us think from whom the whole family of man sprang. What sort of person was our first father? Let us see whether we have reason to glory, or to blush that his blood runs in our veins. The apostle tells us that this one man, from whom all others sprang, was guilty of disobedience, and that we are made sinners by him.

1. *The Statement of this Doctrine.* — The reason why there are so many sinners in the world, so that there is not a just man to be found who has done good and sinned not, but all have sinned, and come short of the glory of God, is, that by *one man* sin entered into the world, and by his disobedience we all became sinners. If you ask how this comes about, saying, ' If my neighbour sin, this does not affect my character; even if my father commit a crime, does it make me criminal?' I answer, The Creator and Governor of the world constituted our first parent, Adam, the head and representative of all his future seed. — Adam is called in this chapter, ' the figure of him that was to come,' that is Christ; and Christ is called ' the Second Adam.' But the sense in which Adam and Christ correspond, so that both of them may be compared together, is this, that both of them acted not for themselves, merely as individuals; but for others, as public persons.

As by Christ's obedience unto death, not merely himself was accepted, for it was not merely for himself that he took a human nature and placed himself in the condition of a servant, — but they were redeemed in whose name and for whose sake Christ acted; so by Adam's conduct not merely himself was affected; for when God framed him, he constituted him the representative of his race, and dealt with him in the name and for the interests of mankind. Thus alone the parallel holds good which the apostle draws between him and Christ; for in every other sense they were very unlike; for the one sinned and fell, — the other stood, obeyed, and suffered; the one injured his posterity, — the other entailed blessings on his seed.

2. In consequence of this, his posterity inherit whatever was the lot of Adam. How he was created the Scriptures clearly relate. A delightful Paradise was planted for his abode, a lovely companion of his own species formed from his own body, a life of innocence and bliss was crowned with lordship over all creation, and with friendly intercourse with his own Lord and God. Had he persevered in obedience, according to the covenant made with him for all mankind, we also should have inherited such a holy and happy lot; for we are declared to be made sinners by his disobedience; therefore, had he not disobeyed, we should have been sinless, and then deathless; for death came on us through his sin. To be without sin and death is to be without all misery.

But we read that he who enjoyed so mighty motives and incentives to obedience, fell into disobedience; he transgressed the command which was guarded round with the terrors of threatening and death; and after this, we read of an accusing condemning God; death pronounced on the guilty, on the tempter, and on the earth itself, which was polluted with this crime. That Adam, our representative, had broken the covenant, and cast away the blessings which he should have entailed on all his race, is thus become evident; for, instead of peace and friendship, we see marks of anger, not only to him but to his posterity. The ground is cursed on which we were to live, and we are doomed to eat our bread by laboriously tilling it, after it was liable to bring forth thorns and briars. The sorrows of child-bearing are denounced on Eve; and her daughters ever since feel it. Death, which was pronounced on the parents, falls on us all.

Still there remains something more of great importance to be considered. We see this spotless, wise, and holy creature, immediately after his sin, altogether transformed into another kind of being. He flees from the presence of him whom he ought to love, and most stupidly attempts to hide himself from the eye of Omniscience in a wood; as if He, who could see through hell itself, could not see through the shade of a tree! When called, he confesses he was naked, instead of confessing the true cause of it, that he was wicked; he then, in one breath, declares he had lost his love for his fellow-creature, as well as for his Creator. 'The woman, whom thou gavest,

she gave of the fruit and I ate.' But how was this sudden transformation, from a wise and holy to a foolish and wicked creature? Such effects do not follow one transgression now. There is not a just man that liveth and sinneth not, saith the Scripture; but such sin does not transform him from a saint to a sinner. No. But Adam stood on this peculiar ground; he held his own spotless holiness, the image of God on his soul, as well as the happiness of Paradise, by a covenant which demanded perfect obedience; and having broken that covenant by sin, he lost his holiness, as well as his happiness, for himself and us.

3. Hence all the race of man are now sinners. — We descend from one who lost original righteousness, the impression of the divine image on his soul; and we came into the world like him, with all rational faculties, such as constitute us moral agents; but the additional felicity of wearing God's image in virtue, or true holiness, we do not possess, no more than Adam immediately after the fall. Thus it is said, Adam begat a son in his own image. It is generally observed, that this is according to the course of nature, that like should produce like, as a wolf does not produce a lamb, nor a vulture a dove; so sinful fallen man has children who are sinful and depraved creatures. And this is true, but it does not sufficiently account for the facts; for who established this course of nature? Was it not God, the moral Governor of the world. And why did he so order it, that we should be sinful fallen creatures, like our apostate parent Adam? Because he had originally made a covenant with him, that thus it should be, that we should stand or fall with and in him. Hence that original righteousness, the image of a holy God, which was superadded to his rational faculties, being now withdrawn, we came into the world without it.

Let us now attend both to the vindication and practical improvement of this doctrine. — There is no other way of accounting for the present condition of mankind. That men are not what they ought to be, has ever been too evident to be denied: hence it has, through every age and country, been the anxious question, Whence cometh all this evil? How is it that, among all the millions of men, there should not have been found one that had not sinned against his Maker? How is it that children all fall into evil, and all make just such kind of men and women as have filled the wicked world hitherto? Why do affliction and death seize on infants, and war and miseries desolate the world? Men do not like the scriptural account; that though our race was created holy and happy, we all had a probation in the person of our first parent; and as he fell, we are all now in a fallen state; which is the true cause of all the sin and misery in the world. Well, men may reject this if they will; but let them find another way of accounting for the evil if they can. Whatever scheme we invent will be less reasonable than the scriptural. Evil example, it is said, produces all the sin. But this is accounting for

the thing by the thing itself; — for who sets the evil example? Is it not man? — and how came he to set such an evil example? This is in fact saying, The way man becomes sinful is, that he is so sinful as to set a sinful example; and just such kind of reasoning is all that which opposes the scriptural doctrine of original sin.

Fact proves that all the punishment which a righteous God denounced on Adam falls on us. — What God said to the first man *before* his fall, applies to us. The institution of marriage has been the cause of that oneness between the two parties which has existed ever since; while no such permanent union exists among any other creatures. The blessing pronounced on them, commanding them to fill the earth, has descended down to the present day. The dominion given to Adam we all claim over the beasts of the earth, birds of the air, and fishes of the sea. The herbs of the field, given to the first man, we all claim as his heirs.

But what was said to him *after* his fall, was evidently passing sentence on him for the breach of that covenant in which *we* were included. When the ground was cursed, and thorns and thistles sown in it by the curse, did it affect Adam only? Has it not been our lot to live upon such a wilderness since, so that it has become a proverb, that 'ill weeds grow apace?' Was Adam only doomed to get his bread out of the ground, by tilling it with the sweat of his brow? Has not this doom fallen upon his posterity too? Nay, more; — death itself, which is expressly declared to be the wages of sin, was pronounced on Adam as the punishment of his sin; and do we not suffer this punishment too? Are we not reminded of it every time we put a corpse into the ground? Now all these consequences of Adam's sin fall on us his posterity; and all this under the government of a wise, just, holy, and almighty God, without whom nothing could happen;—and Death reigns over those who have not sinned, according to the similitude of Adam's transgression: infants who have no personal sin to bring death upon them. If, therefore, we find God has suffered his sentence of punishment on Adam to fall on all his children, what is more plain than that he must have viewed us as sharing in his sin, or he would not have made us share in the sentence. Had the event terminated otherwise, and we had all been blessed by Adam's obedience, all would have approved the constitution which linked our fate and his together. What a world full of admirers should we have had! Each one would have thought it a very good plan not to try each one by himself, but to make Adam the representative probationer for us all: but no wise man judges of things by the event, but by the original design.

Think not now, by obedience to the law, to obtain eternal life. Alas! that scheme has been tried, that covenant is broken, that plan is done with. Whether men like it or not, one has been tried for the rest; and having failed, it is now impossible for you to go on the same plan with any hope of success, for you set out with all the con-

sequence of a broken covenant upon you, — a curse upon your heads, and a depraved nature, destitute of original righteousness.

Behold the way of recovery! A second Adam, the Lord from Heaven, has lived, obeyed the law which Adam broke, and died to bear the curse which he deserved; and as Adam stood not as a private person, but for all his natural seed, — so Christ stood in place of all *his* seed, — all who shall believe in him. Thus as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Let us state an argument from your very sins to drive you to Christ: — We have suffered by the sins of another; let us rest assured we can only be saved by the merits of another. By nature we share in Adam's fall; — only by grace, through faith, can we enjoy the benefits of Christ's redemption. As we were viewed a part of Adam, being all in the original stock, — so being grafted into Christ by faith, we are viewed as one with him, and share in his acceptance with God. When you thus believe, you will find the curse removed; your depraved nature renewed. When we present our children to God in baptism, it is an important stand for the doctrine of the Fall, and the necessity of regeneration by the Holy Ghost. 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Therefore we are saved,' not by works of righteousness which we have done; but by the washing of regeneration and renewing of the Holy Ghost, shed on us abundantly, through Jesus Christ our Saviour.' B.

THE LIGHT OF PROPHECY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. — 2 Pet. i. 19.

The word (αυχμηρος) translated *dark*, says Parkhurst, is from (αυχμος) *drought, by too much heat.* Its meaning is a *dry desert place.* He adds, that Kypke shows that it is used by Greek writers as applied to the earth, in this sense of *dry, desert*; but doubts if it can be proved to signify *dark, obscure.*

The sense of *dark* seems to have been forced on the word by commentators, to give it a suitable relation to the *light*, with which it is joined; but, perhaps, the allowed meaning of the word *dry, desert place*, may give the true sense of the passage. It is an allusion to the literal *desert*, 'dry, by too much heat,' in which Israel journeyed, and where the pillar of *fire*, with its brilliant *light*, wonderfully guided all their motions. As was that *light* which shone to them in the *desert*,—so is prophecy. Thus it shines on saints in situations where there is no beaten track; and they are safely guided by *taking heed* thereto.

Thus a regard to the prophecies enabled the Bereans to rectify their notions and their conduct; — to give up the expectation of a temporal prince, and bow to a 'bruised, stricken,' crucified Saviour; for by searching the Scriptures daily,' they found that 'these things were so.' — Acts xvii. 11.

Christ pointed to this guiding *light* when he reasoned with the two disciples as they went to Emmaus; 'beginning at Moses and all the prophets, he expounded to them the things concerning himself.' Then they saw that 'Christ ought to suffer before he entered into his glory' (Luke xxiv. 26); and afterwards, amid his disciples, he appeals to the law of 'Moses, and the prophets, and the Psalms,' to show that it behoved him to suffer, and then to rise on the third day. All doubts of his person were then removed, — a light was thrown, by means of prophecy, on these seemingly contradictory circumstances; and, instead of being stopped by them, as men in a trackless desert, they were led on safely, directed and encouraged to go forward.

The prime intention of prophecy is to guide the obedient observant saint in his conduct; and admirably does it answer that end, like the pillar of fire in the pathless desert. So Daniel found out, by books of Jeremiah's prophecy, the number of the years of Judah's captivity; and he set his face accordingly to seek restoring mercy, by prayer and fasting. The prophecy of Agabus, concerning an approaching dearth, directed the rich believers to make a gathering for the poor saints which were at Jerusalem. Acts xi. 29. — The prophetic declarations which Christ had made concerning the destruction of Jerusalem, forewarned the Christians so effectually, that they all escaped from thence in due time; and not one believer perished in that catastrophe. But the light burns still; and prophecy, if devoutly studied, may yield us good advantage, by guiding us, in many cases, while we journey through the wilderness.

The present state of the gospel, spread as the Saviour foretold, over many nations, — the abject condition of the Jews, preserved, separated, despised, and unbelieving, may powerfully convince of the truth of that system which we call Christianity. The light of prophecy guides us to the Babe of Bethlehem, to the crucified suffering Saviour, whose kingdom, like a stone hewn out without hands, was to increase till it filled the whole heavens.

Distressing circumstances occur, when, by reason of persecution, errors, or lukewarmness, we may be tempted to fear for the cause of Christ, lest it should fall, or feel ourselves ready to turn aside with the multitude; but our courage is sustained, our judgment rectified, when we understand, by prophecy, that such 'troublous times' were to come; and that their intent is to try the inhabitants of the earth.

There may be benevolent designs, toward which we may incline to yield assistance, and that in a more decided manner, by understanding that the event we wish for will certainly come. The Missionary and Bible Societies receive great sanction by the certainty we have that

the gospel shall spread from sea to sea, and the kingdoms of this world eventually become the kingdoms of our Lord and of his Christ.

There may be important questions, both in Church and State, which may receive light from prophecy, — such light as may guide our conduct. Seeing that Anti-Christ is certainly to be destroyed, it follows, that any nation which shall aim to support it, must run great hazard; — every measure of this kind must, sooner or later, be disappointed. The warning is explicit: 'Come out from her, lest ye be partakers of her plagues.'

The pillar of fire did not go over Jordan into the promised land,— it was no longer needed. In like manner we are told of prophecies: that 'they shall cease.' Such a light as this will not be necessary when that day dawns, and Jesus, the glorious Day-Star, arises in full effulgence, to assure and rejoice the hearts of his people. Even those who have followed his word of prophecy, trusting, hoping, obeying, till its full accomplishment, in more than their hearts ever conceived of, shall burst upon them in the world of glory. T.

AN ORIGINAL LETTER FROM ABYSSINIA.

A Correspondent has favoured us with the following Translation of a Letter from Râs Welleda Selassé, Governor of Tigré, in Abyssinia, to the King of Great Britain. Brought by Mr. Salt. — It is, doubtless, a literary curiosity.

Peace be to thee; and may the peace of the Lord be with thee! O king of kings, George the Third, glorious in the Lord, and the shepherd of them that are Christians in faith and in good works, the shepherd or leader of the inferior kings of India,—Henry Salt, thy messenger, came to me, and has brought to me all that thou hast given me, — whatever thou hast graciously bestowed! For all that thou hast done to me on the earth, indeed thou hast given; but in Heaven it shall be requited to thee. We return to the beginning of the subject. Henry Salt did not go to the king of Abyssinia, because there is not a king orthodox in the faith; and I have gone to war with him, who does not agree with us in the faith, who is called *Gougousa*; and he has made a king who is not orthodox in the faith; and on that account I have gone to war with him; and what will be to the spiritual part of thy message to me is, the order of the Christian church; and what will be to the temporal part of thy message to me is, that I will gain a victory over my enemy and my adversaries. The spears, knives, and artillery, and thy deed which thou hast done to me, are [the subject] of grateful consideration to my soul. For before me are heathens, and behind me are heathens; on my right hand and on my left are heathens; and I am in the middle of all them that are heathens; and all that is on the shore of the [Red] sea is heathen; wherefore, if thou shalt station one of thy ships along, or on the

sea, that will be good for thy messenger and my messenger, that they may meet together, voice to voice.

And my faith is as thy faith. My faith affirms, that the Son has two nativities, — a nativity from the Father from eternity, and a nativity from the Virgin in these latter days. This is what I maintain; and the doctrine of my faith is written in the Scriptures. . . . . And Nathaniel Pearse, thy servant, is with me in peace.

We return to the former matter; that is, my religion. They call me *An Apostate*, or a deserter of it; but I have not abandoned my faith; and they all say,' Be as we, and acknowledge three nativities.'

And with regard to the *Abuna*; so far as lies in thy power, make him go forth, and send him to me here.

For ever and ever, Amen.

RAS WELLEDA SELASSE.

ON TEACHING CHILDREN TO DANCE.

IT is presupposed that this art is taught only as an assistance to the gracefulness of personal appearance and manner, and without any intention of pursuing it for its own sake, either as an accomplishment or a diversion; yet, notwithstanding this limitation, it is seriously apprehended that the practice is improper, for the following reasons:

1. All the advantages, as to gesture, air, and manner, which are proposed to be gained, may be acquired by other means.

2. It has a tendency to create and promote a taste for the practice of dancing, on account of its own fascinations, and its connection with the forbidden splendors of the world. Where such a taste exists in childhood, there is every probability that, aided by the natural sprightliness and vigour of youth, it will grow into a very dangerous temptation.

3. It is conferring a capacity for joining in the vain and sinful, but very alluring, pleasures which are the distinguishing pursuits of the men of this world, and the chief gratifications of 'the lusts of the flesh and the pride of life.'

4. It tends to lead young persons to a very dangerous mode of employing their minds, by thinking on dress, the pomp of shew, the pride of distinction, and the ardour of emulation.

5. It is a conspicuous article of conformity to this present evil world, which we are most solemnly forbidden.

6. It is likely to serve as an encouragement to the unhappy votaries of worldly pleasures and amusements, and to harden their consciences against reflection on their awful guilt and danger, when the followers of Christ thus far countenance and support their favourite amusement. Thus it makes us partakers of the sin of others, and even accessary to their destruction.

7. It is generally disapproved and condemned by the strict and faithful people of God. On this account alone it stands excluded by the apostolic direction, as not being a thing of good report' — Phil. iv. 8.

8. It is a very oppressive grief to many Christians, to see this practice followed by many of their dear brethren in the Lord. Were it then a thing merely indifferent, the word of God points out the duty of its being relinquished, on the ground of Christian charity. — Rom. xiv. 15, 21.

9. It creates painful difficulty and embarrassment to a minister, who cannot but fear lest his endeavours faithfully to declare the whole counsel of God should sometimes appear like a personal reflection on those whom he most highly respects. — 1 Cor. xvi. 10.

10. To say the least, it has an appearance of evil, and therefore is to be avoided. — 1 Thess. v. 22.

11. In churches which consider the children of members as standing in the covenant-relation to Christ and his people, which is recognized in baptism, and which accordingly view them as peculiar objects of spiritual attention, the indulgence of this practice is putting the church and minister into a situation most painfully perplexing; lest, on the one hand, their connivance should offend their holy Lord God, — or, on the other, their endeavours to oppose what they think so serious an evil, should break the bonds of tender and Christian love.

Miscellanea.

Two great Instruments appointed for the Propagation of the Gospel.

Under this title an excellent sermon has lately been published by the Rev. Thomas Chalmers, of Kilmany, preached before the Dundee Missionary Society, Oct 26, 1812; and from which we take the liberty of making a few extracts.

The text is (Rom. x. 17,) *Faith cometh by hearing, and hearing by the word of God.* — The author considers the word of God as *read*, and the word of God as *preached*, the two grand instruments employed for the salvation of men. Neither instrument is to be dispensed with. If you have hearing without reading, you lay open the church to all the corruptions of Popery; the faith of the people lies at the mercy of every capricious element in the human character; it fluctuates with the taste and understanding of the minister. If you have reading without hearing, you throw away the benefit of a public ministry; an institution sanctioned by the Bible, and transmitted to us through all the successive ages of the church, from the very time of the apostles. — The author then proceeds to explain the object of the Missionary Society, for which he pleads. 'The object is the salvation of the heathen;' but there is only one Name given under heaven whereby men can be saved. There is only one way in which salvation can be brought about, and it is this:—'The Gospel is the power of God unto salvation to every one that believeth.' Get them to believe then; get them to have faith. My text tells you the way: Faith cometh by hearing, and Hearing by the word of God. Send Bibles among them: but there are many countries where, without Missionaries,

a Bible is a sealed book, and a packet of Bibles a mere spectacle for savages to stare at. Without a human agent in the business, you keep back one of the instruments entirely, — you keep back the hearing of the word; and, what is more, without a human agent, you leave the other instrument unfinished: — you may give the Bible, but you keep back the capacity of reading it. Both must be done; and if you withhold human agents, you starve and stifle the cause which it is your duty to support.' ——Much has been done already in the way of turning men who have stood in darkness to the light and the knowledge of Christianity; and what we aim at is, that this rate of activity be not only kept up, but extended. Now, to estimate whether there be a fund in the country for future operations, let us calculate the actual expences of the past. I do not confine myself to the expences of the Missionary Society; I add to them the expences of the Bible Society, and all the others which exist in the country for religious purposes: I am fairly within limits, when I say that the joint expence of the whole does not exceed £100,000 in the year. Before you stand appalled at the magnitude of the sum, divide it among the British population; and you will find, that what has been already done for the extension of gospel light among the nations of the world, amounts to 1d. a month for each householder, or 2d. a year for each individual, within the limits of the empire. This plain statement sets the question of ability at rest; and any objection on the score of extravagance in our demands upon the public will not bear a hearing. — The propagation of the gospel is a cause, the maintenance of which consists of various particulars; but I restrict your attention to two, — the providing of Bibles, and the providing of human agents. The former is the word of God, — one of the instruments of my text. The latter, by teaching them to read, teaches unlettered people to use that instrument; and to the latter belongs the exclusive office of bringing the other instrument to bear upon them, — the instrument of hearing. The Society whose office it is to provide the former instrument, is well known by the name of the Bible Society: the Society whose office it is to provide the latter instrument is also well known by the name of the Missionary Society. It is the duty of a Christian public to keep both instruments in vigorous operation. Each of the Societies has mighty claims upon you: I will not venture to pronounce a comparison betwixt them; but if the question were put to me, Shall any part of the funds of one Society be transferred to the interests of the other? I would not hesitate to reply, Not one farthing. You are not to provide food for the orphan at the expence of its raiment; nor are you to provide raiment for it at the expence of its food *. — They are sister societies. I have not time to detail the operations of either; — for these I refer you to Reports which are published every year, and are accessible to all of you: but, to satisfy you, I shall glean a few particulars, from a source which you will deem pure and unexceptionable: I shall give the testimony of one Society to the usefulness of another; and from the Reports of the Bible Society, I shall present you with arguments why, whatever extent and efficiency be given to the one, the other is not to be abandoned.

The very second in the list of donations by the Bible Society, is 'To the Mohawk Nations 2000 copies of the Gospel of St. John.' But who prepared the Indians of Upper Canada for such a present? — They were Missionaries. And had it not been for the previous exertions of human agents, this field of usefulness would have been withheld from the Bible Society altogether.

Another donation is, 'To India, to be applied to the translation of the Scriptures into the Oriental languages, £1000.' This has been swelled by farther donations to the princely sum of £17,000l. It is in aid of the noble undertaking of translating the Scriptures into the 15 languages of

* Alluding to an illustration in the former part of the discourse.

India. But who set it a going? — A Missionary Society. Who shewed that it was practicable? — The human agents sent out by this Society. Who are accomplished for presiding over the different translations? — These same human agents, who have lived for years among the natives, and have braved resistance and death in the noble enterprize.

The next two donations I offer to your attention are, 1st, 'For circulation in the West India Islands and Spanish Main, 100 Bibles and 900 Testaments;' 2d, 'To negro congregations of Christians in Antigua, &c. 500 Bibles and 1000 Testaments.' Why is there any usefulness in this donation? — Because Missionaries have gone before it. Do these copies really circulate? — Yes, they do, among the negroes whom those intrepid men have christianized under the scowl of jealousy, — whom they have taught to look up to the Saviour as their friend, and to heaven as their asylum, — and who, for the home they have been so cruelly torn from, have held out rest to their oppressed but believing spirits in the mansions which Christ has gone to prepare for them.

The next example shall comprise several donations: 1st, To the Hottentot Christians at Bavian's Kloof and Gruene Kloof, in South Africa, so many Bibles and Testaments; 2d, To the Rev. Dr. Vanderkemp, at Bethelsdorp, South Africa, for the Christian Hottentots, &c. 50 Dutch Testaments and 12 Dutch Bibles; 3d, To the Rev. Mr. Anderson, Orange River, South Africa, 50 Dutch Testaments and 12 Dutch Bibles; 4th, To the Rev. Mr. Albrecht, in the Namacqua country, South Africa, 50 Dutch Testaments and 13 Dutch Bibles; 5th, To the Rev. Mr. Kicherer, Graff Reinet, 100 Dutch Testaments and 12 Dutch Bibles. Now, what names and what countries are these? — They are the very countries which the Missionary Society is now cultivating, and the names of the very labourers sent out and maintained by them. The Bibles and Testaments are sent out in behalf of the many hundreds whom our Society had previously reclaimed from heathenism: the one Society is enabled to scatter the good seed in such profusion, because the other Society had prepared the ground for receiving it. Nor are the labours of these illustrious men confined to the business of christianizing: they are at this moment giving art, and industry, and civilization, to the natives: they are raising a beautiful spectacle to the moral eye amid the wilderness around them; — they are giving piety, and virtue, and intelligence, to the prowling savages of Africa; and extending among the wildest of Nature's children the comforts and the decencies of humanized life. — O, ye orators and philosophers, who make the civilization of the species your dream! look to the Christian Missionaries, if you want to see the men who will realize it: you may deck the theme with the praises of your unsubstantial eloquence; but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause; while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn.

[*To be concluded in our next.*]

JUVENILE DEPARTMENT.

ELIZABETH HEPTINSTALL had the privilege of a religious education. Her parents were pious, and, doubtless, many prayers were offered to Heaven for the salvation of her soul.

In the beginning of 1808 she was visited with illness, which seems to have been sanctified to her. A serious friend put into her hand 'Doddridge's Rise and Progress of Religion in the Soul;' an impression was made on her mind, and she afterwards wrote as follows: — 'On the 7th of February, 1808, at Mr. S——'s, at Clapham, on full consideration and serious reflection, I came to this resolution, That, whatever others may do, I will serve the Lord. *E. Heptinstall.*'

From the time of her father's death, it had been her study to soften the cares of her widowed mother. At Clapham this conduct did not escape the notice of some ladies, whose liberality is too well known to need encomium A Miss D. favoured her with her attention, in recommending her to Mrs. R. T.; and this lady's kindness procured her admission into the Chelsea school, where she was under the care of Mrs. W. a person of exemplary piety. Here the greatest kindness was shewn, and the most valuable instruction given her. When reflecting on the kind attention of Mrs T. she would say, putting her hand to her heart, it was written there, and could not be erased. But before she realized the comforts of this situation, it pleased the great Disposer of events to remove her mother by death; and so close and unremitting had been her attention to her parent during her last illness, that the disorder which terminated her earthly existence, was thought by her friends, and by herself also, to have proceeded from it.

She had an extensive knowledge of the Scriptures, and was so well acquainted with the sacred volume, that, being spoken to any subject, she could readily turn to chapter and verse, having committed much to memory.

In April, 1812, she became so unwell, that it was necessary to remove her from Chelsea. It was now her privilege to be situated with an aunt in Hackney Fields, who was much interested in her spiritual concerns. An earnest wish to be satisfied that a work of grace had been wrought in the heart of her niece, induced her to request me (then supplying at a neighbouring chapel) to attend her. I visited her first on Wednesday, April 29; she was then able to sit up, but very feeble. Enquiring of her whether she knew the Lord,—her answer was, 'I hope so.' Requesting to be informed what means the Lord had made instrumental in opening the eyes of her mind. She said, Dodridge's Rise and Progress, the second and third chapters especially, had, she trusted, been blessed to her. After some days, speaking to her on the latent depravity of the heart, she shed tears; and said, doubts, and a backwardness to speak of Christ troubled her. —I observed such concern evinced the safety of her state.

At my next visit I found her comfortable. She desired me to pray for an easy dismissal. About this time she took to her bed; appeared wholly resigned, discovering a grateful mind: and long will it be remembered by her relative, with what indifference she beheld her apparel laid aside; remarking, with a countenance serene and composed, 'I shall no more need such things!' It being observed she would soon be better dressed,—her reply was, 'Ah, I shall!'

On May 31 (Lord's Day) she seemed very near death, but said she had no fear of it. Being in pain, I remarked it was written, 'As thy day so shall thy strength be.' Her reply was, 'I find it so:' adding, 'I long to be gone!'

On Wednesday evening, June 3, I saw her for the last time; she was fast hastening to the chambers of death, but was quite sensible and composed; knew me, and signified she was safe in the everlasting love of God, and therefore longed to quit the perishing body, and dwell in mansions not subject to decay. I requested, should the Lord be pleased to deprive her of speech, and continue his support and comfort to her soul, to signify it by raising her right hand; at the same time reminding her, as I had repeatedly before, that when the believer in Jesus passes through the valley of the shadow of death, the good Shepherd's rod and staff comfort him. I then recommended her to God by prayer, and took my final leave. She lived about seven hours, remaining sensible and composed, though conscious of her approaching dissolution. She desired that her sister, who had retired to rest, might be awakened, that she might bid her a final adieu. This she did. Her aunt, then perceiving her end fast approaching, said, 'My dear, is Jesus precious to you now? Does he comfort you?' She, remembering the request, raised her right hand from the pillow, as a token the Lord continued to comfort her; and shortly after fell asleep in Jesus, June 4, 1812, in her 17th year.

Poplar. T. W.

Obituary.

REV. JAMES JOHNSTON.

Nov. 6. 1812, died the Rev. Js. Johnston, pastor of the Associate Congregation at Rathlett, county of Fife, in the 32d year of his ministry, and at a time of life which may be termed *middle age*. The disease, by which it pleased his divine Master to call him home, was rapid in its progress, and short in duration. On the last Lord's Day but one of his life, he expounded a portion of the holy Scriptures in the forenoon; and in the afternoon preached a sermon. On that day the disease had already made such progress as to be visible to all the hearers; and it excited in them very painful apprehensions lest, as it eventually proved, they should, in the pulpit, 'see his face no more.' His text was (2 Tim. i. 12) 'I know in whom I have believed,' &c. With these appropriate words he closed his public ministry.

The nature of his disorder prevented all converse with his sorrowful family, and rendered him insensible to all around him for nearly a whole day before his departure. His funeral on the Wednesday following was attended, not only by the members of his own congregation, whose sad countenance expressively shewed the deep sorrow which they felt in the loss of their affectionate pastor, but also by ministers, and many respectable Christians of other denominations from the country around.

The writer of this article greatly dislikes every thing which savours of panegyric on the dead, for, 'by the grace of God,' both ministers and people are what they are; yet, from an intimate acquaintance with him for more than 26 years, he can say that he was a man of sincere piety; and lived by the faith of the Son of God. Reading was an exercise in which he had much delight; and his residence in the country, distant from the bustle of a town, was favourable to his inclination. God had blessed him with a clear judgment, and a memory singularly retentive. This enabled him to repeat the substance of all the books that he read; which rendered his company instructive to all his acquaintance, and procured him a very general esteem.

His family was dedicated to God. In it the morning and evening sacrifices of praise and prayer, with the reading of a portion of Scripture, were daily presented to Heaven. Diligently did he teach his children and servants the principles of our holy religion, commanding them to keep the ways of the Lord. In the pulpit he was a clear, judicious, and evangelical preacher. The doctrines which he preached were taken from the Bible, and were what are usually called *Calvinistic*, corresponding with that form of sound words exhibited in the Westminster Confession of Faith. The personal glories of Jesus Christ, the fulness of his grace, and the suitableness of his saving offices to the guilty and miserable, were the great subjects of his sermons; shewing, at the same time, the powerful influence of these doctrines to produce holy and cheerful obedience to the commandments of our God. He manifested a fervent zeal for spreading the knowledge of Jesus among all nations; and by scriptural arguments excited his people to contribute of their substance according to their ability, in aid of Missionary Societies. A very few weeks before his death, walking for some miles with the writer of this, he conversed with great pleasure about the erection of so many Bible Societies, and felt happy that he had, with some others, been instrumental in establishing an Auxiliary Society in his neighbourhood.

Such was the bodily health with which the Lord had favoured him, that it is not recollected that, during the 32 years of his ministry, he was one Sabbath laid aside from his work, till the one preceding his death; but his Master had no fur-

ther need of his service on earth: he now rests from his labours. He has left, besides a mourning congregation, a sorrowful widow and nine children to bewail his removal. The people who sat under his ministry will long remember him; and O, that they may remember and believe, hold fast and practice the precious truths which he preached! and may all who are invested with the sacred office so watch for souls, as sure that they *must*, but not knowing how soon they *may*, be called to give in their account.

Several years ago he published a sermon, at the desire of the Missionary Society in Dundee, before whom it was preached, from John x. 16, 'And other sheep I have,' &c. which has met with general approbation. — It is intended to publish a volume of sermons from his MSS. which it is hoped will meet with the favourable regard of the Christian and benevolent public.

D. H.

MRS. DAVIS.

On Wednesday, Nov. 3, died Mrs. Davis, aged 71, wife of the Rev. Henry Davis, of Great Wigston, near Leicester. On the following Sabbath the affecting providence was improved by the Rev. Mr. Harrison (now assisting Mr. Davies, at Wigston) in a funeral sermon, from Ps. xlvi. 1, 2, 'God is our refuge,' &c.

The following short account of Mrs. Davis is extracted from her funeral sermon by Mr. Harrison.

About 30 years ago she was visited with a very severe illness, which was eminently sanctified; but the Lord in mercy restored her for the good of a then young family, and we trust for his own glory; for, since that period she was more eminently devoted to the Lord. To the concerns of her growing family she was always remarkably attentive; nor was she destitute of feeling for the welfare of others; for she was in the habit of regularly contributing to the necessities of the widow in poverty and distress. Her views of the gospel and of salvation by Jesus Christ were not only correct but comprehensive; and being taught by Him who leads into all truth, she was enabled, by Divine grace, to place her whole dependence on the merits of the cross. She sought no other righteousness than that which Immanuel has obtained. She taught no sacrifice but that which was offered on Calvary. In her last illness she was resigned to the will of the Father. Her joys did not rise remarkably high, nor was she cast down beyond measure; her faith appeared to be firm, her hope constant; but such was the nature and pressure of her afflictions, that she was prevented from saying much to her friends. On the Lord's Day prior to her death, a near relative read to her the 46th Psalm, from which she had often derived consolation.— A short time before her departure she was heard to say 'Coming, coming: a few more hours and then.' She died in peace, and has now done with pain and partial comforts; and has entered into that state of rest which remains for the people of God.

H. D.

RECENT DEATH. — Tuesday evening, March 9, died EDWARD WILLIAMS, D.D. the much respected Tutor of Rotherham Academy. He had been some time ill, and enjoyed much of the divine presence in his affliction. His loss is deeply lamented by his family, the students, and the church of Christ.

SUDDEN DEATHS.

On Wednesday afternoon, Jan. 27, as Mr. Inman, of Bristol, was returning from the Bank, with a friend, he made a sudden halt at the corner of Bucklersbury, Walbrook, and instantly dropped down dead. He had nearly £ 10,000 in his hands when he expired.

On Sunday evening, Jan. 31, an aged man, who was ascending the steps of St. Martin's church, suddenly fell down dead. — What loud admonitions are these, crying 'Be ready!'

MORTALITY.

IT is probable that *half a million* of persons, French, Russians, &c. have perished during the year past, in consequence of the war; and if to these be added 70,000 (at least) who have died of the plague in Constantinople and its environs during the same period, — how vast, how awful have been the ravages, the triumphs of death! — O Sin, what hast thou done in our world!

REVIEW OF RELIGIOUS PUBLICATIONS.

The Life of John Knox: *containing Illustrations of the History of the Reformation in Scotland; with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland during a great part of the Sixteenth Century. To which is subjoined, an Appendix, consisting of Letters and other Papers never before published.* By Thomas M'Crie, *Minister of the Gospel, Edinburgh.* 8vo, 12s.

A MORE important piece of biography than the work before us has not, for many years, been given to the British public. Mr. Roscoe's great work, the Life of Lorenzo, and that of Leo the Tenth, certainly exceed it in elegance of composition, and in splendor and costliness of external appearance; but, without the shade of disparaging or invidious feeling, we regard this volume as equal to those celebrated productions, not only in original information and curious disquisition, but as actually transcending them, in the substantial qualities of interest to Christians, Protestants, and Britons, of fidelity, of powerful and correct judgment, of moral tendency, and of practical utility.

The character of the great Scottish Reformer has been the object of virulent attack from the old Popish and semi-Popish writers, and, in recent times, from conceited and unblushing infidels, and the chivalrous tribe of *Marian* enthusiasts. The deep and artful insinuations of Hume excite no surprize; but the too ready censures, and the frigid and most inadequate commendations of Robertson, what Christian, what lover of justice, does not lament? Mr. M'Crie, at length, has rendered a noble service to the cause of historic truth; and, in so doing, with sterling integrity and unbending fairness, he confers equal benefit on the cause of Christ, and the honour of those great men who founded our civil and religious liberties, and 'of whom the world was not worthy.' His materials for this work, in addition to the published historians and many printed books of great rarity, are numerous MSS. partly in his own possession, or in other private collections, and partly in public libraries. These have cast great and novel light upon many facts extremely interesting to the ecclesiastical and civil historian of Scotland and of England, and have placed in a clear point of view the character and proceedings of Knox, and of many of his distinguished friends and foes. The history is judiciously divided into eight periods. The author shews that he posseses the true historic talent, and has succeeded happily in maintaining the continuous form of biography, and never losing sight of his subject, while he combines important disquisitions on public affairs, and pleasing memoirs of private life. The Notes, Appendix, and Supplement, contain illustrations and dissertations on a great variety of curious and important topics, extracts from MSS. and scarce books, and many letters of Knox, both religious and historical.

Amidst so vast a collection of excellent and useful materials, so well digested and employed, it is difficult to select; and our limits will scarcely allow of even a short extract. If we were to point out what seem to us the most valuable passages, either for new facts or new lights thrown upon events, or for candid, complete, and satisfactory delineation of circumstances before involved in difficulty, we should specify the following:— The reasons and the secondary causes of the Reformation in Scotland, — the principles, ulterior intention, and difficulties of the English Reformers,—the discussions of the English refugees at Frankfort, — Knox's controversy on female government; a curious extract from Aylmer's Reply, which overturns Hume's favourite and laboured theory of the novelty of the popular share in the English constitu-

tion, — Knox's interviews with Queen Mary, — the characters of the Regent Moray, of Secretary Maitland's party, and of Queen Elizabeth and her ministers, — and the closing scenes of the Reformer's life.

Our readers will not do justice to themselves, if they do not read the whole work; and they will find it as valuable and edifying to the Christian, the preacher, and the pastor, as to the student of authenticated history. The style is plain, manly, and perspicuous; but it might receive some polish without injuring its stronger qualities. Some Scottish words and phrases occur occasionally; which, in another edition, it would be advantageous to translate into pure English.—The annexed passages are all that our limits can permit us to copy.

From the narrative of the Reformer's last hours:—

'In compliance with his wish, his colleague, the elders and deacons, with David Lindsay, one of the ministers of Leith, assembled in his room on Monday, the 17th; when he addressed them in the following words, which made a deep and lasting impression on the minds of all: — "The day now approaches and is before the door, for which I have frequently and vehemently thirsted, when I shall be released from my great labours and innumerable sorrows, and shall be with Christ; and now, God is my witness, whom I have served in spirit in the gospel of his Son, that I have taught nothing but the true and solid doctrine of the gospel of the Son of God, and have had it for my object to instruct the ignorant, — to confirm the faithful, — to comfort the weak, the fearful, and the distressed, and to fight against the proud and rebellious by the divine threatenings. I know that many have frequently and loudly complained, and do yet complain, of my too great severity; but God knows that my mind was always void of hatred to the persons of those against whom I thundered the severest judgments. I cannot deny but that I felt the greatest abhorrence at the sins in which they indulged; but I still kept this one thing in view, that, if possible, I might gain them to the Lord. What influenced me to utter whatever the Lord put into my mouth, so boldly, without respect of persons, was a reverential fear of my God, who called, and of his grace appointed me to be a steward of divine mysteries; and a belief that he will demand an account of my discharge of the trust committed unto me when I shall stand before his tribunal. I profess, therefore, before God, and before his holy angels, that I never made merchandize of the sacred word of God,—never studied to please men, — never indulged my own private passions, or those of others; but faithfully distributed the talent intrusted to me, for the edification of the church over which I watched. — Whatever obloquy wicked men may cast on me respecting this point, I rejoice in the testimony of a good conscience. In the mean time, my dearest brethren, do you persevere in the eternal truth of the gospel. Wait diligently on the flock over which the Lord hath set you, and which he redeemed with the blood of his only begotten Son; and thou, my brother Lawson, fight the good fight, and do the work of the Lord joyfully and resolutely. The Lord from on high bless you, and the whole church of Edinburgh; against whom, as long as they persevere in the word of truth which they have heard of me, the gates of Hell shall not prevail.' Page 362.

Mr. Knox's third daughter was married to the eminently faithful, holy, and useful John Welch, who was condemned to die the death of a traitor, under the tyrannical measures of James I.

'The sentence having been commuted into banishment, she accompanied her husband into France; where they remained for 16 years. His wife obtained access to the king to petition for liberty for him to go to Scotland, for the sake of his health [his life being in danger.] His Majesty asked her who was her father. She replied, Mr. Knox. 'Knox and Welch!' exclaimed he: 'the de'il ne'er made such a match as that!' "Its right like, Sir," said she; "for we ne'er *speired** his advice." He asked her how many children her father had left: and if they were lads or lasses. She said three; and they were all lasses. 'God be thankit,' cried the king, lifting up both his hands; 'for an they had been three lads, I had never *bruiked* † my three kingdoms in peace.'

* Asked. † Enjoyed.

She urged her request, that he would give her husband his native air. 'Give him the De'il!' — a morsel which James had often in his mouth. "Give that to your hungry courtiers," said she, offended at his profanity. He told her at last, that, if she would persuade her husband to submit to the bishops, he would allow him to return to Scotland. Mrs. Welch, lifting up her apron, and holding it towards the king, replied, in the true spirit of her father, "Please your Majesty, I'd rather *kep* ‡ his head there!" Page 396.

History of Dissenters, *from the Revolution in* 1688, *to the year* 1808. *By* D. Bogue *and* J. Bennett. *Vols.* III *and* IV. 8*vo*, *Price* 10*s* 6*d. each.*

[*Concluded from our last, p.* 110.]

From the seventh chapter of the third volume, we give the following extract,

On the Pretence of Free Inquiry, and the Abuses sanctioned under that term: — 'The state of the Presbyterian churches was considerably injured by what was in itself laudable, — a spirit of free inquiry. That in every individual, religion must be the result of examination and the exercise of judgment, is one of those self-evident truths which to attempt to demonstrate would be folly. From the ideas of dissenters, who consider this as a fundamental article of their code, they may be allowed to set a high value upon it: but they ran into an extreme, and mistook its place; for instead of viewing it as a means, they made it an end. — Free Inquiry became an idol, which they bowed down to worship. Among the most ardent of her devotees were the students in their seminaries, who seemed to think no sacrifice so acceptable as that of an old creed, in order to the adoption of a new one. It would thus be evident to all, that they had exercised the rights of free inquiry, and examined and judged for themselves. When they afterwards appeared in the pulpit, it was their ambition and delight to recommend free inquiry to the congregation; and where they durst, to detail the communications which they had received from her lips. The most liberal youths in the society, and some too of maturer age, caught the flame, and by embracing the Arian system were anxious to share the gifts she had conferred upon them. The itch for novelty spread far and wide: so that, instead of the sober exercise of freedom of judgment in divine things, the object presented to the view of impartial observers was, — Religious Liberty run mad!'

On False Candour. — 'The misapplication of the word *Candour* was more injurious in its effects on religious sentiments than can now be well conceived. It was supposed to possess indescribable virtues. Candour was sounded from many a pulpit; and, like Charity, it was supposed to hide a multitude of sins. An orthodox minister who had candour, was to believe that an Arian or Socinian was a very good man; and that if he was sincere in his opinions, and not rigid in condemning others, he ought not to be condemned himself. The influence of this idea was exceedingly pernicious; for it led to an indifference with respect to truth and error, which depraved both their sentiments and dispositions, which relaxed the springs of Christian integrity and conduct, and gradually brought them to call good evil and evil good, to put light for darkness and darkness for light. This was another of the Arian idols. Dr. Doddridge, whose softness of temper led him to more intercourse with ministers of the new opinions than most of his brethren, was sensible of the blindness of this boasted candour, and frequently mentions, with considerable feeling, that its possessors could exercise it to all but those who were the ardent believers of evangelical doctrine.'

On the Character of a truly useful Minister. — 'The permanence of popularity with a minister is by no means universal nor general; and scarcely any thing is more mortifying to a person who has enjoyed it, than to see that he has lost it. Self-love indeed comes to his aid, and throws the blame on the fickleness of the people; but the minister who makes the study of the Scriptures his daily employment, that he may bring forth out of his treasures things new and old, — who prepares with diligence and with prayer for the services of the sanctuary, — who brings with him to the congregation a rich mass of evangelical truth, — who endeavours to render that truth so plain that none can misapprehend it, and kindles it into a flame, by pouring it forth from a soul burning with love into the hearts and affections of his people; and who

‡ Receive.

crowns all these with a holy life and habitual exhortations and prayers in the houses of his hearers and in the apartments of the afflicted, need not fear the dispersion of his flock. *It* will seldom be heard that such a minister is becoming unpopular, and his audience dwindling away; for if some who are fond of novelty take their flight, an equal or superior number of more valuable persons will fill their place.' Vol. iv, p. 457.

Our sincere and fervent prayer is, that this work may be received with that favour which the characters of its valuable authors deserve, — that it may be read with a generous infusion of Christian charity and gospel candour, — that it may induce the churchman to be moderate and the dissenter to be thankful, — and that it may be one of the honoured means of exciting all who profess the faith of our Lord Jesus Christ, to do so without respect of persons, to keep his commandments, and to love one another.

Colonial Ecclesiastical Establishment; *being a brief View of the State of the Colonies of Great Britain, and of her Asiatic Empire, in respect of Religious Instruction; prefaced by some Considerations on the National Duty of affording it: to which is added, A Sketch of an Ecclesiastical Establishment for British India. Humbly submitted to the Consideration of the Imperial Parliament. By the Rev.* Claudius Buchanan, D. D. *Price* 6*s.*

While the approach of the season for discussing the renewal of the East India Company's Charter has led the *commercial* world to an examination of the advantages and disadvantages of a proposed alteration, it was impossible that the *religious* world should feel unconcerned whether that honourable Company should still have it in their power to prevent a single Missionary from preaching the gospel in India, or that the Legislature should interpose its authority to secure to the ministers of Christ that liberty to which they feel themselves entitled. Nothing but a confidence in the liberality of his Majesty's government has prevented the sending up to Parliament hundreds of petitions, signed by many thousands of the serious people of the United Kingdom, to insure the liberty of sending Missionaries to sixty millions of their fellow-subjects in India. We trust this confidence will not appear to have been misplaced; and that whenever a bill, relative to the settling of public affairs in the east, shall pass through the houses of Parliament, provision will be effectually made to insure the freedom of Protestant Missionaries to preach the gospel in our Asiatic empire.

Dr. Buchanan's book appears very opportunely; and he must be allowed to be very competent to treat on its important subject. The work commences with some considerations on the national duty of affording religious instruction to the inhabitants of India, derived from the law of God, and his voice in providence, rendering Great Britain peculiarly responsible for the great undertaking.

The means of extending Christianity are next considered, viz. By Missions, — by Translations of the Bible, — and by an Extension of the *National* Church.

The author next contemplates a *General Colonial Establishment* in the West Indies, in the East Indies, in South Africa, in New South Wales, &c. He dwells particularly on Hindostan; and shews that the civilization of that country ought to be the chief and ultimate object of our maintaining empire there; — that the diffusion of Christianity is not obnoxious to the natives, who are accustomed to a diversity of religious sentiments and forms; and that it would be extremely favourable to the perpetuity of our authority in India. He laments (but we do not unite in the lamentation) that the Church and State are not united there. We could wish they never might be united in that country; but remain in fact, as they are in nature, distinct and independent on each other, — the church of Christ requiring nothing from civil government but mere protection. We concur, however,

heartily with our author in those *moral considerations*, which require the interference of Parliament, to prevent those sanguinary practices which affect human life; as the burning of widows and the murder of infants. We cannot also but abhor, with Dr. B. the present practice of deriving a revenue from idolatry. What have Christians to do with Juggernaut?—and how can a company expect to prosper, while they put into their treasury 'the price of blood.' Dr. B. concludes with shewing, that 'more ought to be done for Christianity than has been done;' and states, in a note, that 'the preaching of the cross is the ordained means of conversion in every age.'

The author, in an Appendix, gives us a sketch of an ecclesiastical establishment for British India. He proposes to have three bishops, at Bengal, Madras, and Bombay; with three archdeacons to assist them; forty European chaplains, answering to rectors in England; sixty country chaplains, synonimous with curates in England, chiefly natives; 100 catechists and schoolmasters, Europeans and natives; and three colleges for the education of ministers. The whole expence is estimated at £70,000 per annum.

Dr. B. is of opinion that such an establishment is now become necessary, as a great impulse has lately been given to religion in India; and that the spirit which has been excited should be directed, as far as possible, within the channel of the established church; for which the Doctor assigns this weighty reason: That 'if there be not a bishop of our church to ordain native priests in India, it may be expected that teachers of other denominations will pervade the country in a few years.' Dr. B. however does not propose that such teachers should be prohibited; for he states his wish, that 'the most ample *toleration* should be granted to all classes of Christian Missionaries in the east; and so far as the ecclesiastical establishment has influence, the most cordial concurrence to be afforded to the Protestant Missionaries, in all their prudent operations for the exclusion of Christian learning.'

On the formation of an ecclesiastical establishment in India, our readers will probably entertain various opinions; but on the more important subject of the imporious necessity of evangelizing Hindostan, there can be but one sentiment among *believers*; and all such persons will feel themselves obliged to Dr. Buchanan for the pains he has taken in this publication to promote that great work; and we sincerely wish that his labours may be amply rewarded by the multiplication of Christian Missionaries throughout all British India.

Memoir *of the Life and Death of Mr. Thomas Atkins, of London. By the Rev.* C. Buck. 8*vo*, 1*s*.

THE history of Mr. Atkins's life is short, but full of incidents. His escapes from death were many and remarkable. He was born in 1744, and lost his sight in 1762. In 1780 he became acquainted with the gospel, under the ministry of Mr. Romaine; and continued ever after a diligent hearer of the gospel. His death, at the age of 66, was as serene and tranquil as his life had been singular and extraordinary. He submitted to a painful operation; but felt quite resigned to the will of God. A letter is inserted from Mr. Blair, the surgeon who attended him, expressing his admiration at the uncommon peace and joy of his patient under severe sufferings. The triumphs of his faith on a dying bed were so remarkable, that we cannot deny our readers the pleasure of one paragraph respecting them.

'During my visits to him,' says Mr. Ruck, 'he said, "I know in whom I have believed. He has never left me; and he never will, that's more! Faith laughs at impossibilities, and says it shall be done. I was taken blind, cast away, and burnt out, and yet an object of mercy, great mercy! He has been my friend in all my difficulties. I have to thank you a thousand and a thousand times for your last publication, the Serious Enquiries: it has made me see myself more than any thing you ever wrote. I find Christ

more precious than ever; for he has loved me with an everlasting love. I did not think of him, — he thought of me: I have nothing to boast of. Don't say much about me, — only say a sinner saved. I am a brand plucked out of the fire; yea, a firebrand too. It is by his grace I am what I am; and none shall pluck me out of his hand: he is my wisdom, righteousness, sanctification, and redemption! Christ is very, very precious, — the altogether lovely.'

With pleasure we recommend this brief Memoir, so full of encouragement to believers, to the perusal of our numerous readers.

The Rule and Benefit of Youthful Caution: *a Sermon to Young People, at New Court, London. By the Rev.* R. Winter, D. D. 1*s.* 6*d.*

This serious and affectionate discourse was delivered to the young people of the author's congregation, at the commencement of the present year, and published at their earnest request. From the text (Ps. cxix. 9) 'Wherewith shall a young man cleanse his way,' &c. the preacher considers, 1. The important object recommended to youthful attention, — 'cleansing the way;' — 2. The caution, by means of which the end may be accomplished, — 'by taking heed thereto;' — and, 3, The invaluable direction of the book of God, in leading to proper caution, and establishing it on suitable principles. The whole is adapted for usefulness; which we hope will be extended far beyond the limits of the particular congregation to which it was addressed.

The History of James White: *a Warning to Youth against the Allurements of bad Women, &c.* 6*d.*

'No Youth becomes suddenly profligate;' the mind must first be poisoned before the practice will be dissolute. This sentiment will apply in most cases; and in children of pious parents it will not admit of an exception. James White, the subject of this history, serious in mind, amiable in temper, correct in behaviour, and diligent in business, is introduced to London; when, by a series of conversations, he is induced to believe that prostitution is always the consequence of seduction: and therefore that women of the town are rather the subjects of commiseration, than of abhorrence and detestation.—From imbibing this sentiment, at length he ceases either to shudder at their crimes, or to rush from their society, and thus falls an easy prey through the blandishments of an artful and wicked harlot; who, appealing to the sympathies of his heart, entangles him in her accursed snare. From lewdness he proceeds to theft, till seized by disease, and pursued by justice, he dies in the agonies of despair.—No parent can read this work but with gratitude to the author, nor any virtuous youth rise from its perusal without shuddering at the consequences of prostitution. The chamber scene is, perhaps, too fascinating. — Scripture representations are, in this respect, inimitable. Solomon follows his youth to the door of her 'whose ways take hold on hell;' but proceeds no farther.— If youth in general are first depraved in their principles before they are corrupt in their conduct, we should judge that the same causes produce the same effects in both sexes: if men are most seductive, women have the greater guards of virtue; and though it must be admitted, that many seduced females are subjects of the deepest commiseration, yet confirmed harlots ought to be looked on with dread and detestation:—an opposite principle would be very dangerous to the morals of our youths, and society in general.

The Protestant Layman's Letter, *in Reply to the Rev. Mr. Thorpe's Speech against Catholic Emancipation.* 8*vo*, 6*d.*

Those who have read Mr. Thorpe's Speech, would do well to peruse this Reply, that they may form their judgment on a review of both sides of the question.

LITERARY NOTICES.

Rev. Sir, *To the Editor.*

HAVING heard that some persons doubt the authenticity of a small publication, entitled 'A Relation of the Imprisonment of Mr. John Bunyan,' printed in the year 1765, I beg leave to lay before your readers the following circumstances respecting its publication: — I accompanied my late honoured father in his annual visit to his relations and friends in Bedfordshire, in the summer of 1765. When at Bedford, my father was informed that a grand-daughter of Mr. John Bunyan's had a manuscript of her grandfather's, for which she wished to find a purchaser. She was aged and infirm. My father and I went to her lodging; and she delivered the manuscript to my father in my presence, requesting him to sell it. The manuscript was in Mr. Bunyan's hand-writing. The copy was very fair; and it was sewed up in a little book.

When my father returned to London, he offered it to several booksellers; but the late Mr. Buckland was the only person who was willing to purchase it: he gave five guineas for it, which the poor woman joyfully accepted; and Mr. Buckland immediately printed it. Yours, &c.

Walworth. JOSEPH GURNEY.

Sir,—A STUDENT in the Hebrew language will be much obliged to any of your learned Correspondents who will favour him, through the channel of your Magazine, with the meaning of the words יְיָ יְהֹוָה, which he has met with on the title-pages of some Hebrew books. The information may be acceptable to some others of your readers as well as to PHILEBRÆUS.

Mr. Allen, author of the new translation of Calvin's Institutes, which will be ready for publication in a few weeks, would be much obliged to any gentleman who can favour him with information respecting the different editions through which that work may have passed, either in the original, or in any other language into which it has been translated. Communications addressed to Mr. A. may be left with the Publishers of this Magazine, on or before the 15th of April.

A gentleman in Scotland has collected materials for a Fourth Volume of the Scots Evangelical Preacher, on the same plan as the third volume, published by Dr. Erskine. Any person wishing to treat for the publication, may address a line (post paid) to the Rev. B. W. at the Publishers.

In the press, and shortly will be published, the Life of Dr. Thomas Goodwin, sometime President of Magdalen College. 2d edit. 8vo, with a Recommendatory Preface, by J. Luther.

Also a Memoir of Mr. J. Clement, Surgeon, late of Weymouth, an eminently excellent and pious Youth. Compiled from his Letters and Diary, and interspersed with Occasional Reflections, by J. Hooper, M. A.

Mr. Drayton, of Cheltenham, has sent to press a volume of Poems, on Moral and Religious Subjects.

The Rev. S. Bradley, of Manchester, intends shortly publishing, in one vol. 8vo, A Course of Lectures upon important, but controverted Theological Subjects, in which the leading Unitarian Doctrines will be examined.

The Rev. Mr. Bruce, of Whitburn, is printing a Series of Evangelical and Practical Sermons, at the desire of some friends.

Aaron C. Seymour, Esq. of Dublin, is preparing 'An Impartial History of Methodism, from its Rise to the Present Day.' The work will contain Biographical Sketches of the most Eminent Characters among the Calvinistic and Arminian Methodists.

Select List of Publications.

Memoirs of the Life and Ministry of the late Rev. T. Spencer, of Liverpool. By T. Raffles. 8vo, 12s.

Dr. Draper's Lectures on the Collects, vol. I, to be completed in three vols. price £1. 5s.

Evangelical Annual Register. 8vo, 7s.

Observations on Chaps. 24 and 34 of Isaiah, and their Application to the grand Apostacy pointed out; with a Paraphrase on Hab. iii. 8vo, 2s. 6d.

Quarles' Hieroglyphics of the Life of Man, with cuts, a new edition, by Whittingham. 24mo, 1s.

The Life of A. M. Toplady, a new edit. with Additions, and a Portrait, 8vo, 4s. 6d.

An Address to the Public on an important Subject, connected with the Renewal of the Charter of the East India Company. By R. Hall, A.M. 8vo, 1s. 6d.

Catholic Emancipation: an Enquiry into the Principles and Views of the different Parties who support the Claims of the Roman Catholics. By the Rev. W. Thorpe. 8vo, 2s.

Three Sermons, preached at Selby, at the re-opening of the Independent Chapel, by W. Eccles, T. Taylor, and E. Parsons. 8vo, 1s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE Annual Meeting in London of this Society will be held on Wednesday, Thursday, and Friday, the 12th, 13th, and 14th days of May. The Ministers engaged to preach on the occasion are, the Rev. Mr. MATTHIAS, of Dublin; the Rev. Mr. PHILIP, of Aberdeen; and the Rev. ALEXANDER FLETCHER, of Miles's Lane, London. — Further particulars may be expected in our next.

SOUTH AFRICA.

A LETTER has been received from the Missionaries Ebner, Schmelen, and Helm, dated Brack River, near Bezoondere Meid, June 23, 1812. They represent Warm-Bath, in the Great Namaqua Country (the place where Mr. Albricht had successfully laboured) as, at that time, still molested by Africaner, who, during the absence of the Missionaries, had augmented his hostile band, by part of the people called Field Shoe-wearers, and determined that the Missionaries shall not reside there. Indeed, that part of the country is found to be entirely unfit for agriculture, and will hardly be attempted again. Many of the poor natives have continued with the Missionaries, being very desirous of hearing the word of God; but the country is so wretchedly poor that they cannot subsist in it, and are therefore obliged to roam from place to place for food. The Missionaries, however, to render themselves as useful as circumstances will admit, have resolved that two of their number shall follow the Namaquas, who are now on this side of the Orange River. Brother Albricht is already gone to them, and Brother Schmelen is to follow. The brethren Ebner and Helm will remain with the Bastard and Orlam Hottentots, and accompany them from place to place. 'Though this (they observe) is a hard manner of living, as we are obliged to take our huts and goods with us, yet we would willingly submit to it, if we thought that it would prove ultimately successful; but of this we have doubts.' They intend, therefore, according to a recommendation of the late Dr. Vanderkemp, when he heard of the extreme barrenness of the country, to look out for a place supplied with water, and fit for agriculture, and then invite the Namaquas to remove thither:—the Orlam and Bastard Hottentots have already expressed their readiness to do so. Should not this plan be found practicable, they are willing to return, if permitted, to Warm-Bath; two of them to reside there, and two others to form a settlement near the sea-coast, about ten days journey from Warm-Bath, in order that some of the people may live by fishing. 'In these two stations,' say they, 'we will fix our abode; and when the people are obliged, by want of water and pasture, to leave us for a time, visit them occasionally.'

Extract of a Letter from the Rev. Mr. Vos, dated Swartsberg, South Africa, June 23, 1812.

My dear Friend,

I AM NOW minister of a new congregation at Overberg, in the same district where the Brethren Wimmer and Pacalt were labouring a few weeks usefully before they went to Bethelsdorp. I live now about sixty miles from Cape Town. The church and house I expect will be ready at the end of this year. At present I preach in a building, which was before a farmer's wine-cellar, every Sunday, to two or three hundred hearers, although many of them live very far off, some twelve, some twenty, and some thirty miles from hence. I trust there are a few living souls; and

there is a great hunger for the word of God. Although I laboured only one year at Swartsland, my God did not send me thither in vain; no, by the blessing of our Lord, some good was done. — Mr. Scholtz is my successor.

Extract of a Letter from Mr. Loveless, at Madras.

Honoured Fathers and Brethren,

I CONTINUE to labour as usual in my chapel, and nothing particular has transpired since my last. The free-schools go on tolerably well. Brother Thompson safely arrived in Bengal about the latter end of last month, and is expected in a few days at Madras. Brother Hands is going on remarkably well at Belhary; he is highly respected by every one, and seems to be laying the foundation of extensive usefulness in that barren spot, where probably Christ was never named among the poor Heathen, except in a manner which disgraces the sacred name by which we are called. An excellent friend who has heard him preach, and observed his labours, says, 'He is an host in himself.' He has commenced one school, and proposes another; and I am happy to say, his hands are about to be strengthened by the assistance of a young man, Mr. Joseph Taylor, who is going to him from hence in the capacity of a schoolmaster. He has been a very steady attendant at my chapel ever since Mr. Hands' arrival, of promising talents, and, as far as can be judged from outward appearance, of sterling piety. He has long had a great desire to be employed in the service of our Lord; and I entertain a hope that he will hereafter be recommended to your acceptance as a Missionary to the Heathens.

Regarding Madras as a Missionary station, I have long lamented to see such an immense population left to the darkness of heathen superstition, without any zealous efforts to hand to them the blessings of the gospel. The Calcutta Bible Society are preparing for them a large supply of Tamul Bibles; but numbers of them cannot read it; hence schools are required to instruct them, and Missionaries are required to attend those schools. I see no difficulty in the way of commencing, in a quiet and prudent manner, a mission here. We must expect opposition from the Prince of Darkness, who will employ various persons to hinder, if he cannot destroy, the work of the Prince of Peace. Yours, &c.

ON Lord's Day, June 14, 1812, died, at Calcutta, the Rev. David Brown, Senior Chaplain of the Presidency, in the 48th year of his age. Mr. B. was appointed to a colonial charge in the New Church, Calcutta, in the year 1788; he performed also gratuitously, for many years, the duty of the Old Church. When the new college at Fort William was established by Marquis Wellesley, he was appointed Provost; and when the Auxiliary Bible Society was instituted in 1811, he was chosen Secretary. He has left a numerous family, and a respectable circle of friends, to feel and lament his loss.

A funeral sermon was preached at St. John's Church, on Lord's Day morning, the 21st, by the Rev. D. Cornie, from Ps. xxxvii. 37. 'Mark the perfect man,' &c. In the evening another funeral discourse was preached in the Old Church, by his successor therein, the Rev. Mr. Thomason, from John iv. 35, &c. 'Say not ye, there are yet four months to the harvest,' &c. On the same day the Rev. Dr. Marshman (Baptist Missionary) delivered a funeral sermon at the Chapel, from Luke xii. 37, 'Blessed is the servant whom his Lord,' &c. Mr. BROWN was highly respected as a sincere Christian, and as a faithful, diligent minister of the gospel. The cause of Missionaries among the heathen has lost in him a steady, judicious, and active friend.

The Rev. Mr. Corrie, above mentioned, has lately received into the communion of the Church of England, four Mahometans, viz. Buskoo (a blind man) his wife, his wife's daughter, and a female named Noorun.

Messrs. Judson and Newell, Missionaries from America, with their wives, arrived at Calcutta in the month of June.

A serious person, whose business has called him to the Isle of France, where he is likely to reside, has taken out with him a quantity of French Bibles, Testaments, and Tracts, which he will take pains to distribute in that island, where religious instruction is so much needed.

OTAHEITE.

A SUPPLY of useful Articles for the Missionaries who returned from New South Wales to Otaheite in July, 1811, has lately been sent out by the Directors, with many letters from their friends in England.

BERBICE.

A WIDE and effectual door, we trust, is now opening in the colony of BERBICE, which adjoins that of Demarara, where Mr. Wray has laboured with so much success. The Directors, however, have consented to his removal to Berbice, where he will have the liberty of preaching on the Crown Estates to many thousand negro slaves, who will be permitted to learn to read: a privilege in general denied to them. It is probable that schools may hereafter be established among them on the Lancasterian plan. Mr. Wray's place at Demarara will be supplied by another Missionary from England.

Mr. Wray says, in a letter dated December 17, 1812, 'Every thing is extravagantly dear; and in consequence of the American war, provisions can hardly be got at all. The negroes now live entirely on salt-fish and plantains. We have reason, however, to be thankful that we have abundance of plantains. A few weeks ago we had a fine prospect of a large crop of cotton; but the caterpillar has entirely destroyed it. The country is in a dreadful state.'

Extract of a Letter from the Rev. Mr. Steinkopff, to the Secretaries of the Missionary Society.

ON my late journey to the Continent, I had the satisfaction to visit 'The Basle Society, for promoting Christian Truth and Practical Piety:' which has occasionally corresponded with the Missionary Society these 15 years. It has always taken the most lively interest in the success of all the Missions undertaken by them, and annually made considerable contributions, which have been chiefly employed in the support of the Missionary seminary at Berlin. Many of its members meet every first Monday in the month, in a large hall, belonging to one of the university colleges. There they unite their prayers and supplications with those of their fellow-Christians in the British empire, and in various parts of the world, imploring a divine blessing on all Missionary Societies, — on the Missionaries employed by them, — on the Christian congregations collected from among the Heathen, — and for the Heathen world at large. On the first Monday in September last I was present at their prayer-meeting, which was attended by about 400 persons. I communicated to them the latest intelligence from your different stations, addressed them in a short discourse, felt delighted with their fervent prayers and supplications, and was commissioned by them to present their united Christian respects to the Directors and Members of the Missionary Society, and to request their acceptance of *Fifty Pounds* as a small token of the interest which, notwithstanding all unhappy political separations, they still take in the concerns of a Society, which, under the blessing of God, had done so much for the extension of his kingdom among the Heathen. I beg leave to inclose this sum, joining my own good wishes and pious prayers with those of my Basle friends, for the increasing prosperity and extending usefulness of the Society. I remain,

with the most unfeigned respect and Christian affection,

Yours, &c. C. F. A. STEINKOPFF.

P. S. Permit me also to present to the Directors three dollars, which were given me in Gottenburgh, by a pious Swede, as a freewill gift to the Missionary Society. The interest which the Christian public on the Continent take in the Otaheitan Mission, is very great; and many wise and good men expressed their conviction to me, that, after all the trials and disappointments which it had occasioned to the Directors, it would ultimately succeed, and prove the commencement of a great work of God in those distant regions of the world.

French Prisoners at Dartmoor.

The Rev. Mr. Cope, of Launceston, and the Rev. Mr. Cobbin, of Crediton, have, much to their honour, visited the prison on Dartmoor, where more than 9000 French prisoners are confined, and have preached in French, in the open air, to about 3000 at a time. The men behaved exceedingly well, and appeared very thankful for the kind attention of these gentlemen, who ride many miles for the purpose. Their visits are by permission of the Transport Board, and under the patronage of the Missionary Society. Great numbers of French Testaments and Tracts may be distributed with much advantage.

JAMAICA.

We are exceedingly concerned to find, from the Methodist Magazine, for March, 1813, that persecution has again revived in this island. It appears that Mr. John Wiggins, a Missionary from the Wesleyan connection, was, on the 24th of August last, sentenced by the magistrates of Kingston, to one month's imprisonment in the jail, for having preached in their chapel twice on the preceding day. It appears from Mr. Wiggins's letter, that the House of Assembly suffered the last of their persecuting laws to expire on the 31st of December; and Mr. W. might, according to the laws of the island, have commenced preaching immediately; but the use of the chapel having been granted for the accommodation of the free-school, which was not removed till the 10th of August, preaching did not commence till the 23d. On that day about 700 persons attended in the morning, and about 1000 in the afternoon. Next day Mr. W. was summoned to the court-house to answer for his crime. The examination lasted two hours. He was committed to prison; to which he went immediately from the court-house, where he was kept a close prisoner, — the door-keeper having received orders not to let any person but his servant see him. The law by which Mr. W. was thus treated, appears to be that of the Corporation of Kingston only, and not the law of the island.

Dutch Planter punished.

On the 23d of July, 1812, in the Court of Appeals for Criminal Causes, held at the Government-house, in Cape Town, Cape of Good Hope, the following sentence was pronounced against Stephanus Joh. Cloete, for killing a slave: — That he should be taken to the usual place of execution, and kneel down, his eyes being blindfolded, his neck naked, and a sword passed over his head by the executioner; and that he should be banished from the colony, never to return. The confirmation of this sentence was accompanied by some very judicious and humane remarks by his Excellency Governor Craddock, declaring his abhorrence of cruelty and murder; and observing, that had the court sentenced the prisoner to death, he should have sanctioned their verdict; for, said he, 'as far as the evidence before me reaches, I can discover nothing but the wilful and direct murder of a defenceless wretched woman, holding an infant child in her arms at the moment of her death, exposed to the same blow that deprived the mother of life.' His Excellency further says, 'The law is the same to all, the rich or the poor man, the powerful or defenceless, the Euro-

pean, Colonist, or Hottentot, all are alike within its protection or punishment; and it never for a moment will be in contemplation what is the rank or situation of the offender. Without these foundations of justice, laid in nature as well as in human wisdom and policy this colony cannot succeed; and with them it bids fair, under Divine favour, to arrive at the utmost degree of prosperity and happiness.'

(Signed) T. Rowles, *Secretary.*

We rejoice in this noble declaration in behalf of justice; it does honour to the Governor, and to the British Government which he represents; and it may be hoped that when the Dutch boors find that life shall be demanded for life, they will learn to treat their slaves with more humanity. Hereafter, we find, that a mere *ceremonial* execution and anishment will not be deemed a punishment sufficient for the crime of murder.

On the 1st of August, 1812, a Meeting was held at the King's House in Colombo, in the island of Ceylon, his Excellency the Governor in the Chair; when a Society was formed under the designation of *The Colombo Auxiliary Bible Society.* Of this Society the Governor is President; the Hon. Members of his Majesty's Council in Ceylon, Vice Presidents.

A Bible Society is now forming in *Russia*, which has obtained the sanction of the Emperor Alexander. The advantage of such an institution in the extensive empire of Russia, may, it is hoped, prove incalculably great. The Emperor, it is said, was anxious to sign his name to the recommendation of this institution, before he left the capital to join the army.

Letters from the Continent announce an increasing regard to the Scriptures among many of the Roman Catholics. Some of their clergy are active in distributing copies of the Bible; and many of the laity, stirred up by the calamities they suffer, seek consolation in religion, have begun to find the Scriptures exceedingly precious. Others, rendered by the perusal of them, 'wiser than their teachers,' earnestly wish that the Bible may be read to them in public.

Another Traveller in Africa lost.

Mr. Roentgen, who wished to explore the interior of Africa, had proceeded, in the spring of 1811, as far as Magadore, from whence he intended to go to Morocco, then to Demintit, a town at the foot of Mount Atlas, and there to join a caravan to Tafilet: he expected to spend six months in Tombuctoo, making it the centre of his observations; after which it was his intention to proceed southward to Wesemb or the Cape. But all these plans have been frustrated; for his Guide (a man born in England, of German parents) who had turned Moor, whom he engaged at Mogadore, and in whom he placed great confidence, murdered him, as there is the strongest reason to conclude, a few days after he commenced his journey. As Mr. Roentgen had taken great pains to fit himself for the enterprise, and was a man of considerable talents, his untimely end is greatly to be lamented.

DUBLIN.

We rejoice to hear that a New *Female Penitentiary* is about to be established in Dublin, resembling in its plan the London Female Penitentiary. It is most respectably supported. His Grace the Lord Primate is the Patron; the Viscountess Lorton, Patronesss; the Marchioness of Downshire, several Countesses, and ladies of quality, are Guardians; the Governors include the Archbishop of Cashel, the Marquis of Downshire, and many other Noblemen and Gentlemen. The Committee is also composed of very respectable and pious persons. R. Shaw, Esq. M. P. is the Treasurer; P. Singer, Esq. Secretary; and Aaron C. Seymour, Esq. (by mistake called *Rev. C. Seymour* in our late Review of Mr. Whitefield's Life, edited by that gentleman) Assistant Secretary. Upwards of 3500*l.* and more than £500 per annum, have been already subscribed.

NORTH BRITAIN.

The measures now pursuing for the education of the Scottish *Highlanders*, in their own language, by the Gaelic Society, will give pleasure to Christians of all denominations. We understand they have several religious books in Gaelic; and we trust they will carefully read them. Guthrie's Trial of a Saving Interest in Christ, Allein's Alarm, Westminster Confession of Faith, Willison's Sacramental Catechism, Doddridge's Rise and Progress, and lately Boston's Fourfold State, are all translated into Gaelic.

By letters from the upper part of *Nova Scotia*, we learn that the people have a great thirst for reading Books of sound Practical Divinity; which has induced some authors in North Britain to send quantities of such books: which have been highly acceptable.

By an extract of a letter from Haddington, we have the pleasure to learn that the Rev Mr. ——'s labours have been considerably blessed to the Lancashire Militia, which have been there for some time. He had a Weekly Meeting, with about 30 or 40; and on some of them a real change appeared to have taken place; and a visible improvement in the morals of the regiment has been noticed. They have been since removed; — but their place in the Weekly Meeting has been supplied with about as many of the Sixth Dragoon Guards. As great a demand for Bibles has arisen in this as in the former regiment.

It is with much pleasure, we understand, a remarkable revival of religion has taken place in the Isle of Arran, under the ministry of Mr. M'Bride, especially among the young.

Provincial Intelligence.

The East Kent Union held their last Meeting at Eythorne, July 29, 1812. Mr. Townsend preached from 1 Cor. xv. 3; Mr. Knott, Rom. i. 9.; and Mr. Broady, from 2 Cor. iii. 18. With Divine permission, their next Meeting will be held at Margate, at Mr. Atkinson's, April 13th and 14th, 1813. The preachers appointed are Mess. Mather, Giles, and Brackston.

Sept. 24, Mr. John Beynon, late Student at Wrexham, was ordained over the Church at Bishop's Castle, Shropshire. Mr. Everall, of Whixall, began the service with prayer and reading; Mr. Francis, of Ludlow, delivered the introductory address, &c. from Acts xiv. 23; and Mr. Ryan, of Welch Pool, offered the ordination-prayer. Mr. Weaver, of Shrewsbury, gave the charge, from Rom. xi. 13; and Mr. Whitridge, of Oswestry, preached from 2 Thess. iii. and concluded. Sermons were also delivered on the preceding and following evenings, by Messrs. Davies, Rees, Harris, and M'Donald.

Jan. 14, 1813. Mr. F. Hunwicke was ordained to the pastoral office over an Independent Church recently formed, at a small new chapel in Kelvedon, Essex. Mr. Craig, of Bocking, introduced the services; Mr. Newton, of Witham, explained the nature of a gospel church; Mr. Crathern, of Dedham, offered up the ordination prayer; Mr. Fielding, of Coggeshall, gave the charge from 1 Tim. iv. 15.; and Mr. Savill, of Colchester, addressed the church from 1 Thess. v. 12.; Mr. Morell, of Little Baddow, concluded. The chapel (which contains about 300) was filled with a serious and attentive audience, who expressed great satisfaction with the solemnities of the day, which have rarely been exceeded on similar occasions.

Feb. 16. A meeting was held at Carmarthen, in the Town Hall, D. Morris, Esq. Mayor, in the chair; when it was unanimously agreed that a school should be established in that town, for the education of poor boys, on Mr. Lancaster's plan. On this occasion the Rev. David Peter (a dissenting minister) made an impressive speech on the preference due to Mr. Lancaster's plan above that of Mr. Bell; but we have not room for its insertion.

Association for Reading the Scriptures. — At Keynsham, near Bristol, an Association has been formed for Reading the Scriptures in Private Houses, for the religious improvement of all who wish to attend, and especially for the benefit of those who cannot read. The plan is this: Several persons offer the use of their apartments for half an hour in the evening, between the hours of seven and nine; a number of persons sign

their names to an agreement to attend at one of these houses at the times fixed; a suitable reader is chosen from that number; the proportion of reading is, for the most part, one portion of the Old Testament for two of the New. The reading is at three or four places every evening. Twenty-six of these stations have been appointed in and about Keynsham. The number of readers soon amounted to seven (the minister read occasionally) some of the companies consisted of forty, fifty, or more persons. The hearers attended with great reverence, — vice was discountenanced, — a spirit of piety and scriptural research prevailed, — a more numerous attendance at church was observed, — and an accession to the number of communicants. The plan is more fully detailed in the Appendix to the Christian Observer for 1812. — We are inclined to think that Associations of this kind may prove very useful, if properly conducted. The hint deserves the consideration of ministers and others.

The next Meeting of the Wilts Association will be held on the Tuesday in Easter Week (April 20th) at Mr. Sibree's Meeting, Frome; when Mr. Elliott is to preach in the morning, on 'The best Means of the Revival of Religion;' and Mr. Jay in the evening.

The Spring Meeting of the Dorset Association will be held at Wareham, on Wednesday, April 21; when Mr. Jones, of Birdbush, and Mr. Saltren, of Bridport, are expected to preach.

The Essex Baptist Association will be held at Halstead, on the last Tuesday and following day in May, 1813; Mr. Trivet to preach; in case of failure, Mr. Wilkinson. — Put up at the George.

The Hants Association will meet at Chichester, the 21st inst. Mr. Bennet to preach in the morning, and Mr. Durant in the evening.

LONDON.

Catholic Question. — A motion for taking into consideration the claims of the Catholics, by a Committee of the House of Commons, was passed on Tuesday, March 2, by a majority of 264 to 224; and on Tuesday, the 9th, a resolution was agreed to by a majority of 186 to 119, in favour of 'The Expediency of removing the Catholic Disabilities, with exceptions and regulations, and the Security of the Protestant Succession to the Crown, and that of the Establishments of the Churches of England, Scotland, and Ireland.'

Catholic Bible Society. — Whatever may be the sentiments of Protestants respecting the claims of the Catholics, and the late concessions of Parliament towards them, all must rejoice to find that many of the Catholics in England, as well as many of their communion abroad, discover a readiness to promote the circulation of the Bible. The following resolution to make a subscription for that purpose, may be considered as the commencement of a *Catholic Bible Society.* We shall be glad to see the resolution carried into vigorous effect, even if the Rhemish Translation, corrupt as it is, should be adopted.

At the English Catholic Board, which met on Monday, March 8, at the Earl of Shrewsbury's, in Stanhope-street, among other resolutions, the following were passed:—

'That this Board are of opinion, That it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a gratuitous distribution of the Holy Scriptures.

'That a Committee for carrying the above resolution into effect, be appointed at the next meeting of the Board, and that such meeting be held at the house of the Earl of Shrewsbury, on Saturday next, the 13th instant.'

London Itinerant Society. — The annual meeting of this Society was held on Jan. 15, when several pleasing instances of its usefulness were reported. The meeting was respectably and numerously attended; and such zeal was manifested on the occasion, as induces a hope that its energies and capacities will continue to increase. We are concerned to learn that this useful Institution is incumbered with a debt of nearly £400. and that its subscriptions have declined considerably during the past year. Its claims, however, upon the generosity of the religious public are so great, that we cannot doubt that lively and liberal Christians will come forward, to preserve the Society from either diminishing its exertions, or failing to fulfil its obligations. — Subscriptions are received by Mr. B. Neale, Sub-Treasurer, 8, St. Paul's Church-yard; or the Rev. W. F. Platt, Wilmot-Square, Bethnal-Green.

Newport Pagnel Evangelical Institution. — In our last Vol. (p. 158) we noticed the peculiar circumstance of this

Institution, as dependent on the life of the Tutor, the Rev. W. Bull, now 75 years of age, and the nomination of a respectable Committee of Ministers and Gentlemen to form a plan, by which an Institution which has been already blessed with extensive usefulness for full forty years, may be continued and enlarged. In the same Vol. (p. 820) we mentioned the formation of a Corresponding Committee at Newport, to promote this desirable object. We are now requested to add, that the plan has been matured; and the following is the substance of the rules of the Institution:—That persons subscribing one guinea annually, or Ministers collecting five guineas or upwards, be Members of the Institution.—That a person contributing £10, or an Executor paying a legacy of £20, be a Member for life.—That others contributing £50, or paying a legacy of £100, be Life Governors.—The concerns of the Institution to be conducted by a Treasurer, Secretary, and a Committee of 24.—Annual Meeting first Friday in May.—Rev. T. R. Bull appointed Tutor.—Candidates to apply to the Secretary (Rev. T. Chapman, Greenwich) or Committee.—To be admitted first on probation.—Course of study, four years.—Subscriptions received by H. Thornton, Esq. Treasurer (at the house of Down and Co.) and by the Committee, whose names were given in our Magazine for April, 1812.—The General Meeting will be held at Six o'clock, May 7, at the New London Tavern, Cheapside.

A small Chapel was opened in Lucas-Place, at the top of King-street, Oxford-street, on Christmas Day; when Mr. Dunn preached in the morning, from Luke ii. 15. and Mr. Hackett in the evening. A Day School occupies the Chapel, containing two hundred Boys and one hundred Girls; and a Sunday School is also instituted.—On the morning and evening of every Sabbath, supplies are obtained from Hoxton Academy; and there is a prospect of much good being done in that populous neighbourhood.

Sunday, Jan. 17.—The Rev. Alexander Fletcher, Minister of the Scottish Church, Miles's Lane, London, delivered an appropriate sermon, from Psalm lxii. 1–4, to several wounded and disabled soldiers returned from different regiments now serving in Spain and Portugal, and distributed to each a Tract, which was thankfully received; and it is hoped several are under serious impressions.

PROTESTANT SOCIETY.

At a Special Meeting of the Committee of the Protestant Society for the Protection of Religious Liberty, convened at the New London Tavern, to consider the Propriety of renewing their Exertions to diminish the Difficulties which have impeded the Freedom of Christian Missionaries in India, on March 2, 1813, Samuel Mills, Esq. Chairman;—the Committee having referred to the Proceedings adopted by them in March and April, 1812, and to their Correspondence with the late Right Hon. Spencer Perceval, upon the same subject,

Resolved, 1. That this Committee, including Members of the National Church, and representing many hundred Congregations of Protestant Dissenters in England and Wales, of all denominations, must primarily exert their vigilance and energy for the protection of Religious Freedom within the United Kingdom; but that principle and sympathy must equally impel them to approve, to desire, and, if possible, to obtain the enjoyment of that liberty in every part of the British empire throughout the world.

2. That as Men, as Britons, and as Christians, this Committee continue to regard with anguish the moral depression and religious ignorance of very many millions of immortal beings, who people the plains of India, subject to British power: that their 'hearts are pained' at the fearful penances, licentious rites, female degradation, human sacrifices, and horrid infanticide which there prevail; and that convinced by history, observation, and experience, that Christianity would afford inestimable benefits, and that its diffusion is practicable, wise, and imperative, they cannot but persevere eminently to desire its speedy and universal promulgation throughout the regions of the east.

3. That motives, urgent and irresistible, must therefore induce this Committee still to deplore, and to condemn every obstacle which has been interposed to prevent the dispersion of a gloom, so lasting and so profound, by the irradiating beams of Christian truth.

4. That they esteem the power, possessed and exercised by the East India Company, to prohibit Christian Missionaries from residing within the vast dominions under their control, as the greatest impediment which has recently existed to the progress of Christianity in India, and as inconsistent with

the Religious Freedom which this Committee must invariably defend.

5. That although this Committee would deprecate and abhor any intolerant interference, either with Mahomedans or Hindoos, and do not advocate any Ecclesiastical Establishment, they must continue strenuously to contend, that, on the renewal of a Charter to the East India Company, their former powers of Exclusion should not be renewed; but that Christians of every sect should be permitted, unlicensed, to explain and peaceably to promulgate throughout India the holy religion which they profess, and should enjoy the equal protection of the State.

6. That, to effectuate a result which they deem interesting and most desirable, this Committee will renew their Application to his Majesty's Government, and intreat their interposition and assistance,—will, if necessary, express their wishes by Petitions to both Houses of Parliament, - and will, by the public avowal of their sentiments, endeavour to excite the attention of the benevolent and the pious to an object deserving of their best consideration and ardent support.

7. That this Committee cannot but communicate the pleasure with which they perceived, that, stimulated by their former efforts, various other Associations displayed, during the last Session of Parliament, considerable solicitude for the Establishment of these invaluable Rights; and cannot but invite their renovated Exertions and continued Aid,

8. That these Resolutions be transmitted to the President of the Commissioners for the Affairs of India, and to the Chairman of the East India Company, for the Information of the Directors; and be advertised, signed by the Secretaries, in the public papers, and in those periodical publications which most extensively circulate.

THO. PELLATT, JOHN WILKS, } Secretaries.

BIBLE SOCIETIES.

A Meeting was held on Tuesday the 16th instant, at the London Tavern, for the Formation of a Bible Society for a District of the Metropolis containing a population of upwards of 120,000 Persons, to be called the 'North-east London Auxiliary Bible Society.' From 1200 to 1400 Persons were present, half of whom, at least, were Ladies.

His Royal Highness the Duke of KENT took the Chair; and having opened the Meeting in a very appropriate address, the Rev. Jos. Pratt, one of the Provisional Secretaries, introduced to the Meeting the Secretaries of the Parent Society, who had attended at the request of the Provisional Committee.

The Rev. C. F. Steinkopff having feelingly stated the important effects of the Society which he had lately witnessed on the Continent, and the Rev. Jos. Hughes having strenuously defended the Friends of the institution against the charge, that they neglected the temporal wants of the poor, while they attended to their spiritual, the Rt. Hon. Lord Holland rose and addressed the Meeting. The Noble Lord eloquently vindicated the inalienable right of private judgment, and dwelt forcibly on the leading principle of the Bible Society, that it circulates the Bible, without the note or comment of any man, or description of men, whatever.

The Noble Lord was followed by the Rt. Hon. Lord Gambier, who declared that he considered the circumstance of his having been a Vice President of the Parent Institution from its first formation, a higher honour than all the titles and distinctions which the liberality of his country had bestowed on him.

The local wants of the neighbourhood were fully explained by Mr. Wm. Hale, whose statement was confirmed by the Rev. Mathew Wilks, who had been a resident in the district nearly forty years.

The Rt. Hon. the Earl of Darnley proposed, that H. R. H. the Duke of Kent should be requested to accept the appointment of Patron of the intended Society.

His R. H. expressed his acceptance of the office assigned to him, and his determination that, according to his practice on all similar occasions, he should not consider the appointment a sinecure, but, to the utmost of his ability, discharge the important duties connected therewith.

The Earl of Darnley was then appointed President, Lord Carrington, Lord Gambier, Wm. Wilberforce, Esq. M. P. S. Whitbread, Esq. M. P. H. Thornton, Esq. M. P. J. Atkins, Esq. Alderman, M. P. with several other Gentlemen of high respectability connected with the district, were also nominated Vice Presidents.

S. Hoare, Esq. jun. was appointed

Treasurer, the Rev. Jos. Pratt, the Rev. Jos. Brooksbank, and Mr. John Ballance, Secretaries; and many respectable Persons were nominated Members of the Committee. These appointments were acknowledged by the Rev. Jos. Pratt, who most successfully proved it to be the duty of the Ministers and other Members of the Established Church, to support the British and Foreign Bible Society, and its various Auxiliary Institutions.

The thanks of the Meeting were voted to the Secretaries of the Parent Institution, for their important assistance. The Rev. John Owen acknowledged these thanks, and, in a powerful appeal to the judgment and feelings of his auditors, enforced the object of the Meeting. He complimented the Royal Duke on the addition of his Patronage to that of the several Princes, the many Bishops, the long list of Peers, and the still more numerous class of Dignitaries and other eminent Clergy of the Establishment, by whom the British and Foreign Bible Society was already supported, and which he considered as accomplishing the avowed wishes of our venerable Sovereign.

Thanks were then voted to his Royal Highness for his condescending attendance; and his R. H. expressed the high satisfaction which he felt from what he had seen and heard, and assured the Meeting that the acknowledgments most grateful to him would be a considerable collection at the doors, that the Committee might be enabled thereby to carry into effect their benevolent plans. The Royal Duke then retired amidst the loudest plaudits; and we are happy to add, that nearly £500 was subscribed on the occasion. His R. H. contributed £50.

Another Meeting was held on Thursday, the 18th inst. at Willis's Great Rooms, St. James's, for the formation of a *North-west London Auxiliary Bible Society*, where the Duke of Sussex presided. His R. H. opened the Meeting in a very appropriate and affecting speech of considerable length. The Rev. Messrs. Steinkopff and Hughes having each addressed the Meeting, the Right Hon. Lord R. Seymour, who had been actively engaged in the formation of this Society, as Chairman of the Provisional Committee, moved the First Resolution; which was ably seconded by John Bacon, Esq. the Artist, in a speech which excited the liveliest sensations. The next Resolution was moved by Lord Teignmouth, the noble President of the British and Foreign Bible Society; and seconded by Sir T. Baring. The usual Regulations for the Government of the Society having been adopted, several other respectable gentlemen addressed the Meeting; among whom were the Bp. of Cloyne, Sir T. Barnard, Sir G. Staunton, and the Rev. Messrs. Basil Woodd, Stuart, and Clunie. At Five o'clock, they separated, highly gratified with the transactions of the day. —A very handsome subscription was commenced.

On Sunday Evening, March 14, the 51 children of the Ladies' School, Snow Hill, went through their Annual Public Examination, before the Committee, Subscribers, &c. at St. Sepulchre's Church; when they acquitted themselves to the entire satisfaction of a very full congregation, and reflected great honour upon their pious teachers and the Committee, by the very correct manner in which they delivered themselves; and also on Mr. Lowndes, who teaches them gratuitously, by the manner in which they sung the hymns appointed for the occasion.

Retreat for Widows. — A building having been lately erected at Hackney, near London, for the accommodation of 12 Widows of Dissenting Ministers, we are requested to say, that there are Three Vacancies, which may be entered upon in a month's time. The Widows must be 50 years of age, and not have an income of more than £40 per year.— Letters (post paid) directed to C. G. at the Publishers of this Magazine, will be attended to.

The *Senatus Academicus* of the University of Glasgow has conferred the degree of Doctor in Divinity on the Rev. R. Simpson, Theological Tutor of Hoxton Academy.

We understand that the Annual Sermon, recommending the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached by the Rev. James Bennett, of Romsey, Hants, at the late Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday, the 14th inst.

We hear that Hatton Chapel, near Hatton Garden, formerly occupied by the late Mr. Braithwaite, and since by Mr. Smith, has been purchased for the use of the Highlanders (soldiers and others) who are occasionally in the metropolis; and that the worship will by performed in the Gaelic language.

MISSIONARY COLLECTIONS, &c.

Collections, &c. in North Wales, transmitted by the Rev. T. Charles, Bala.

	£	s.	d.
Rev. Mr. Bellis, Chester two years	2	2	0
Miss J. Jones, Pen y bont	0	10	6
Miss Eliza Williams, do.	0	10	6
Miss J. Williams, do.	0	10	6
Mr. W. Williams, do.	0	10	6
Mrs. Jones, Unysfaeg	1	1	0
Collect. at Bala Chapel	12	14	0
Trephiwsedog	3	14	0
Llangower	1	6	10
Cwmglanllafar	1	10	10
Chapel Sion	1	10	0
Llangwm	0	4	1
Festineog	1	4	0
Brynbwbach	1	10	7
Bwlch	1	15	5
Dolgelley	6	2	6
Talybont	2	3	9
Barmouth	5	2	5
Cwmpenanner, near Bala	0	17	6
Llanddevfel, do.	0	16	0
Llanfachreth	1	18	5
Glanyrafon	0	11	7
Bryncrug	2	15	6
Llantwchllyn, near Bala	1	7	5
Dolwyddelan	1	17	5
Bettwsycoed	1	0	0
Harlech	1	0	0
Llangwm	2	12	0
Corwen	2	12	2
Bontddw	1	3	8
Capelgarmon	1	11	6
Maentwrog	2	12	0
Coris	0	17	1
Llanelltyd	0	12	0
Curt	1	7	0
Trawsfynydd	5	10	6
Llanarmon	1	3	0
Cerrgydruidion	1	4	0
Capel Gwinfryn	2	0	0
Capel cerrig Society	0	18	8
Mr. Matthews, Mold, Flintshire, annually	1	1	0

Collections in Carnarvonshire.

Pwllheli	7	5	4
Abercirch	2	10	9
Carried forward	91	7	11

	£	s.	d.
Brought forward	91	7	11
Dinas	2	8	7
Uwchmynydd	0	18	1
Rhudleos	0	18	9
Penygraeg	1	10	8
Rhydybach	1	6	1
Nant	3	8	8
Rhydclafdy	1	18	6
Pentre Uchaf	1	18	7
Nefyn	2	1	8
Tymawr	3	6	4
Penycaurau	1	13	4
Cwmcoryn	0	5	10
Llanengan	2	10	6
Edern	2	13	0
Tydweiliog	2	11	4
Ysgoldy	2	6	5
Bryn Engan	2	13	0
Garn	1	10	8
Llanystyndurg	1	15	9
Brynmelyn	1	2	8
Tremadoc	2	1	0
Hendrehowel	0	17	4
Beddetart	2	5	9
Dyffryn, Merionethshire	2	4	5
Capt. W. Griffith, Barmouth	1	0	0
Mr. Meredith, ditto	1	1	0
T. Martyn, ditto	0	10	6
J. Griffiths, ditto	0	10	6
Griffith Griffiths, ditto	0	10	6
E. Humphreys, ditto	0	10	6
W. Edwards, ditto	0	5	0
Penbryn, near Bala	2	8	7
Tirybarwn	1	5	10

From Arvon, by Evan Richards.

Llanberis	1	11	7
Wain-fawr	1	7	11
Llanrug	2	9	6
Llandyniolen	1	13	7
Terfyn	1	0	10
Llanllyfni	8	8	6
Llanllechid	4	1	4
Bryn'rodyn	4	5	9
Clynvg	5	1	0
Bangor	2	8	11
Caernarvon	13	11	2

			186	17 4
Collections in the County of Montgomery, among the Welch Calvinistic Methodists, transmitted by Mr. Owen Jones	—		114	13 9
By the Rev. J. Lewis, Bala	—		10	10 0
——— W. Hughes, Dinasmouthy	—		2	12 0
——— Cadw. Jones, Brithdir	—		2	0 0
——— J. Roberts, Llanbrynmair	—		7	15 0
Rev. S. Peele and Friends, Workington, Cumberland	—	£	16	6 6
Rev. W. Hopkins and Friends (a Collection at Christ Church, Hants)			19	15 5
A Juvenile Subscription at ditto, by Rev. W. Hopkins, ditto	—		4	11 3
Basle Society, Switzerland, by the Rev. Mr. Steinkopff	—		50	0 0
Auxiliary Missionary Society, Ipswich, by Rev. C. Atkinson			3	8 0
Tabernacle Auxil. Miss. Soc. Norwich, Rev. D. Phillips, 1st half-year			30	0 0
Mission-House, 2*l.* — No. 79,527, 1*l.* — J. C. P. 1*l.*	—		4	0 0
J. H. L T. 5*l.* — H. Y. 1*l.* 1*s.*	—		6	1 0
A few Young Friends at Rev. Dr. Nicol's, by Master Dewar	—		2	6 8

Bristol Auxiliary Society, Additional Contribution, to Feb. 1, 1813, by W. Skinner, Esq. —	£ 251	6	6
Donations from the Female Part of the Congregation worshipping in Endless Street, Salisbury —	5	12	6
Crew of the Alliance, by Mr. Bedwell —	2	0	0
Half-Year's Subscriptions from the Auxiliary Society, at Rev. Mr. Bennett's, King Street, Birmingham —	16	12	3
By the Sunday-School at ditto —	1	18	9
Christian's Mite, from Gilling, near Richmond, Yorkshire —	1	0	0
A Second Subscription from the Young Friends of the Rev. F. Moore's Congregation, New Tabernacle, Plymouth, distinct from the Devon Auxiliary Society —	20	0	0
Bury St. Edmund's Auxiliary Missionary Society, to March 1, 1813	28	7	6
Auxiliary Missionary Society for Cambridgeshire and its Vicinity, by Mr. R. Haylock, Treasurer —	174	4	7
Auxiliary Missionary Society, Liverpool, by Mr. J. Job, Treasurer	27	0	0

POETRY.

THE LAMB OF GOD.

BY A YOUTH, AGED 15.

Whom did the Jewish nation view
When they for mercy stood to sue,
And daily sacrifices slew?
The Lamb of God.

Who from Jehovah's blissful throne
Brought sinful man's salvation down,
And gave to him a heav'nly crown?
The Lamb of God.

Who in a humble manger lay,
And, on his great redeeming day,
Wash'd in his blood my sins away?
The Lamb of God.

Who bound by death lay in the grave,
From endless woe my soul to save,
That I eternal life might have?
The Lamb of God.

Who broke Apollyon's hellish chain,
And, ever, with his saints to reign,
Ascended up to Heav'n again?
The Lamb of God.

Who pleads before his Father's face
The cause of all who feel his grace,
And is to them a hiding-place?
The Lamb of God.

Who will in death support my soul,
And all my mighty fears control,
When o'er my breast like waves they roll? The Lamb of God.

When the last trumpet's direful sound
And awful thunders shake the ground,
Who shall descend with glory crown'd?
The Lamb of God.

Who shall his great command send forth
To east and west, to south and north,
And on the wicked pour his wrath?
The Lamb of God.

Who will my mighty Friend then prove,
And, with all-gracious words of love,
Bid me ascend with him above?
The Lamb of God.

In worlds of bliss, thro' countless days,
Whom shall I laud in heav'nly lays,
For all his righteous sov'reign ways?
The Lamb of God.

B. C.

BENEVOLENCE.

When the poor and needy seek,
With the ardour of despair,
Some small blessing to partake,
In thy wealth some humble share, —

When the sons of Want and Pain
Ask assistance at thy hand, —
Let them never ask in vain;
But thy kind assistance lend.

When the widow's, orphan's tears
Tell thee of their ceaseless grief,
Hear the widow's silent prayers,
'Yield the' orphan 'sweet relief.'

Let the widow find in thee
All a husband's zealous care;
To the poor lost orphan be
All that tender fathers are.

Stop the mourner's rising sigh,
And the wounds of sorrow bind;
Wipe the tear from Misery's eye,
Calm the troubles of the mind.

In the action thou shalt feel
Sweet emotions rising high;
And the retrospect shall steal
Tears of pleasure from thine eye;

While the widow's silent prayers
Seek a blessing from above;
And the orphan, through his tears,
Smiles upon thy 'work of love.'

And rich blessings from on high
Shall descend upon thy head;
Heav'n shall smile a kind reply,
And thy conscience bless the deed.

Cambridge. A. Bromley.



Rev.d John Angell James.
Birmingham.

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MAY, 1813.

CHRISTIANITY IN INDIA.

THAT interesting period to which thousands of British Christians have been for many years looking forward with anxiety, — the period in which the Charter of the East India Company is to be renewed, being now arrived, and the subject once more brought under the solemn consideration of the Legislature, — the period in which the Honourable Company is exerting all its mighty influence to retain its former exclusive privileges, and in which the merchants of all our principal sea-ports are straining every nerve to obtain a participation in the Indian commerce, it would ill become believers in Christ, and lovers of his gospel, to remain unconcerned or inactive. They are now so loudly called upon by the voice of Providence, and in accents so distinct that they cannot be unheard or mistaken, to use all the rational and constitutional means in their power to procure from the Government of this country, the liberty they have so long desired, the liberty of sending forth *openly and freely*, in British vessels, to India, those servants of Christ who are ready to embark on the blessed errand, and to obtain liberty for them to reside in that country unmolested, and under the protection of the Government, while they disseminate in a wise, cautious, and prudent manner, those glorious truths of the everlasting gospel which we ourselves enjoy; that so, by the promised blessing of the Most High, in the ministry of his word, multitudes of the Hindoos may 'hear words whereby they may be saved.' On a subject so unspeakably important, and so precisely *seasonable*, the Conductors of this Magazine hope they shall be more than forgiven by the *hundred thousand* British Christians that honour this work with their perusal, who with many hundreds of thousands more of our fellow-Christians, of all denominations, throughout the British Empire, feel with us the solemn, indispensable duty of sending the gospel to heathen and other unenlightened nations; and more especially to those who in the course of Providence are become our fellow-subjects. We propose, therefore, to devote a considerable portion of the present Number to this most weighty and momentous subject. We shall, in the first place, take a view of the wretched condition of the nations of India; and then consider the duty, practicability, and policy of evangelizing them. We shall also occa-

sionally notice the objections of those who are against the measure; and, in this attempt, shall freely borrow from the writings of wise and good men who have written ably and fully on the subject.

1. THE STATE OF THE HINDOOS *.

Our business is chiefly with their moral and religious character. This has been frequently misrepresented, particularly by infidels,—who have given a profuse and universal panegyric on these people; but we shall produce the most unexceptionable witnesses, who are fully qualified to describe them as they really are.

RELIGION OF THE HINDOOS.

The most prominent feature of their religion is *Polytheism*; some of their Bramins indeed attempt to explain it away, and pretend that inferior deities are worshipped only as attributes of the supreme power (BRIHM or ONI) or as his agents; but the creed always taught by the Bramins is certainly *Polytheistic*. They assign the highest honours to *Brahma*, *Vishnoo*, and *Seva* (or Sheeva) who are called the *Creator*, *Preserver*, and *Destroyer* of the world. To these are added an immense host, who out-number the dæmons of Greece, or the deified animals of Egypt: — they amount, it is said, to *Thirty Crore* †. This *multiplication* necessarily supposes an *imperfection* in each of their deities. Indeed they are supposed to patronize and to practice every vice: — For instance, Seva is continually employed in destroying the works of Brahma, and in urging men to the commission of evil. Brahma is the patron of thieves. Vishnoo is said to have seduced 16,000 virgins. The influence of such a system on the morals of a people may be easily conceived;—the most profligate may plead the example of their gods ‡.

Every false religion labours under that deficiency in its scheme, which can alone be supplied in Christianity by the vicarious sacrifice of its Author for the sins of men. Hindooism, like other superstitions, makes use of weapons of human temper to disarm the wrath of God. Hence their penances, which suppose that man may be better at some given period than he needs be; and that the sufferings of one moment may atone for the sins of another; — or they offer sacrifices, believing that the involuntary sufferings of another animal are sufficient expiations of the guilt of man.

* The Hindoos (or, as others call them, Gentoos) are the original inhabitants of the Peninsula called Hindoostan. The Moors, or Mahometans, who are invaders from Turkey, Persia, &c. are supposed to be in number about 10 millions; the native Indians about 100 millions. The proportion subject to Britain is thought to be at least about 50 millions: — and 'to hold 50 millions of people in subjection, without incurring any moral obligation towards them, is certainly impossible.

† A Crore is 1,000,000; — so that the whole multitude of gods is thirty millions' — It must be a difficult task to know their own gods.

‡ See an excellent pamphlet written by the Rev. Mr. Cunningham, published in 1808, entitled Christianity in India.

Penances sometimes consist of laborious journies to remote spots which are deemed sacred. — Some cities (as Benares particularly) some rivers, especially the Ganges; and some whole provinces (as Oude and Cashmere) are thus esteemed. Whole provinces are sometimes drained to attend a particular feast. At Jaggernaut*, some throw themselves under the wheels of the vast machine in which the idol is borne. Many are plunged into the Ganges, in sure and certain hope that the holy waves will cleanse them from the foulest pollution. Another kind of penance is to drink, boiling hot until he die, the urine of a cow, or juice expressed from cow-dung. Others consign themselves to a bed of iron spikes, or embrace a red hot figure; or hold their arms for many years in the same position; or measure the distance of places by their own length; others invite the white ants to make nests in their bodies; or fix their eyes unceasingly on the sun; or swing by a hook thrust through the integuments of the back. The worst crimes may be expiated by penance; and a villain who submits to it, may regain the rank and estimation which he had forfeited by his crimes.

Their sacrifices are no less mischievous and absurd: they are sometimes offered to gods deformed by the most foul, profligate, and obscene attributes. Many of their rites are sanguinary or obscene †.

Human sacrifices are not unknown in India. 'A few years since, the Bramins of a certain pagoda in the Tanjore country, murdered, for a sacrifice, a boy of 11 years of age. Having killed him, they took out a particular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coloroons. The exiles accordingly went beyond that river, and returned again in two or three days ‡.'

Mr. Chamberlain, one of the Baptist Missionaries at Agra, writes thus to a friend: — 'I went out a few mornings ago, and came to an inclosed place, which, on enquiry, I found to have been rendered sacred by ten persons having been buried alive there. I am informed that many persons visit the place every Monday afternoon for worship; and once or twice in the year large crowds assemble. There

* Dr. Buchanan published a particular account of the ceremonies at Jaggernaut, of which he was an eye-witness; which we copied in this Magazine for December 1811. — Messrs. Cran and Desgranges saw one of these processions, March 12, 1805, of which they say, 'On our return we passed through a vast concourse of people, some hundreds of whom were dragging along the royal chariot of the god Seva (the destroyer); which was decorated in the most splendid style. The image was placed upon it, and elevated above the people about 25 feet, with a rich canopy over it. We are informed that the chariot cost 6000 pagodas (£2500.)

† Mr. Cunningham, who states these more particularly, derives them from indubitable authorities, Institutions of Menu, Rogere, Tennant, Bernier, Bhagvat Geeta.

‡ See a letter to Dr. Vincent, published in 1800 in the Report of the Society for promoting Christian Knowledge.

is another similar place in a different direction from the city. From what I have heard and read lately, there is reason to suppose that this practice is very common in these parts.'

At Allahabad many drown themselves every year; and at Vrindavuna, many are buried alive, or drowned every year, probably every month. The Jats, a people who abound in these parts, destroy their female children as soon as born; but being now afraid of the English, they remove their pregnant women, before the time of delivery, into the district of the Rajah of Bhurut-poora, that they may there commit these horrid murders with impunity.

In these parts there are not many women burned with their husbands; and when they do burn, they are not held down with bamboos, but left to themselves and the fire; but if any one run away, or jump out, they cut her down with a sword, and throw her into the fire again. This was done at a flight of steps just by, a little before the English took this place; since which I have not heard of any such event occurring.'

In a work called *Calica Pooran*, translated by C. Blaquire, Esq. included in Asiatic Researches, vol. v, p. 371, Sheeva is thus represented as addressing her votaries on the ceremonies of religion: — 'It is through sacrifices that princes obtain the bliss of Heaven, and a victory over their enemies. By a *human sacrifice*, Devi is pleased one thousand years; and by a sacrifice of *three men*, one hundred thousand years. By *human flesh*, Camac'hya, Chandica, and Bhairava, who assume my shape, are pleased a thousand years. An oblation of blood, which has been rendered pure by holy texts, is equal to Ambrosia. The head and flesh also offer much delight to the goddess Chandica *.

'A prince *may* sacrifice his enemy, having first invoked the axe with holy texts, by substituting a buffalo or goat, calling the victim by the name of the enemy. Let him first say, 'O goddess of horrid form! O Chandica! eat, devour, such a one, my enemy! O consort of fire! salutation to fire! This is the enemy who has done me mischief, now represented by an animal, destroy him, O Mahamari! *Spheng*, *spheng!* eat, devour †!'

This is the lovely religion with which some opposers of missions say we ought not to interfere!

'Great numbers of infants are thrown into the river as offerings to the goddess; and others, who refuse their mother's milk, are frequently hung up in a basket, on the branch of a tree, to be devoured by ants, or birds of prey ‡.'

The burning or burying of widows is a dreadful branch of Hindoo religion. Mr. Holwell, in his curious work, entitled 'Historical Events relative to India,' thus accounts for this worse than inhuman

* See a large account in Fuller's Apology, p. 98, &c.
† Ibid. p. 100. ‡ Ibid. p. 13.

practice! — At the demise of the great Hindoo law-giver and prophet BRAMAH, his wives, inconsolable for his loss, resolved not to survive him; and offered themselves voluntary victims on his funeral pile. The wives of the chief Rajahs, the first officers of the state, being unwilling to be thought deficient in fidelity and affection, followed the heroic example of the wives of Bramah.

'The Bramins, a tribe then newly established by their great legislator, declared that the spirits of those heroines immediately ceased from their transmigrations, and had entered the first *boboon* of purification. It followed, that their wives claimed a right of making the same sacrifice to the manes of their deceased husbands.

'The wives of all the Hindoos caught the enthusiastic flame. Thus the frantic acts of a few women brought about a general custom! The Bramins had given it the stamp of religion, and instituted the forms and ceremonies that were to accompany the sacrifice, subject to restrictions, which leave it a voluntary act of glory, piety, and fortitude.'

The author proceeds to state his being present at many of these sacrifices, and at one particularly on February 4, 1743, near Cossimbuzar, of a young widow, between 17 and 18 years of age, having, at that early period, three children, the eldest not four years old. This infatuated woman was urged to live, for the sake of her children; yet, notwithstanding this, and though the agonies of death were represented to her in the strongest terms, she, with a calm and determined countenance, put her finger in the fire, and held it there a considerable time. She then, with one hand put fire into the palm of the other, sprinkled incense upon it, and fumigated the Bramins. She was then given to understand, by some of her friends, that she would not be suffered to burn herself. This intimation appeared to afflict her deeply for some time; after which, she resolutely replied, that death was in her own power; and that if she were not allowed to burn herself, according to the principles of her *caste*, she would starve herself. Her friends, finding her thus determined, consented at last to the dreadful sacrifice.

'The person whom I saw burnt,' says Mr. Hodges, 'was of the *Bhyse* (merchant) caste, — a caste we should suppose less influenced by the pride of rank; and exempted from that infamy with which refusal is branded in their superiors. On my repairing to the spot, on the banks of the river, I found the body of a man covered with linen, laid at the edge of the water. At this time, about ten in the morning, only few were assembled, and who appeared destitute of sensibility. Indeed, they displayed the most perfect apathy and indifference. At length the widow appeared, attended by the Bramins, with music, and a few relations. The procession was slow and solemn. The victim moved with a steady step; and, apparently, with composure, approached the body. She then addressed those who were near

her, without the least change of voice or countenance. She held in her left hand a cocoa-nut, in which was a red colour; and dipping in it the forefinger of her right hand, she marked those near her to whom she wished to shew respect. As at this time I stood close to her, she observed me attentively, and, with the colour, marked me on the forehead. She might be about 24 years of age, — a time of life when, in India, the bloom of youth has generally forsaken the cheek; but it was evident that she must have been handsome. The place of sacrifice was about a hundred yards higher up on the bank of the river. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched over on the top. By the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up the body to the pile, might be about half an hour; which time was employed in prayer with the Bramins, and conversation with her relations. When the body was taken up, she followed close to it, attended with the Bramin; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed. The fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood, &c. were thrown upon it. This was accompanied with the shouts of the multitude, who were now numerous; and the whole seemed a mass of confused rejoicing *.'

This diabolical custom has been so frequently noticed in our Magazine, that it is unnecessary here to describe the manner of it particularly; but we ought to observe that this sacrifice is not always voluntary. Nature, in spite of the utmost force of tyrannical custom, will some times revolt from the horrid scene, and labour, if possible, to escape the devouring flames. In many cases, the wretched victims have been forced upon the fire. A law exists, which permits the relations of the widow, or even strangers of the lowest *caste*, to bring her back to the pile, if she deserts it. She is frequently fastened upon it. In the province of Orissa, when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, they are dragged forcibly to the place, and pushed with bamboos into the flaming pit †. When force is not employed, the obligation is such as not to leave the will at liberty. The wretched widow is taught by the divine books, that her burning atones for all the sins of her husband ‡; that dying thus she shall dwell with him in Paradise for three millions and a half of years §; that if she survives him, she must not marry, nor wear an ornament; but remain infamous and imprisoned in her habitation ‖.

* Travels in India, by W. Hodges, R. A. page 81, &c.

† See Buchanan's Essay, p. 104; and Cunningham, p. 92.

‡ Vishnoo Pooran Shaster. § Gentoo Code.

‖ Asiatic Researches, iv. 209. —— There is a village near Calcutta peopled by those who have escaped the hands of the executioner, — widows, for whom the pile was erected, &c. It is a 'city of refuge' from Hindoo ferocity. Cunningham, p. 98.

These horrid sacrifices are in some parts of India dreadfully numerous. It is said that they amount to 30,000 in a year. This number appears very great; but the calculations entered into upon the subject support it. The number in the province of Bengal alone, has been estimated at 15,000; — that within 30 miles of Calcutta, in the year 1803, was 275 *.

O, ye pious females of Britain, while ye peruse, with an aching heart and weeping eyes, this relation of the dreadful treatment of your sex in India, rejoice in the privileges you possess in this favoured island; and recollecting that it is to the mild, gentle, benevolent system of Christianity that you are indebted for the proper rank you hold in society, labour with all your might to promote missions to India, that your sisters there may be delivered from that horrible and cruel system of idolatry and superstition, which degrades them thro' life, and then consigns them unpitied to the destructive pile! Many of you, justly impressed with these considerations, have already commenced Auxiliary Societies; go on then, in this commendable labour of love, — and may your efforts be crowned with unbounded success!

MORAL CHARACTER OF THE HINDOOS.

TREACHERY is one of the most leading traits of their character; and this may be expected, when it is admitted by them as a principle of legislation, and its practice allowed in every conceivable situation. Every magistrate is ordered, before he prepares for battle, to send a skilful man among the adverse party to foment quarrels and divisions among them, and so produce their ruin †. Again: 'If a true evidence would deprive a man of life, and a false testimony would preserve it, it is allowable to give a false testimony.' If a marriage for any person may be obtained by false witnesses, such falsehood may be told.' — Again: 'If a man, by the impulse of lust, tells lies to a woman, or if it be for the benefit of a Brahmin, in such affairs falsehood is allowable.' Brahma, one of their deities, is the god of Thieves; and another of their idols is Policy. Mr. Holwell, who presided in the Cutcherry Court of Calcutta, and who was well qualified to judge of the Hindoo character, says, 'They are a race of people who, from their infancy, are utter strangers to the idea of common faith and honesty ‡.' The

* It appears from the Baptist Magazine for April, 1812, that 66 women were burnt on the funeral piles of their husbands in the months of May and June, 1812, in Bengal. The names and ages of the women are specified, together with the age of each, her husband's caste, and the places where they perished. They left behind them about 150 orphans.

The Bramin last mentioned on the list had married 25 women; 13 of whom died during his lifetime. The remaining 12 perished with him on the funeral pile, leaving 30 children to deplore the fatal effects of this horrid system.

A few years ago a rich Bramin died, near Serampore: he had married forty women; all of whom, except 18, died before him. For these a fire, 10 yards in length, was prepared, into which they threw themselves, leaving more than 40 children.

† Halhed's Code, &c. p. 114. ‡ Holwell's Hist. Rem. vol. i. p. 228.

testimony of Lord Teignmouth, who was Governor General of Bengal, is entitled to peculiar regard. 'A man,' he says, 'must be long acquainted with them, before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practice.'

Governor Verelst also says, 'An Englishman will ever be unfit to follow the subtle native through all his arts to conceal the real value of his country, to perplex and to elude the payments.'

A gentleman, in his letter to Dr. Vincent, before mentioned, says, 'The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with one who had any idea of the obligation of an oath, or who would not break it without scruple, provided the crime could be effected without discovery and punishment, and produce them a pecuniary profit. There may be natives of a different character; all I can say is, I never met with one *.'

Sir William Jones was, after long judical experience, obliged reluctantly to acknowledge the moral depravity of the natives of India. He had carried out with him to that country a strong prejudice in their favour, but that he could not long retain against the universal testimony of Europeans, and the enormous examples of depravity which he often witnessed in his judicial capacity. 'The crime of perjury, from the great defects of their religious system, is remarkably prevalent, and, in many instances, renders the execution of justice difficult and impossible †.

The religious ceremonies of the Hindoos powerfully encourage the most criminal actions, and deadfully corrupt the public morals. Of this no reader could entertain a doubt, were it lawful for us to describe these obscene representations, of which, as St. Paul speaks, 'It is a shame even to speak!' But we may be permitted to say, 'The temples themselves, which in other countries excite sentiments of reverence and devotion, are in India replenished with images, too gross for description. Similar representations are also displayed by those images, which at certain times are drawn through the streets amidst the dancing, noise, and acclamations of the multitude. The *Ruth Jatra*, or Riding of the Gods, is a ceremony both cruel and indecent ‡.

The Bramins, their priests, an indolent, crafty, and base set of men, greatly promote the immorality of the people. Mr. Holwell

* Published in the Report of the Society for promoting Christian Knowledge, 1800.

† Dr. Tenant, late Chaplain, &c. in Thoughts on the British Government in India, p. 54.

‡ Dr. Tenant, quoted by Mr. Fuller, p. 63, and abundantly confirmed by Mr. Hands, and other Missionaries now in India.

says, 'During the five years that we presided, never any murder, or other atrocious crime came before us, but it was proved in the end that a Bramin was at the bottom of it †.'

The missionaries now among them say, 'The stories of benevolence, humanity, and meekness, are all false. Lying, avarice, perfidiousness, cruelty to animals, servility, are prominent features in their character; great numbers of cows are annually starved to death, merely through the avarice and neglect of their owners ‡. 'The Bramins think that if they bribe God, by bestowing a part of their plunder on cows and faquirs, their iniquities will be pardoned‖.' It has been pretended that they are very humane, because they contract guilt in killing even the smallest insect; but it is to be observed, that the expiation in all such cases is extremely easy. 'For killing insects,—eating clarified butter is a full expiation ¶. Besides, they do not hesitate to treat in the most savage manner, or even to starve to death, the animals which they principally venerate.

The institution of CASTES has also a powerful effect on the morals of the nation. The first great Castes, or tribes of India, derive their place in society from the respective dignity of those members of Brahma, from which they are supposed to proceed. The Bramins, or priests, proceeded from his head; the Chehterce, or warriors, from his arms; the Bice, or merchants, from his thighs; and the Sooder, or menials, from his feet. The classes inferior to these are almost innumerable. These different castes are forbidden to marry, and in general to trade with each other. The Bramins are in a great degree exempted from responsibility. In no case is the punishment of death inflicted; but cutting off the hair is substituted, even when death is merited. But if a poor Sooder commit the crime only of getting by heart the Beids of the Shaster, he may be put to death; and if a Pariar approach a Nayr*, he may kill him. If a Praiar is permitted to speak to one of a superior caste, he must hold his hand before his mouth, lest his breath should contaminate him; and if he meet him in a public road, he must turn to avoid him. In short, this system is productive of the most vexatious and miserable effects, keeps the people from all improvements, and leaves a great proportion of this fine country a mere desert.

THE CRUELTY OF THE HINDOOS

must be included in this account of their morals. 'The cruel treatment of the sick, the aged, and the dying, is of such a nature as must prompt every humane person to endeavour to remedy. As soon as any mortal symptoms are discovered in the state of a patient, he is, if

† Holwell Hist. of Ev. p. 15. ‡ See Bapt. Miss. p. 138.

‖ Scrafton's Letters, p. 27. ¶ Institutes of Menu, ch. ii. art. 144.

* The Nayrs are the military tribe of Hindoos on the Malabar coast, and are second in rank to the Bramins.

in Bengal, carried to the brink of the Ganges, where he is laid down, with his feet and legs immersed in the river: there, instead of receiving any of the tender consolations of sympathy, his mouth, nose, and ears, are stuffed with clay, or wet sand, while the by-standers crowd close around him, and incessantly pour water upon his head and body. It is thus, amidst the convulsive struggles of suffocation, added to the agony of disease, that he expires.

Nothing can more thoroughly prove the prevalence of cruelty among the Hindoos, than the laws which the British Government in Bengal have lately made to restrain it. The 21st Regulation of the year 1795, is entitled "A Regulation for preventing Bramins in the province of Benares establishing Koorks, wounding or killing their female relations or children, or setting Dhurnah; and for preventing the tribe of Rauje Koomars, in that province, killing their female children *."

The nature of these prohibited practices is fully described by the noble writer mentioned in the note; from which we extract the following brief account:—

'Koorks.—Some of the Bramins, in certain cases, practice the following methods, for the purpose of setting the law at defiance.—They lacerate their bodies with knives or razors; threaten to swallow, and sometimes do swallow, poison, or something they call such; or, constructing a circular inclosure called a Koork, in which they raise a pile of wood, or other combustibles, and betaking themselves to fasting, place within the area an old woman, with a view to sacrifice her, by setting fire to the Koork, on the approach of any person to serve them with any process, or exercise coercion on the part of Government. On other occasions of loss or disappointment, they will bring out their women or children, and placing them in view of the person approaching them on the part of Government, will brandish their swords over their heads, and threaten to kill them on the nearer approach of the officer:—and there have been instances of their inflicting wounds on themselves, and even death on their female relations on such occasions;—the women themselves calmly acquiescing, in hope of becoming, after death, the tormentors of those who were the occasion of it.

'On similar principles, these Bramins, to recover a debt, or realise any claim or expectation, will proceed with some offensive weapon, or with poison, to the door of another inhabitant of the same town, and take post there, in a manner called Dhurna; and it is the received opinion, that they are to remain fasting in that place until the object be obtained; and that it is equally incumbent on the party within doors to abstain from nourishment until the Bramin be satisfied. Till this is effected, ingress and egress are more or less prevented; nor can

† Considerations, &c. by Lord Teignmouth, p. 33.

either be attempted, but at the risk of the Bramin's wounding or poisoning himself. By the interposition of Government, however, this practice is in some measure prevented.

'In like manner, the inhuman or horrid custom of sacrificing female infants, by suffering them to perish for want, or exposing them to be drowned, or to be devoured by sharks at Saugor, and at several places on the river Ganges, has been prohibited by law; and the perpetrators of such crimes are rendered liable to capital punishment.

It may perhaps seem strange to some, who have been taught to consider the Bramins as a sect of saints, venerable for learning and piety, to find them denounced, by the British Government in Bengal, as the authors of these inhuman practices; but the truth is, that many of the Bramins in Hindoostan are as grossly ignorant and uneducated as the meanest peasants in England†.

Such, reader, is the sad condition of the populous regions of Hindoostan‡—such the degraded state of fifty millions of men, in whom the moral principle is generally debased, corruption and licentiousness of manners almost universally prevalent, together with the most shocking cruelty, deriving a sort of sanction from religion itself, or from the authority of customs founded upon it. And is it possible for a Christian to contemplate this scene without emotion, especially when he recollects that these people are our fellow-subjects? Is it possible for him not to reflect on the duty,—the sacred solemn duty,—of endeavouring, at least, to diffuse among them, the light of that divine gospel to which we ourselves are indebted for our best comforts here, and our brightest hopes of futurity? This must be the second subject of our consideration.

THE DUTY OF BRITISH CHRISTIANS TO PROMOTE THE KNOWLEDGE OF THE GOSPEL IN INDIA.

1. The first reason we assign for the dissemination of truth in *India*, is the general command of the Saviour to his disciples to disseminate it *everywhere*, — in all nations, — to the ends of the earth: to publish it to 'every human creature.' The obligation to do this cannot cease till every nation possesses the gospel; and the promise of success to those who disseminate it is in force *until the end of the world*. Matt. xxviii. 20. It cannot reasonably be objected, that those miraculous powers with which the first preachers of the gospel were endowed having ceased, the obligation to preach it among the heathen has ceased also; for when they ceased, only a small part of the earth was evangelized; and it cannot be supposed that the Saviour limited his commission to the first century, or to the confines of the Roman Empire; nor were

† Lord Teignmouth, p. 38.

‡ We have not particularly noticed the Mahometans, who, though they are not idolaters, are a bigotted and intolerant people, and need the light of the gospel as much as the heathens themselves.

the same credentials necessary to the heralds of the cross after the kingdom of Christ had been once established; for, as an able writer lately observed, 'When these miraculous occurrences, after enduring the strictest scrutiny, were committed to writing, and formed a body of external evidences, it was no longer necessary to be continually repeating the same proofs, nor consistent with the Majesty of Heaven to be ever laying the foundation afresh. It was time to assume the truth of religion as a thing proved*.'

Mr. (now Dr.) Carey, in his Enquiry into the Obligation of Christians, and published in 1792, justly remarked, that "if the command of Christ to teach all nations be restricted to the Apostles, or those under the immediate inspiration of the Holy Ghost, then that of baptizing (which forms a part of it) should be so too; and every denomination of Christians, except the people called Quakers, do wrong in baptizing at all."

The scriptures abound with promises respecting the universal extension of the Saviour's kingdom; but how are these promises to be accomplished but by the instrumentality of human agents? A violent opposer of Missions to India, deprecating the use of the proper means of conversion, says, 'The immediate interposition of the Almighty can alone effect the conversion of such a population.' But a much wiser Writer, long before him, said, 'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' Rom. x. 11, &c. We maintain, that it is the duty of the Christian Church to send preachers to the heathen, and that this is a duty peculiarly incumbent on British Christians.

2. Another reason for propagating the gospel in India, is the relation we bear to that country. It is our own country; its inhabitants are become our fellow-subjects. In the course of Providence, Britain is become the mistress of the East, and possesses facilities for the purpose of propagating the gospel far beyond any other nation; and indeed, 'a power to do good, includes the duty of doing it;' as St. James saith, 'To him that knoweth to do good, and doeth it not, to him it is sin.' James iv. 17; and guilt, the guilt of blood, will be on this country if it be neglected; and more so, if it be *prevented*: — if any human authority be interposed to prohibit the free course of the gospel. A similar crime completed the ruin of the Jewish nation; for they filled up the measure of their sins by *forbidding* the word to be preached to the Gentiles; and so *wrath came upon them to the uttermost*. 1 Thess. ii. 16. God forbid that Britain, Christian Britain, the East India Company, or the Legislature, should incur this guilt! At all events, let the whole Christian Population of the United Kingdom free themselves from it, by declaring, in the most solemn manner, their wish to spread the Gospel through our Eastern Empire.

* See Mr. Hall's late Address to the Public, &c.

And are there no wrongs done by Europeans in India, which impose an additional obligation on us to do this? Is no requital necessary in consequence of the bloody struggles whereby Britain has acquired her power in the East? Have no quarrels been fomented between princes and subjects to promote our cause, and establish our dominion? Britain has, indeed, especially of late years, improved the situation of the natives; but more is still necessary to repair the wrongs committed; and no requital that we can make can equal in value the blessings of Christianity which we have in our power to communicate.

Britain is surely responsible to the Ruler of the nations for the power with which he has intrusted her in India; and, should she listen to the false and unfounded alarms * which men inimical to the gospel have loudly sounded, that her possessions in the East would be endangered by her evangelical efforts; should she, from her mistaken notions of worldly policy, neglect the solemn duty, or obstruct the course of the gospel, there is reason to fear, from the usual procedure of the Divine Government of the world, 'that her Indian Empire would become her curse and ruin!'

British Benevolence is generally and justly applauded throughout the world. Our hospitals, our infirmaries, our asylums, our penitentiaries, are the glory of our land; but the efforts of our benevolence would be very imperfect if we declined the communication to our own possessions of the best of all gifts, the only remedy of Heaven for the moral diseases of man.

3. The probability of success may operate as another inducement. Some have written largely on the absolute impracticability of evangelizing India; but it is now too late to urge this objection; it is

* The nature of these alarms may be gathered from a letter written by Dr. Carey in 1807. — India, says he, swarms with Deists; and Deists are, in my opinion, the most intolerant of mankind. I consider the alarms which have been spread through India as the fabrication of these men. The concurrence of two or three circumstances, in point of time; namely, the massacre at Vellore, the rebellious disposition of the inhabitants in some parts of Mysore, and advertisements for Subscriptions to the Oriental Translations, furnished them with occasion to represent the introduction of Christianity among the natives as dangerous. The mutiny at Vellore had not the most distant connection with missions; it was occasioned by some regulations among the native troops respecting their turbans and beards, when, as stated in a Proclamation by the Governor of Madras, Dec. 3, 1806, many persons of evil intention, endeavoured, for malicious purposes, to impress upon the native troops a belief that it is the wish of the British Government to convert them by forcible means to Christianity. But only malicious men could pretend that compulsion was intended; it was never attempted, nor thought of by any persons whatever; nor can the natives apprehend it. The only alarm excited, says Mr. Fuller, will be found in the minds of Europeans, who, passing under the name of Christians, are tremblingly alive to the danger of Christianity making progress in the earth. — *Fuller's Apology, p. 8 and 22.*

totally invalidated by facts,—stubborn, incontrovertible facts. Have we not read of Swartz, Gerike, and other Missionaries, by whose labours thousands have been brought, at least, to profess the religion of Christ? Have not the Baptist Missionaries in Bengal succeeded so much, that they have baptized more than a hundred of the natives, the greater part of whom continue to make a credible profession of their faith, and manifest its influence on their hearts and lives? And have they not been eminently serviceable, with others, in translating the sacred Scriptures into various languages of India, with considerable effect? Have not the Missionaries also of the Missionary Society, Cran, Desgranges, Gordon, Lee, Loveless, Hands, and Ringletaube, been exceedingly useful in the same good cause; some of them in translating the Scriptures into the Telinga and Canara languages, in establishing schools, in instructing the native heathen, and in re-edifying declining churches gathered by former Missionaries? Have not several Bramins become obedient to the faith, renounced Caste, submitted to all the opposition of displeased connections, and become the teachers of their countrymen, whom formerly they encouraged in idolatry? These are facts, which are fully detailed in the Reports of the several Societies. In short, taking into consideration the powerful prejudice of the Hindoos, the splendor of their ceremonies, and their alliance to the basest propensities of their fallen nature, the influence of the Bramins, and the want of countenance from the European Government in India,—more, far more has been effected in a few years than could reasonably have been expected by the most sanguine friends to missions *.

Another objection often urged, of the most formidable nature, has been sufficiently obviated. The opposers of missions have loudly exclaimed, that endeavours to convert the nations would rouse their indignation, excite them to revolt, and occasion the expulsion of all the English from the shores of India. Certain 'Gentlemen, lately returned from India,' as the phrase was six years ago, sounded the alarm and excited the panic, and modestly proposed 'the immediate recall of every Missionary from that country.' Happily, however, time has shewn that all these fears were groundless. The Missionaries have gone on, 'and kept the tenor of their noiseless way,' peaceably and diligently instructing the heathen; and there have been added to their churches 'such as shall be saved †.

* Nearly 4000 persons were baptized in one district alone, within the course of a few months, in the year 1803. 'Whole villages, with their chiefs, embraced the Christian doctrine, and converted their pagodas into Christian churches, after having broken their idols to pieces, and buried them deep in the ground.—Report of Soc. for promoting Christian Knowledge, 1804, p. 145.

† Much has been said of danger arising from the great number of Missionaries sent to India; but the fact is, they are few indeed. The Society (in Bartlett's

And here it may be proper to remark, that the Missionary Societies were always fully aware that, in the execution of their benevolent design, prudence should be combined with zeal; and that in the efforts made to convert the heathen, all unnecessary offence should be avoided, and care taken not to provoke or irritate them. It will be satisfactory to our readers to peruse the following extracts from the Instructions given to the Missionaries before they quitted England.

To the Missionaries going to Surat.

'It is peculiarly incumbent on you, for your own comfort, and agreeable to the spirit and teaching of our divine Master, to avoid all interference, both in word and in deed, with the Company's servants, government, and regulations. We cannot sufficiently convey what we feel on the high importance of this injunction, — of abstaining from all observations on the political affairs of the country or government, in your intercourse and in your correspondence. The very existence of the mission may be involved in an attention, or inattention to this regulation.'

To the Missionaries going to Bengal.

'Since that kingdom, which we, as the disciples of Jesus, wish to establish, is not of this world, we affectionately and seriously enjoin on each Missionary under our patronage, that he do cautiously and constantly abstain from every interference with the political concerns of the country where he may be called to labour, whether by words or deeds; — that he be obedient to the laws in all civil affairs; — that he respect magistrates, supreme and subordinate, and teach the same things to others. In fine, that he apply himself wholly to the all-important concerns of that evangelical service to which he has so solemnly dedicated himself. Lastly, however gross may be the idolatries and heathenish superstitions that may fall beneath a Missionary's notice, the Society are nevertheless persuaded, that both the mutual respect due from man to man, and the interests of true religion, demand that every Missionary should sedulously avoid all rudeness, insult, or interruption, during the observance of the said superstitions; recommending no methods but those adopted by Christ and his apostles, viz. the persevering use of Scripture, reason, prayer, meekness, and love.'

Buildings) have complained, from year to year, that they could obtain none to send; the Baptist Society has not more than twelve; and the Missionary Society only nine; — and 'What are these among so many?' About 20 Protestant Missionaries among fifty millions of people! — an alarming number truly! But we hear of no alarm on account of the Roman Catholic Missionaries, of whom there are hundreds, as there have been for ages; but no alarm was ever excited till certain *gentlemen lately returned from India.*

On these principles the Missionaries have uniformly acted; and, instead of provoking the natives, they have acquired their esteem*. — 'No political evil,' says Dr. Carey, 'can reasonably be feared from the spread of Christianity now; for it has been publicly preached in different parts of Bengal, for about 20 years past, without the smallest symptom of the kind, — without a single instance of disturbance, unless the abusive language of a few loose persons may be so called. To this may be added the experience of the Missionaries on the coast, who have taught Christianity for a hundred years; and reckon 40,000 persons who have embraced it. Such long-continued exertions to spread the gospel, carried on to such an extent, and in such situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience sufficient to remove every suspicion of political evil arising from the introduction of Christianity.'

4. We shall now only mention further the POLICY of the measure, nationally considered; and this is mentioned, not as a principal argument, but as affording a sufficient answer to the objection of those who apprehend danger from the efforts of Missionaries.

Dr. Carey, who from his long residence in India, and his experience of the effects of Missionary exertions on the minds and manners of the natives, must be allowed a competent judge, has solemnly declared, in the passage just quoted, that 'no political evil can reasonably be feared;' and Dr. Marshman, another of the Missionaries, says, 'Had we been sent hither for the purpose of conciliating the natives to the British Government, and of supporting it by every means in our power, we could not have pursued a line of conduct more adapted to the end. Nothing will so effectually establish the British dominion in India as the introduction of Christianity, provided it be merely by persuasion; nothing is more *safe*, and, under a divine blessing, more *easy*+.'

We add another testimony from the same respectable man, when speaking of the attachment of the natives to the British Government, when converted to Christianity. 'We have baptized above a hundred of them; and we dare affirm, that the British Government has not a hundred better subjects, and more cordial friends, among the natives

* For 50 years the venerable Schwartz supported the cause of Christianity in India. He rendered the most important services to the state: he so conciliated the esteem of one monarch of Tanjore, as to obtain from him an appropriation of 500 pagodas annually, for the support of the Missionaries; and to be appointed guardian of his son, who has lately ordered his statue to be sent from England. — Mr. Schwartz, in an admirable letter to the Society for promoting Christian Knowledge, vindicates the Missionaries from some gross misrepresentations; and, after 50 years experience, says, 'I affirm, before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.— *Society's Report*, 1795.

+ Fuller's Apology, p. 26.

of Hindoostan.' — Again: 'A permission to itinerate and form Missionary stations in the country, so far from being injurious to the British Government, would advance its essential interests. In every Missionary it would have a friend, — a friend whose influence and capacity of rendering service would be constantly increasing. What were the advantages which the English derived from *one* Schwartz, in the Mysore country? — and what would be the effect of their having at this moment a *hundred* Schwartzes in India, each with his train of pious, peaceable, loyal, and faithful disciples? These messengers of peace and love would endear to the inhabitants the nation to which they belonged. 'Who are these,' they would ask, 'that seek our good, and not their own?' The answer, That they are Englishmen, must exhibit an idea of the Government and Nation, which can never be too often displayed before the eyes of the natives *.'

Such is the language of all the residents in India who understand and love the religion of Christ; and we sincerely hope that our countrymen at large, and especially the noblemen and gentlemen who compose the legislature of this country, will soon entertain the same sentiments, and concur in affording complete liberty for all good men, who are so disposed, to proceed to India; and *protect* them (which is all that we ask) while they conduct themselves, as all good Missionaries will do, in a peaceable and orderly manner.

We shall conclude this piece (already perhaps too long) with the animated and eloquent language of a passage which closes the official Report of the Formation of an Auxiliary Bible Society at Cambridge: —

'Great Britain now stands alone among the nations, with the wreck of Europe scattered at her feet; and though the dangers of war have been imminent beyond all example of former times, yet it has pleased Providence to give her strength to resist all the efforts of her enemies, and to establish an empire co-extended with the bounds of the ocean. We are fully aware that political greatness and extended dominion are no tests of divine approbation, — that nations have been exalted only to the degrading office of executioners in the infliction of divine vengeance; and, when their appointed course of war and devastation has been finished, they have, like Babylon, been swept away from the face of the earth. It is not, therefore, from political greatness and extended dominion that we would augur any thing whatever in our own favour; but, from the dispositions which God has been pleased to put into our hearts, we humbly hope that our country has been exalted among the nations for nobler purposes, — that the empire of Britain shall be an empire of mercy; and that no shore shall echo to the thunder of her power but what shall smile also under the blessings of her beneficence. Judging from past events passing around us, the *signs of the times*, is it presumptuous to indulge the pious hope, that

* Fuller's Apology, p. 32.

to Great Britain may be entrusted the high commission of making known the name of Jehovah to the whole earth; and when she shall have faithfully performed this sacred office, and the period of her ministry shall have been terminated in the universal diffusion of Christianity, that then her work and labour of love may be *had in remembrance in the sight of the Lord*, and she may repose in peace, blessing, and honour, till she sink into the conflagration of the world?

Miscellanea.

Two great Instruments appointed for the Propagation of the Gospel.

[*Concluded from page* 138.]

'I stand here as the advocate for the Missionary Society—for the men who are now going to and fro and increasing knowledge, and are preparing ground in so many different quarters of the world for the good seed of the word of God. I have already urged upon you the plea of their usefulness: I have now to urge upon you the plea of their necessities. They have exerted themselves not only according to their power, but beyond their power: they are in debt to their own treasurer. Their embarrassments are their glory; and it is your part to save them from these embarrassments, lest they should become their disgrace. It is not for me to sit in judgment upon the circumstances of any individual amongst you.—Are you poor?—I ask you to give no more than you can spare; nor will I keep back from you what the Bible says, 'That he who provideth not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.' But the same Bible gives examples of the exercise of charity and almsgiving among the poor: The widow who threw her mite into the treasury was very poor: the members of the church in Corinth were in general poor;—at least we are told that there were not many mighty, and not many noble, and of course not many rich, among them;—and yet this does not restrain the Apostle from soliciting, nor does it restrain them from contributing to the necessities of the poor saints which were in Jerusalem. Throw the little you can spare into the treasury of Christian beneficence: it may be small; but if you give with cheerfulness, it will be counted more than many splendid donations. And as we are among scriptural examples and scriptural authorities, let us offer to your notice another advice of the Apostle: 'Once a week, let every one of you lay by him in store as God hath prospered him.' This brings down the practice of charity to the level of the poor and labouring classes of society. Let me suppose that God enables you to lay by a single penny a week to the cause I am pleading for,—a small offering, you will allow; but mark the power and the productiveness of little:—If each householder of this town were to come forward with his penny a week, it would raise for the Missionary Society upwards of a thousand pounds a year. I know that, in point of fact, they will not all come forward,—that a few are really not able, and that more are not willing to come forward Let me suppose, then, the trumpet sounded, by which all the destitute, all the faint-hearted, all the mockers at piety, are warned away from the cause; and that the number is reduced to one out of ten: there is nothing very sanguine, surely, in the calculation that one-tenth would stand by the animating cause:—a small proportion, no doubt; but if carried in the same proportion over the face of the country, it would produce for our Society an annual sixty thousand pounds,—a sum exceeding by six times any yearly income which they have yet realized. I wish to exalt the poor to the consequence which belongs to

them: there is a weight and an influence in numbers: and they have it. The individual offering may be small, but the produce of these weekly associations would give a mighty energy to the benevolent enterprises that are now afloat in the country. You have it in your power to form such an association; you can hold forth the example of a vigorous and well-conducted system; you can lead the way; you can spread abroad the statement of your success: be assured, that others would soon follow; and the combined efforts of our poor men and our labourers would do more for the cause of the gospel than all the splendid offerings which the rich have yet thrown into the treasury.

Let me now turn to the rich, and entreat from them a liberality and an aid worthy of the situation which Providence has placed them in. They have already signalized themselves: and one of the most animating signs of our day is the opening and extending sympathy of the great for the spiritual necessities of their brethren. I call upon them to open their hearts, and pour out the flood of their benevolence on this purest and worthiest of causes,—a cause on which the civilization of the globe and the eternity of millions is suspended. I hope better things of you, my wealthier and more exalted hearers, than that you will do any thing but spurn at the paltry calculations which prey upon the fancies of the unfeeling and the sordid. 'I give so much already!—I am so beset with applications!—I give to the Bible Society; I give to the charitable institutions of the town; I give to the vagrant who stands at my door; I give to the subscription-paper that is unfolded in my parlour; I am assailed with beggary in all its forms; and, from the clamorous beggary of the streets, to the no less clamorous beggary of the pulpit, there is an extorting process going on, which, I have reason to fear, will in the end impoverish and exhaust me!' Pardon me, my brethren! I am in possession of no ground whatever for imputing this pathetic lamentation to you; nor do I know that I am now personifying a single individual among you: I am merely bringing forward a specimen of that kind of eloquence which is sometimes uttered upon an occasion like the present; and I do it for the purpose of bringing forward the effectual and the silencing refutation which it admits of. We do not ask any to impoverish or exhaust themselves: we assail the rich with no more urgency than the poor; for we say to both alike,—Give only what you can spare. We hold the question of almsgiving to depend not on what has been already given, but on what superfluity of wealth you are still in possession of. We know that to this question very different answers will be given, according to the principles, and views, and temper of the individual to whom it is applied; nor are we eager to pursue the question into all its applications: we do not want the offerings of an extorted charity; we barely state the merits of the case, and leave the impression with your own hearts, my friends and fellow Christians. But when I take a view of society, and see the profusion and the splendor that are around me,—when I see magnificence in every room that I enter, and luxury on every table that is set before me,—when I see the many thousand articles where retrenchment is possible, and any one of which would purchase for its owner the credit of unexampled liberality,—when I see the sons and daughters of fortune carrying along in the full tide of enjoyment; and am told, that out of all this extravagance there is not a fragment to spare for sending the light of Christianity into the negro's hut, or pouring it abroad over the wild and dreary wilderness of paganism,—surely, surely, you will agree with me in thinking, that we have now sunk down into the age of frivolity and little men. Think of this, my brethren:—that upon what a single individual has withheld out of that which he ought to have given, the sublime march of a human soul from time to eternity may have been arrested! Seize upon this conception in all its magnitude; and tell me, if, when put by the side of the sordid plea and the proud or angry refusal, all the gaieties of wealth, and all its painted insignificance, do not wither into nothing.

REVIEW OF RELIGIOUS PUBLICATIONS.

Nine Sermons, *preached in the Years* 1718 *and* 1719, *by the late Isaac Watts, D. D. from Manuscripts in the Family of a Cotemporary Friend. With a Preface, by* J. P. Smith, D. D. *Price* 6*s*.

The Preface states, that these sermons are printed from manuscripts in the hand writing of the Rev. Mr. Goodhall, a friend of Dr. Watts, which have been carefully preserved ever since, and are now first published by one of his collateral descendants. Whether these discourses were transcripts from the author's original copies, or taken in short hand, does not appear; but the latter supposition is the more probable, from those easy and colloquial forms of expression which occur, especially in the applicatory parts of them, and which indicate the warmth and familiarity of extemporary address, rather than the result of studied composition. We are fully of opinion with Dr. S. that 'those readers who are familiar with Dr. Watts's manner of thought and style, will readily perceive internal evidence of the genuineness of the present publication. The characteristic features both of sentiment and expression are numerous and remarkable.'

The subjects and texts are as follow: — I. The Prayer of Christ for his Church. John xvii. 20; — II. The Believer crucified with Christ. Gal. ii. 20;—III. Christ the Author of Spiritual Life. Same text; — IV. The Believer living by Faith. Same text; — V. God the Author of an effectual Ministry. 1 Cor. iii. 7; — VI. Evidences of the Efficacy of Divine Influence. Same text; — VII. The Carnal Mind at Enmity with Christ. Luke viii. 28; — VIII. The Nature and Duty of Thanksgiving. 1 Thess. v. 18; — IX. The same subject and text.

We think it commendation enough of these sermons to say, that they are Dr Watts's; and although they appear not to have had the advantage of his finishing hand, they are evangelical, simple, pious, experimental, and practical, well fitted to profit every serious reader. We doubt not that they will obtain, as they deserve, an extensive circulation.

An Address to the Public *on an important Subject connected with the Renewal of the Charter of the East India Company. By* R. Hall, A.M. 8*vo*, 1*s*. 6*d*.

Our opinion of this important letter may be easily inferred from the large extract we gave from it in our Magazine for March, before it assumed this form; but, as the whole is highly worthy of public attention, we are happy to see it in a respectable pamphlet, adapted to preserve it, as every effort of this author's pen is highly worthy of perpetuity.

The Millennium: *a Sermon preached before the Hampshire Association. By* Thomas Loader. 1*s*.

Mr. Loader very properly observes that there is a great difference between a general expectation of this glory, and a specific conviction of its certainty on scriptural grounds; and that the hope of producing the latter, and exciting correspondent exertions, is the design in publishing this sermon. He argues the *certainty* of the millennial reign of Christ over all the nations of the earth, from the engagements of the Father, the expectations of the Son, and the influence of the Holy Ghost; from the Prayers of the Church, the Triumphs of Satan, and the positive Declarations of Scripture. He then contemplates the millennial Glory of the Messiah in his Conquests over Pagan Idolatry, Jewish Incredulity, Mahomedan Imposture, the Superstition of the Greek and Roman Churches, Protestant Degeneracy and infidelity; and the blessings which Christ will then diffuse are universal knowledge, holiness, and happiness. In answer to the interesting inquiries,—When will this Kingdom come?—Will it be instantaneous or gradual?—By what means will it be brought about?—Are there any Signs of its Approach?—

the preacher replies distinctly and in order; and concludes by modestly giving his own opinion. 'If I do not venture to assert we are witnesses of the dawn of the latter day, yet I cannot hesitate to pronounce that we see the eve of it.' He then adds in a note, for the further encouragement of our hopes and expectations, 'That between the eve and the dawn of summer the distance is not remote. May this be realized in the jubilee before us.'

A Discourse *on the Nature and Importance of Religious Instruction, delivered at Lower Tooting, Surry, Dec.* 12, 1612, *by* Ch. Sloper.

THE increasing attention paid by the ministers of Christ, and others, to the religious education of the young, must afford much pleasure to the contemplative and benevolent mind; and the occasional publication of discourses adapted to children may be useful, not only to them, but also to preachers, parents, and teachers, by assisting them in their delightful work of instruction. Mr. Sloper's discourse on Ps. xxxiv. 11, 'Come, ye children,' &c. contains much good advice, in a simple and affectionate strain, studiously adapted to the capacities of children. Publications of this kind may be profitably used by the teachers of Sunday Schools, who can occasionally read portions of them to the children, mingled with observations of their own. Where the children do not attend a public service in the afternoon, or evening of the Lord's Day, this practice may very agreeably employ a part of the time. Every Sunday School may now easily procure, for a few shillings, a little but valuable library for this purpose.

Bible Geography: *or, a brief Alphabetical Account of all the Principal Places mentioned in the Old and New Testament. By a Lady.* 1*s.* 6*d. bound.*

THIS Lady has very laudably employed herself in attempting to familiarize Scripture Geography to young minds, and in reading the Scriptures at school, whichwe hope will never be out of fashion in the Christian world; it would be a very useful thing, when they come to any important scene of scripture-history, to let one of the young persons turn to such a book as this, and read a description of the place. The accent and pronunciation of the name of each place is also given, and forms an acceptable addition to this little work.

Scriptural Biography; *being a complete Historical Account of all the Persons mentioned in the Sacred Writings. Intended for the Instruction of Youth.* 3*s. bound.*

THE proprietors of this work have endeavoured to give as full an account of the persons mentioned in Scripture as the limits of their plan (215 duodecimo pages) would admit; and to comprize much useful matter in a very small compass. We think it may be useful as a book of reference, among the many commendable productions of the modern press, for the instruction of youth.

Select List of Publications.

Thoughts on the Propagation of the Gospel in India. Taken from the present No. of this Magazine. 6d.

A Treatise on various Subjects, with several Sermons, by J. Brine. With the Experience of Mrs. Brine, and the Life of the Author, by J. Upton. 8vo, 10s.

Advantages of Early Piety displayed, in a Memoir of Mr. John Clement, Surgeon, late of Weymouth. By J. Hooper, A.M. 4s. 6d.

The Excursions of Vigilius. By S. Morell. 12mo, 3s.

Conversations of Erastus and Trophimus on the Doctrine of Grace. By J. Birt. 3s. 6d.

A Treatise on Conversion. By the Rev. R. Baxter. 1s. 6d.

A Persuasive to the Religious Observance of the Lord's Day. By W. Potter. 6d.

The complete Works of Mr. A. Booth, except his Controversy on Baptism. 3 vols. 8vo, £1. 11s. 6d.

Letters from the Rev. R. Hill to Mr. Butler; and his Reply. 8vo, 6d.

David Dreadnought. Parts I, II, and III, of Nautical Tales, in Verse. By S. Whitchurch. 12mo, 2s. 6d.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

At a very numerous Meeting of Persons friendly to the Religious Instruction, Moral Improvements, and Civilization of the Inhabitants of our Indian Empire, held at the City of London Tavern, on Monday the 29th of March, 1813, the Right Hon. Lord GAMBIER in the Chair, the following Resolutions were unanimously adopted:—

1. That there are more than fifty millions of inhabitants subject to the British Empire in India, under the influence of inhuman and degrading superstitions, which form an effectual bar to their progress in civilization.

2. That it appears to this Meeting, that the only remedy which can be successfully applied to this enormous evil, is, to diffuse through this portion of our fellow-subjects the blessings of Christian knowledge, and of moral, social, and domestic improvement.

3. That this Meeting does therefore most cordially concur in the Resolution expressed by the Honourable House of Commons, in the year 1793,—'That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

4. That this Meeting, coinciding as it does in these just and humane sentiments, persuaded as well of the political wisdom as of the religious duty of giving them effect, and lamenting that so little should have hitherto been done to that end, feels it to be a sacred obligation to exert itself to the utmost of its power, in order to procure such provisions in the new Charter to be granted to the East India Company, as may afford an opening for the gradual communication, by safe and prudent means, of our superior religious light and social improvements; and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

5. That although this Meeting has reason to hope that his Majesty's Government is favourably disposed to the principles asserted in the preceding resolutions, yet, as the terms of the renewal of the East India Company's Charter are now the subject of discussion in Parliament, and all the conflicting interests and opinions involved in those discussions are supported by petitions from all parts of the kingdom, it is the sense of this Meeting, that Petitions to both Houses of Parliament, from persons anxious to obtain and willing to promote the religious, moral, and civil improvement of the Inhabitants of India, will be seasonable and proper.

6. That Petitions to Parliament, founded on the Resolutions which have been passed, be adopted by this Meeting, and that they be left for signature at the bar of this house; and also at the bars of the Crown and Anchor, the Freemasons' Tavern, and the St. Alban's Tavern.

7. That the following gentlemen be a Committee, with power to add to their number, for carrying into execution the objects of this Meeting; and that the Committee be open to all Members of both Houses of Parliament, who are friendly to those objects, and to all Clergymen and other Ministers: — Messrs. Alers, Allan, Allen, Babington, Bunnell, Burls, Cook, Forster, Freshfield, Gutteridge, Haslope, Hoare, Macaulay, Marsden, Mills, Miller, Oldham, Pellatt, Reyner, Samler, Sperling, Stainforth, Steven, J.

Thornton, E. N. Thornton, Trevylian, Weyland, Woods.

8. That the Right Honourable Lord Gambier be requested to present the Petition to the House of Lords; and Sir Thomas Baring, Bart. M. P. that to the House of Commons.

9. That the Committee be authorized to advertise, at their discretion, the proceedings of this Meeting; and to adopt such other means of giving effect to its objects, as to them shall seem expedient.

10. That a subscription be now entered into, in order to defray the expense of carrying into effect the objects of this Meeting.

11. That the cordial thanks of this Meeting be given to the Right Hon. Lord Gambier, for his able conduct in the Chair.

The following is a Copy of the Petition which the Meeting resolved to adopt:

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled*.

The Humble Petition of the undersigned Inhabitants of London and its Vicinity,

SHEWETH, — That your Petitioners are deeply impressed with the moral degradation of the immense population of the British Dominions in India, and lament that so little has hitherto been done to remove it, although the Honourable the House of Commons was pleased, in the year 1793, to resolve, 'That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

That your Petitioners most cordially concur in the just and humane sentiments contained in the above Resolution.

Your Petitioners, therefore, implore your [Lordships], that such provisions may be inserted in the new Charter to be granted to the East India Company, as shall afford sufficient facilities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

And your Petitioners shall ever pray, &c. &c. &c.

PROTESTANT SOCIETY.

The Resolutions adopted at their General Meeting, March 2, were given in our last; we now subjoin the PETITION of that Society.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the several Persons whose names are subjoined, being the Chairman and Members of the Committee of "The Protestant Society for the Protection of Religious Liberty,"

SHEWETH, — That "The Protestant Society for the Protection of Religious Liberty," includes many members of the Church of England, as by law established, and many hundred congregations of Protestant Dissenters, in various parts of England and Wales.

That the Christian Principles entertained by your Petitioners compel them to desire, and to endeavour to promote, the present and eternal welfare of all mankind. That they have therefore considered, with extreme pain, the moral depravity and religious ignorance of the fifty millions of human beings who are subject in Asia to the British Government. That your Petitioners have learnt, from testimony which they cannot disbelieve, that those vast multitudes are deprived of knowledge, virtue,

* The Petition to the House of Commons was expressed in nearly the same words.

and happiness, by degrading, licentious, and cruel superstitions—that perjury, theft, and other crimes, are practised by them without hesitation or remorse;—that the female population are excluded from domestic enjoyment and the charities of life;—that the old men are inhumanly exposed—many thousand widows annually sacrificed;—and that multitudes of infants have been long and habitually destroyed.

That to evils so prodigious, and so painful to humanity, your Petitioners are sincerely desirous that some remedy should be applied:—and they believe that the introduction of education and of Christianity—which have civilized and improved so many nations, and added so much to the stock of human felicity, would, amongst these people also produce similar and most beneficial effects.

That your Petitioners would not implore the introduction even of benefits so great, and the performance of a duty so manifest, by compulsory efforts, inconsistent with religious liberty, and the mild and genuine spirit of the religion they profess.—That they would hope to attain their wishes by the residence, and gratuitous, disinterested, exertions of pious men, who, exercising their undoubted and unalienable birth-right, and obeying obligations which they esteem most sacred, would be induced by a pure philanthropy to visit and improve regions so neglected and remote—and who, excluding themselves from secular employments, would devote their lives to the conciliation of the affections of the natives, and to the improvement of their minds.

That your Petitioners are convinced, from the respect which former Missionaries have obtained, and from the numbers who, at different periods, have forsaken their native idolatry, and adopted other religions and the Christian faith,—that such efforts would not excite any consequences prejudicial to the security of British power,—would strengthen and consolidate that authority, by securing confidence and obtaining esteem,—and would be consistent with that liberal policy which wise and good men in every age have delighted to commend.

That your Petitioners have therefore deplored the possession by the East India Company of the power to exclude Religious Instructors from that extensive Empire; and especially as from motives which your Petitioners deem inaccurate in principle, and practically inexpedient, that Company have since the last renewal of their Charter, not only asserted, but continued to exercise that power. And your Petitioners therefore hope, that if the Charter of the East India Company should be renewed, the power which has retarded improvement, and which necessity does not enjoin, will be no longer permitted to exist.—But

Your Petitioners humbly pray, that your Honourable House will be pleased to adopt such measures as to its wisdom shall seem meet, to enable British born subjects, after the expiration of the present Charter of the East India Company, at their own charges, to visit and reside in any part of the Eastern possessions of his Majesty, for the sole purpose of instructing the Inhabitants of those countries in useful Knowledge, and in the Christian Faith.

At a General Meeting of the Deputies appointed for supporting the Civil Rights of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, on Friday, April 2, 1813,

W. Smith, Esq. M. P. in the Chair,

The following Resolutions were unanimously agreed to:—

That this Deputation most cordially concurs in the Resolution expressed by the Honourable House of Commons in the year 1793, 'That it is the peculiar and bounden duty of the Legislature, to promote, by all just and prudent means, the interest and happiness of the Inhabitants of the British Dominions in India: and that for these ends, such measures ought to be adopted, as may gradually tend to their ad-

vancement in useful knowledge, and to their religious and moral improvement.'

That this Deputation, coinciding (as it does) in these just and humane sentiments, and persuaded as well of the political wisdom as of the religious duty of giving them effect, is desirous of exerting itself to the utmost of its power, in order to procure such provisions in the new Charter to be granted to the East India Company, as may afford an opening for the gradual communication by safe and prudent means of our superior religious light and social improvements; and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

That Petitions founded on these Resolutions be presented to both Houses of Parliament.

That the Right Hon. Lord Holland be requested to present the Petition to the House of Lords, and W. Smith, Esq. M. P. the Chairman of this Deputation, that to the House of Commons.

That the Thanks of this Deputation be given to the Chairman for his uniform attention to the interest of religious liberty, and for his conduct in the Chair this day.

MISSIONARY SOCIETY.

A Special General Meeting of the Members and Friends of this Society, resident in and near London, was convened by Advertisement, on Monday, April 5, at the New London Tavern, to consider of a Petition to Parliament, for the purpose of procuring Liberty for Christian Missionaries of all denominations to proceed to India, and to reside there unmolested, while engaged in the Religious Instruction of the Natives. Thomas Hayter, Esq. having been called to the chair, the Rev. George Burder, the Secretary, opened the business by stating the difficulties which this and other Societies had sustained, by the exercise of those powers which are at present vested in the East India Company, — that their Missionaries had been obliged to proceed, by way of America, or by the Cape and the Isle of France, with great delay and expence,—and that, when arrived in India, their residence was a matter of mere connivance, to which they were not entitled by law; that several had been ordered to leave the country, and especially Mr. Thompson, during the last summer.

W. Alers, Esq. previously to his proposing the Resolutions subjoined, described, with much feeling, the wretched state of the Hindoos, and corroborated his description by suitable passages from Dr. Buchanan's Researches. The remedy for these horrid evils, he observed, was already provided in the gospel; but it was left to Christians instrumentally to apply that heavenly remedy. He, therefore, warmly recommended the intended application to Parliament, not doubting that in both the Honourable Houses the sacred cause would be supported by able advocates.

The Resolutions were then moved by Mr. Alers; and seconded by the Rev. W. B. Williams, of Ram's Chapel, Hackney, who observed that, although as a clergyman, he felt strongly attached to the Establishment, he was desirous of supporting Societies including other denominations, who perhaps could effect what an established church could not attain, as itinerating was precluded by its constitution. Mr. Williams's speech, which was candid and energetic, was received by the company with peculiar approbation. —The Resolutions were as follows

Resolved, 1. That, impressed with a lively sense of the inestimable benefits resulting to ourselves personally, and to the British nation generally, from the knowledge of the Gospel of Christ, we view with deep compassion the vast portion of our fellow-men who are still destitute of it; and we regard it to be the peculiar and bounden duty of every Christian to use his best

endeavours to dispel from their minds the deplorable ignorance in which they are involved.

2. That we have long beheld, with poignant grief, the fatal superstition, the horrible rites, and the degrading immorality, which prevail among the immense population of India, now our fellow-subjects; and have fondly cherished the hope, that their relation with our country might become the means of gradually introducing them into a happy community in the religious and social blessings which the inhabitants of Great Britain enjoy.

3. That we consider the instruction of the natives in the art of reading, the translation of the holy Scriptures into the living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and, in conjunction with the blessing of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment, as subjects, to the State which introduces them into the enjoyment of such distinguished privileges.

4. That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labours of Christian Missionaries, as well among the natives as European settlers, so far as they have been employed, we have witnessed, with proportionate concern, the obstructions which the Missionaries of our own, and of other societies, have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanour was or could be preferred.

5. That we regard such impediments to the dissemination of the word of God, to be in direct opposition to his positive command, and, as proceeding from a Christian authority, to be peculiarly offensive to the Divine Majesty, and likely to draw down his displeasure upon our Government and country; and on this, and other grounds, we declare our conviction, that every such hindrance is as impolitic in its tendency as it is unjust and irreligious in its nature.

6. That we feel ourselves bound in duty to put in our claim also, on behalf of our fellow-subjects and fellow-Christians inhabiting India, that they may be allowed the free and full exercise of their religion in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such ministers as they approve and prefer, is not secured to them by law.

7. That as the renewal of the Charter of the Honourable East India Company is now under the consideration of the Legislature, we will present an humble Petition to both Houses of Parliament that, in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

8. That the Petition now read be adopted, and that it be left at the bar of this house for signature.

9. That the Thanks of this Meeting be given to Thomas Hayter, Esq. for his conduct in the Chair.

A short delay unavoidably occasioned by ingrossing the two petitions on parchment, gave an opportunity for several gentlemen to declare their sentiments. The Rev. Mr. Waugh delivered some very striking thoughts in a warm and impressive manner, — dwelling particularly on the atrocious crime of preventing the free course of the gospel, and shewing that it was by forbidding the gospel to be preached to the heathen, that the Jews, though previously criminal, filled up the measure of their iniquities, and brought upon themselves wrath

to the uttermost. Dr. Smith, of Homerton, next addressed the Meeting in favour of the proposed application to the legislature. Mr. Lindeman, who had resided 15 years in India, bore his testimony to the safety of preaching the gospel there; and that the bulk of the people shewed as little or less reluctance to hear it than multitudes of the inhabitants of London. The Missionaries had preached in his house at Calcutta for several years (before the chapel was built); and he had accompanied them to the villages; but no disturbance or commotion was occasioned by their exertions.

The Petition was then brought in and read by the Rev. Mr. Tracy, Corresponding Secretary; and met with the cordial approbation of the Meeting. It is as follows: —

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the undersigned Persons, residing in or near the Metropolis, being the Treasurer, Secretaries, Directors, and Members of a certain voluntary Society, known by the Name of THE MISSIONARY SOCIETY, instituted in the year 1795, whose sole object is to spread among Heathen and other unenlightened Nations, the knowledge of the Christian Religion,

SHEWETH, That the inhabitants of the populous regions in India, which form an important portion of the British Empire, being involved in the most deplorable state of moral darkness, and under the influence of the most abominable and degrading superstitions, have a preeminent claim on the compassionate feelings and benevolent services of British Christians:

That this sympathetic disposition has been powerfully felt throughout the kingdom, and plans have been formed, and adequate instruments and funds provided for the purpose of extending the knowledge of the Christian religion in India:

That the Charters which have been granted to the East India Company have provided that every person desirous of proceeding to and residing in that country, should previously obtain a licence for that purpose from the Directors of that Company:

That although this regulation may have been proper and necessary for commercial and political purposes, yet your petitioners humbly conceive that it was not intended to impede the progress of Christianity, or place under the controul of the Directors, a subject so intimately connected with the moral and intellectual condition of man, and his final destiny:

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian Religion in India:

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts:

That the Missionary Society, through the kindness of the Executive Government, which they have on all occasions experienced, and most gratefully acknowledge, have for several years past had Missionary stations in the colonies of the Cape of Good Hope, Demarara, Trinidad, Tobago, and also on the continent of India, and they are willing to appeal to the governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions:

That the Missionaries sent out by your petitioners, — desirous only of protection, and not seeking to be invested with civil authority, will not have the power any more than the inclination to promote Christianity by means of coercion, — it would moreover be inconsistent with their principles, as also with their success, which requires

a peaceful, and not a disturbed state of society:

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives, by declamations against their superstitions;—but to rely for their success upon the divine blessing attending a candid statement of the evidences which sustain the Christian religion, of the sacred doctrines, promises, and precepts of which it principally consists, — and on their exemplary and blameless lives, attended by deeds of kindness and good-will to the natives:

That your petitioners are not merely willing, but very desirous, that the Government, both at home and in India, should be fully acquainted both with their principles and their measures by which it will appear that their Missionaries receive full instructions on the great Christian principles, which form good and peaceable subjects and useful members of civil society:

That your petitioners being most firmly attached to the constitution of the country, and ardently desirous of its true prosperity, dignity, and perpetuity, and being convinced that the stability and glory of Christian nations, depend on the practice of Christian duties, are conscious that in endeavouring to diffuse the principles of Christianity to the utmost extent of the British dominions and influence,—they are acting on the purest principles of patriotism, and rendering the most important services to their country:

That in conformity with these views, your Petitioners receive the highest satisfaction from the Resolution of your Honourable House, passed in the year 1793, viz. 'That it is the peculiar and bounden duty of the British Legislature, to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

And your Petitioners, therefore, humbly hope, and earnestly intreat your Honourable House, that, in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c.

The adoption of the petition was moved by the Rev. Rowland Hill, seconded by Jesse Curling, Esq. who expressed himself happy to second its adoption as a Member of the Established Church, and it was unanimously accepted by the whole body, — every Member of which departed with the satisfaction of having, on this interesting occasion, borne his personal testimony to the value of the gospel, — the imperious duty of Christians to propagate it, — and the dreadful criminality of attempting to withold it from fifty millions of his fellow-men.

Signatures were procured to several skins of parchment in various parts of the room, which have been since annexed to the petitions, and were presented to both Houses of Parliament, April 14; that to the House of Lords by his Royal Highness the Duke of Sussex, who kindly undertook to present it for his Royal Brother the Duke of Kent, who had condescendingly undertaken that office, but was unavoidably prevented from fulfilling his kind intention; and that to the House of Commons, by Samuel Whitbread, Esq. M. P. for Bedford. Copies of the Petition and Resolutions have since been circulated through the various congregations connected with the Society, in order that they may concur in expressing their sentiments to the legislature by this constitutional measure, which, it is hoped, will not fail of producing the desired effect.

At a Meeting of the Supporters and Friends of the BAPTIST MISSION in India, resident in and near the Metropolis; held at the New London Tavern, Cheapside, on Tuesday, the 6th of April, 1813,

JOS. GUTTERIDGE, Esq. in the Chair:

IT was resolved unanimously,

1. That there are more than 50 millions of the inhabitants of India, subjects of the British empire, under the influence of the most deplorable superstitions.

2. That the Baptist Missionary Society, from a deep conviction of the invaluable blessing of Christian knowledge, has for a period of nearly 20 years been endeavouring to promote this desirable object among the inhabitants of India,—and principally by the translation and circulation of the sacred Scriptures in the various languages of the East; and the foundation of extensive schools for instruction in the holy Scriptures, both in the English and native languages. In the prosecution of this work they have, by a Divine blessing, met with considerable success: and that this meeting entertains an ardent wish that the Legislature of their country may encourage their endeavours to pursue this important design, by which the happiness and eternal welfare of so large a number of their fellow-subjects, sunk in heathenism and idolatry, may be effectually promoted.

3. That this Meeting most cordially concurs in the Resolution expressed by the Honourable House of Commons, in the year 1793,—'That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British Dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

4. That Petitions to Parliament, founded on the above Resolutions, be adopted by this Meeting, and that they be left for signature at the bar of this house, till Tuesday, the 13th instant.

5. That the following Gentlemen be a Committee, with power to add to their number, for carrying into execution the object of this meeting; and that the Committee be open to the Members of both Houses of Parliament who are friendly to those objects, and to all Clergymen, and other Ministers: viz. B. Shaw, Esq. M. P. Mr. C. Barber, Mr. B. B. Beddome, J. Benwell, Esq. R. Bowyer, Esq. Mr. W. Burls, Mr. W. Cornwall, Mr. B. Chandler, J. Dyer, Esq. W. Freme, Esq. J. Gutteridge, Esq. Dr. O. Gregory, J. Gurney, Esq. W. B. Gurney, Esq. Mr. S. Jackson, Mr. P. Lindeman, G. Meyer, Esq. Mr. S. Medley, Mr. W. Napier, Mr. J. Norton, Mr. G. Philips, Mr. J. B. Pewtress, Mr. J. Pritt, Mr. E. Smith, Mr. T. Smith, and H. Weymouth, Esq.

6. That the Most Noble the Marquis Wellesley be requested to present the Petition to the House of Lords; and that W. Wilberforce, Esq. M.P. be requested to present the Petition to the House of Commons.

7. That the Committee be authorised to advertise, at their discretion, the Proceedings of this Meeting; and to adopt such other means of giving effect to its objects as to them shall seem expedient.

8. That the cordial Thanks of this Meeting are due, and are hereby presented, to the Rev. Dr. Ryland, Mr. Fuller, Mr. Sutcliff, Mr. Hogg, and others, the original promoters and subsequent supporters in this country, of the Baptist Mission in India.

9. That a Subscription be now entered into, in order to defray the expences of carrying into effect the object of this Meeting.

10. That the cordial Thanks of this Meeting be presented to Joseph Gutteridge, Esq. for his able conduct in the Chair.

The Committee will meet to attend to the business of this Meeting, at the New London Tavern, Cheapside, every evening, at six o'clock precisely. Subscriptions will be received by the Members of the Committee, and at the banking-house of Sir J. Perring, Bart., Shaw, Barber, and Co. Cornhill.

ROYAL APPROBATION OF MISSIONARY EFFORTS.

Copy of a Letter from R. Bowyer, Esq. to the Chairman of the Meeting of the Baptist Missionary Society, April 6, 1813.

Byfleet Lodge, Cobham, Surry,
Sir, *April 5, 1813.*

CONCEIVING it might be acceptable to you, and the gentlemen interested in the Baptist Mission to India, as also of service to the cause itself, for you to be informed that this institution has met with the decided approbation of His Majesty, and, as I believe the fact may not be generally known, I beg leave to inform you that, a few years ago I was requested by the gentlemen engaged in the management of the Mission, to present to his Majesty the first part of Dr. Carey's Translation of the Bible into Bengallee, which had then arrived in this country. I went down to Windsor for the purpose, and immediately wrote to the Equerry in waiting, requesting him to inform his Majesty that I wished to present a book to him, and to let me know where and at what hour he would be pleased to receive me. In about two hours after, I received a letter from Col. Fitzroy, informing me that he had communicated my letter to his Majesty, and that the King would wish to receive the book in the Castle, on his coming out of the Chapel, after prayers, the next morning. I had been requested by the Rev. Mr. Fuller to make a communication to his Majesty respecting the origin and progress of the mission. I accordingly sat down in the evening and wrote a letter to his Majesty to accompany the book. I waited on his Majesty in the morning, agreeably to his desire, when he was pleased to read the whole of my letter with the most minute attention, though it occupied three pages of post paper, closely written. He then received the book with peculiar satisfaction, and said, 'You will be good enough to inform the gentlemen of the Baptist Mission that I receive the book with great pleasure, and return them my best thanks, — wishing them every possible success.'

At a Special General Meeting of the CHURCH MISSIONARY SOCIETY, held at the New London Tavern, Cheapside, on Tuesday, April 13, Right Hon. Lord GAMBIER in the Chair, the following Resolutions were unanimously adopted: —

1. THAT this Society, persuaded of the indispensable obligation which lies on its Members, as Christians, to extend the inestimable benefits of their religion among ignorant and heathen nations; and lamenting that greater efforts for the accomplishment of this object have not been made in modern times by Members of the Established Church, has been formed about 12 years, for the purpose of introducing the gospel into various countries in Africa and the East.

2. That it now employs on the Western Coast of Africa various Missionaries, who, as the Members trust and believe, are successfully labouring to dispel the ignorance and superstition prevailing in those parts, and to introduce the light of Christianity, by the preaching of the gospel, and also by the institution of Schools, and by the circulation of Religious Tracts; to which will soon be added, some parts of Scripture, which have been translated into the languages of that coast.

3. That this Society, believing the nations of India, both Mohammedan and Hindoo, to be in a mental and a moral state of degradation, which may reasonably excite the warmest zeal for the introduction of the gospel among them,—and esteeming their condition, as fellow-subjects of the British Crown, to be an additional motive to this important work, has considered it to be one great purpose of its institution to provide Missionaries and other means of instruction for our Indian settlements, and the adjacent countries; and that it has already in some degree, directed its attention to this general object, by contributing to the translation of the Scriptures into some of the languages of India, by promoting their circulation in that country, and by giving education in England to persons likely to undertake the employment of Missionaries; but that it

has been discouraged by an apprehension of difficulties arising on the part of the East India Company, by whom, as it conceives, the territories within the limits of their Charter have been rendered less accessible to Christian Missionaries than almost any other region of the earth.

4. That this Society is persuaded, that the apprehension of danger arising from every attempt to diffuse the knowledge of the gospel in India, is not founded on any facts which have occurred; and it is deeply convinced, that there is no true prudence or political expediency in any system which tends to perpetuate the idolatry and other corruptions of our Indian fellow-subjects; and that to suppose their present prejudices in favour of these evils to be an insuperable obstacle to the introduction of the gospel among them, is a sentiment inconsistent with the known experience of the world, and utterly unworthy of a generous and Christian nation, it being well known, that, in various instances and at different times, vast numbers of Hindoos have renounced their native superstitions, and have adopted new modes of faith.

5. That large bodies of Syrian Christians have existed for many centuries on the coast of Malabar, a considerable portion of whom profess our own faith; and that the declension of Christian knowledge in these churches, as well as the state of numerous other native Christians, and also the circumstances of many of our own countrymen, and of their descendants by native women, together with the condition of at least fifty millions of British subjects in that quarter of the globe, involved in gross and inhuman superstitions, are subjects which have attracted the serious attention of this Society, and which it cannot contemplate without the most earnest desire that no unavoidable impediments to the instruction of the inhabitants of India in Christian truth, may be suffered to remain.

6. That this Society is duly sensible of the great advantages which the natives of India have derived from their subjection to the East India Company, through the upright administration of law, the communication of important civil rights and privileges, and various new securities which have been given for the protection of their persons and property; and has also heard with satisfaction of the suppression of a few of the inhuman parts of their superstition; but it laments, that the moral and religious degradation of the inhabitants of India has not excited the same degree of attention that has been employed in improving their civil and political state; and it observes, with deep regret, that the number of clergymen sent to that country, appears wholly inadequate to the spiritual care of the European inhabitants,—that very few churches or other decent places of worship have been provided, — that by no means sufficient attention has been yet given to the establishment of schools for the children of the lower orders, and especially for the descendants of Europeans by native women, — that the number of Missionaries allowed to instruct the natives has been extremely limited, — and that even the murderous and most offensive enormities of the Hindoo idolatry appear to have been too partially restrained.

7. That this Society has learnt, with pain, that Christianity is liable to discouragement, in consequence of native converts thereto having been generally excluded from those official situations in India which are freely bestowed on Hindoos and Mohammedans, although an opposite course of policy has been pursued by the King's government in Ceylon, without any interruption of the public tranquillity.

8. That this Society is far from wishing the authority of government to be employed in imposing Christianity on the Mohammedans and Hindoos, and would deprecate any departure from the principles of toleration towards the professors of those religions; but earnestly desires to promote the peaceable diffusion of moral and religious light, by all prudent and quiet means; and is of opinion, that ma-

nifest and flagrant crimes, from whatever cause they may proceed, ought, by all proper methods, to be suppressed in every state.

9. That this Society has observed, with much concern, that, in the Propositions lately submitted to Parliament by his Majesty's ministers, no adequate provision is made for supporting true religion in the East Indies, and for facilitating its further diffusion in the vast and populous regions comprehended within the limits of the Charter of the East India Company.

10. That this Society, on the several grounds which have been stated, earnestly hopes that, at this important era, when a New Charter is about to be granted to the East India Company, which may affect the highest religious interests of many thousands of their countrymen, and of many millions of their fellow-subjects, care will be taken to prevent future obstructions to the introduction of Christian light into our Indian territories, and to afford facility to Christian Missionaries and Schoolmasters, who may be disposed to go out to India, with a view to that important object, as well as to assure to them protection during their residence in that country, so long as they shall conduct themselves in an orderly and peaceable manner; and that such other steps may be taken, as may secure to our own countrymen in India a larger portion than they have hitherto enjoyed of those religious advantages which are possessed in the parent country.

11. That Petitions to the two Houses of Parliament, conformable to the principles of the foregoing Resolutions, be prepared forthwith for the Signatures of the Members of this Society.

12. That the said Petitions lie for the signature of the Members, at the house of the Secretary, the Rev. Jos. Pratt, 22, Doughty Street; at the Deputy Secretary's, Mr. Thos. Smith, 19, Little Moorfields; and at Mr. L. B. Seeley's, 169, Fleet Street, London.

JOSIAH PRATT, B. D. Sec.

Observations, by the late Rev. Dr. Kerr, Senior Chaplain of Fort St. George, which form the Conclusion of his Report to Lord W. Bentinck on the State of the Christians in Cochin and Travancore.*

Reflecting on the whole subject, several suggestions present themselves to my mind; and I think I shall not be considered as deviating from the line of my profession, or the intention of your Lordship in calling for my Report, by offering some opinions to Government, which, in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish;—and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of this extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth

* The Report may be had of Messrs. Williams and Son; and of Mr. Seeley, Fleet Street, Price 6d.

or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people; especially, when it is so well understood that our eastern possessions have been the subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free * schools throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality †.—Such an establishment would, ere this, have made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on those shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the part of the British Government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their intimate acquaintance with the English character.

[*To be concluded in our next.*]

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast, the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free-school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles, must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

† Free-schools have been lately established, not only by the Baptist Missionaries at Calcutta, but by those of the Missionary Society at Vizagapatam, Bellary, &c.—We hope that the subject of Schools in India will be more fully considered hereafter.

At a General Meeting of the *Protestant Dissenting Ministers* of the *Three Denominations*, residing in and about the Cities of London and Westminster, holden at the Library, Red Cross Street, on Tuesday, April 20, 1813,

Resolved unanimously,

1. That any public measure, connected with the rights of conscience, the unrestricted liberty of worship, and the extension of the Christian religion, is a proper object of attention to this body.

2. That the vast extent of territory and power which the British nation has acquired in the East Indies, bears an important relation to all those great principles.

3. That it appears, by satisfactory evidence, that the natives of this country, resident in India, are, in many stations, unprovided with the means of Christian worship and instruction; — that, in other situations, where the defect is not total, the modes of worship which this body prefers, are exercised only by permission;—that such permission is granted as a matter of connivance, and is held on an arbitrary and precarious tenure.

4. That it is equally established by evidence, that the greater part of the native population of the territory which is now under his Majesty's dominion, consists of heathens, enslaved by immoral and cruel superstitions, which are degrading to the individual and social character of man, and destructive of human happiness to a degree scarcely paralleled in the history of mankind.

5. That, in the conscientious

persuasion of this body, the Christian religion, in its pure profession and practice, would be an effectual remedy for those moral disorders.

6. That it is the duty of all Christians to employ all proper means of proposing the claims and evidences of Christianity to their fellow-men universally, disavowing the employment of coercion, artifice, or any other means of persuasion, except those of fair argument and blameless lives.

7. That the members of this body recognize, as brethren, those laborious and learned ministers of different denominations who have gone to India with the benevolent purpose of gratuitously instructing those who are willing to learn the principles of Christian knowledge.

8. That the members of this body do respectfully and firmly assert for themselves, for their brethren, and for their children who may enter into the Christian ministry, a natural and unalienable right to preach, teach, and worship, in whatever place opportunity may be afforded, so long as they conduct themselves as upright and peaceable members of civil society.

9. That the power possessed by the Hon. East India Company, of prohibiting the residence of Christian Teachers in the Indian territory, is unjust on the great principles of religious liberty; and that the exercise of such power must, in every case, be a violation, deeply to be lamented, of the high command of Heaven.

10. That, as measures for the future government of India are now under the consideration of the Legislature, Petitions be presented from this body to both Houses of Parliament, praying for the enactment of such laws as shall protect Christian Ministers and Missionaries, of all denominations, in the exercise of their functions, so long as they approve themselves to be loyal subjects of the British Crown.

11. That the Petitions now read and approved, be signed by the members of this body; and that the Right Hon. Lord Holland, and W. Smith, Esq. M. P. be respectfully solicited to present them to the respective Houses of Parliament.

*** We understand, that, though a great number of Petitions respecting India have already been presented to both Houses of Parliament, others may still be presented with good effect during the period of the pending discussion.

MISSIONARY SOCIETY.

SOUTH AFRICA.

The Directors have just received letters from Mr. Campbell, dated Jan. 27 and Feb. 5. He appears to have been very diligently and usefully employed in promoting the African Missions. He has paid a visit to the Moravian Settlement at Bavian's Kloof, with which he was greatly delighted; and had also the pleasure of attending the opening of Mr. Vos's new church at Zwartberg, on the 1st of January. Mr. Campbell has procured valuable information concerning Madagascar: a Mission to which was on the point of being undertaken by Mr. Pacalt, &c. Mr. Campbell was about to proceed on his long journey to Bethelsdorp, favoured with letters of recommendation to the Llandrosts by his Excellency the Governor.

IRELAND.

We rejoice to hear that three new branches of the Hibernian Bible Society have lately been formed. One on the 20th of January, by the gentlemen of the county of Meath; on the following day another was formed for the county of Cavan, the Bishop of Kilmore in the Chair; and at Enniskillen, on the 21st, a third branch was formed, for the county of Fermanagh, where several noblemen and gentlemen attended. We understand that there are now thirty-three branches of the Hibernian Bible Society established in Ireland.

Provincial Intelligence.

Church Missionary Society. — A numerous and respectable Meeting was held in the Guildhall of the city of Bristol on the 25th of March, the Mayor of Bristol in the chair, for the formation of an Association in aid of this Society. The Rev. Josiah Pratt, the Secretary of the Society, explained to the Meeting its object, constitution, and proceedings; disavowing all hostility or rivalry to other institutions formed for similar purposes; but forcibly urging on the Members of the Established Church their high obligation to come forward and take their share in attempting the conversion of the Heathen World. J. S. Harford, jun. Esq. in a very elegant speech, moved the first Resolution; which was ably seconded by the Rev. T. T. Biddulph. The principal Clergy and Gentlemen of Bristol took a share in the business of the day, or have given their support to the Bristol Church Missionary Association. The most perfect cordiality prevailed; and few meetings have witnessed such a display of commanding talent, fervid eloquence, and elevated piety. Sermons were preached, during the week, by the Rev. E. Burn, J. Pratt, H. Budd, T. Scott, and B. Woodd. The interchange of kindness among the various denominations of Christians was not the least triumph of this occasion; — the Dissenters shutting up their places of worship to enable their congregations to attend the church-sermons, and both the preachers and speakers expressing the most earnest wishes for the success of all similar institutions. The Duke of Beaufort is Patron; and the Mayor of Bristol, and the Members for the City, for the time being, are Vice-Presidents. The Rev. James Vaughan and the Rev. Fountain Glevin are Secretaries; and T. Daniel, Esq. Treasurer. The contributions will amount, it is supposed, to £2,000! Trinkets and ornaments have been given to the value of not much less than 100*l*. An account of the Meeting is preparing for publication.

The Benevolent Society for the Relief of the Widows and Children of Dissenting Ministers, in the counties of Essex and Hertford, will hold their next Annual Meeting at Malden, Essex, on Wednesday, May 19, at the King's Head Inn. A sermon will be preached, at half past ten in the morning, by Mr. Chaplin, of Stortford.

The Annual Meeting of the Bedford Union of Christians will be held at Bedford, May 19; when the Rev. T. N. Toller, of Kettering, and G. S. Scraggs, of Buckingham, are expected to preach.

The Annual General Meeting of the Somerset Association will be held May 26, at Mr. Page's Meeting, Milbourne Port.

The next Quarterly Meeting of the Walian Saxon Association, will be held at the Hay, Brecon, June 30. To begin at ten o'clock. Mr. Williams, of Hereford, to preach on the Nature and the Design of the Law; Mr. Franklin, of Hereford, on the Nature and the Excellency of the Gospel. — A Collection is to be made.

LONDON.

Society for encouraging the preaching the Gospel in and about London.

NOTWITHSTANDING the numerous places of worship in and about the metropolis, in which the gospel is preached, it is a lamentable fact, that in some extensive and populous districts of it, such places are very thinly scattered, and many thousands of the inhabitants remain uninstructed in 'the things which belong to their peace,' who would probably be induced to regard them if chapels were erected in their own immediate neighbourhood. This consideration has long dwelt with much weight on the minds of many serious and benevolent persons in London, who have regretted that, while every year, a great number of petitionary cases from all parts of the country receive the most generous and commendable encouragement, no attention is paid, by any collective body, to the erection of chapels in this vast city and its extended environs, for want of which, some parts of the town and its vicinity are totally neglected; or religious adventurers, not always of the best qualifications or character, vend their pernicious sentiments, and disgrace the holy religion they profess. At length, however, several persons have stepped forward, and united in a voluntary association, to supply the defect complained of; and should

they be favoured with the countenance and support which their object deserves, the most pleasing results may be anticipated.

At a respectable Meeting held at the New London Tavern, Cheapside, on Wednesday, the 14th of April, 1813, D. Cook, Esq. in the Chair,

It was unanimously resolved, That a Society be now formed, to be entitled *The London Association*, for extending the Knowledge of the Gospel in the Metropolis and its Environs, subject to the following regulations:—

That the object of this Association be to introduce the preaching of the gospel into those parts of the metropolis and its vicinity, where it appears to be most needed; and to open suitable places for that purpose.—A subscription of One Guinea annually constitutes a member.—A subscription of Ten Guineas at one time constitute a member for life.—A General Meeting of the Association be held annually, on the Wednesday after the second Lord's Day in the month of March; when a Committee, a Treasurer, and Trustees shall be chosen for the year ensuing.—The Committee consist of twenty-four in number, and be composed of eight Ministers and sixteen Laymen; eighteen of whom, who shall have most frequently attended, shall be eligible for re-election for the ensuing year.—The Committee meet on the Third Wednesday in every month.—Every building, for the purpose intended by this Association, shall forthwith be conveyed to trustees, after payment of all sums lent for erecting the same, with interest, to be used for the preaching of the gospel, with usual clauses for perpetuating that object.—The following ministers and other gentlemen be a *temporary Committee*, to carry into effect the formation of this Association:—Rev. Messrs. Brooksbank, Burder, Collyer, D. D. Hackett Hawksley, Humphrys, Leifchild, Tracy, Townsend. Webb, Mark Wilks, Winter, L. D. Messrs. Broad J. Bunnell, Z. Bunnell, Burton, Cooke, Howard, Ody, Pellatt, Stephen, Still, Thodey, T. Wilson.

Contributions received by Mr. Ody (Treasurer) 31, Holborn; Mr. Snelgar (Secretary) 14, Gloucester Street, Hoxton; and the Committee.

Case of the Destitute Poor in Canada.—The Rev. Thaddeus Osgood, from America, is now soliciting donations, to enable him to prosecute his benevolent plan of distributing Bibles, tracts, and elementary books, establishing schools, and school-libraries, and preaching the gospel among the numerous, scattered, and uninstructed inhabitants of Canada.

His recommendations are many and respectable. Among the names of those who support his plan, are two of the Judges in Quebec, and a chief magistrate of that city; the Reverend Doctors Lathorp, Rogers, Strachan, Mason, Miller, Milledoler, Romeyn, and Morse; together with the Rev. W. Stewart, of St. Armand.—The Rev. J. Codman, of Boston, N.A. (known to many of our readers) in a letter to the Editor, says, 'Had it been in my power, I should have been glad to have introduced Mr. Osgood to a number of my English friends; but I thought that a recommendation to you would ensure him a passport to the acquaintance and affections of Christians in general with you.'

March 1. A Second Bible Association, for the North City District, was formed, in connexion with the City of London Auxiliary Bible Society. At this meeting, which was very numerously attended, the Alderman of the Ward (M. Wood, Esq.) presided, who has also accepted the office of President to the Association. The three Secretaries of the City Auxiliary Society kindly afforded their attendance and co-operation. Among the other speakers were the Rev. C. Buck and J. Webb; W. Burls, J. W. Freshfield, B. Neale, Esqrs. Mr. Sanderson, the Secretary to the Central Association, &c. The readiness with which the lower classes came forward with their contributions, afforded a fresh instance of the importance and benefits of such Associations.—Four hundred Subscribers, of one penny and upwards, came forward on the first evening.

A new Society has been lately formed, under the title of the London Society for the Encouragement of Female Servants, by Annual and other Rewards. — The objects of this institution are to increase, if possible, the number of good and trusty servants, and to excite emulation among them to become stationary. It is proposed likewise to keep a gratuitous Register of such as have lived two years in their last place. — *See the Advertisement on page 15 of our Cover.*

MISSIONARY COLLECTIONS, &c.

Collections made in Pembrokeshire, transmitted by D. Davies, Aberystwith.

	£	s.	d.		£	s.	d.	£	s.	d.
Fishguard —	16	0	0	Brought forward	43	6	10			
St. David's —	11	15	0	New Chapel —	4	0	0			
Woodstock —	8	0	0	Bwlchy Groes —	2	10	0			
Trevine —	7	11	10	Kilgerran —	1	7	0			
				Glanrhyd —	1	4	6			
Carried forward	43	6	10					52	8	4

Collections made in the County of Cardigan.

Pensarn —	8	4	6	Brought forward	80	13	0			
Blaenanerch —	8	0	0	Llanon —	2	4	0			
Bontrhydfendiged	2	2	8	Salem —	2	7	0			
Tregaron —	3	5	0	Capel-y-Drindod —	11	13	6			
Swyddfynnon —	2	17	10	Blaenplwydd —	1	15	7			
Llanddewibrefi —	1	7	9	Llanygwyryfon —	3	5	9			
Abermeyrie —	4	16	0	Cwswystwith —	2	11	6			
Foesyfin —	4	1	0	Cynon —	2	0	0			
Blaenpenal —	2	14	0	Ponterwyd —	1	10	0			
Abertifi —	10	0	0	Borth —	2	14	3			
Llechryd —	3	0	0	Pen-y-garn —	2	13	0			
Lledrod —	3	14	8	Pennant —	1	9	0			
Betthania —	1	0	0	Maesyfelur —	1	0	0			
Llangeithi —	8	17	4	Aberystwith —	6	17	0			
Llwynypiod —	0	18	0	Ditto Sunday School	1	5	10			
Llainbed —	2	0	0	Penllwyn —	1	5	6			
Llanhystyd —	2	2	1	Blaen y cefen —	2	2	0			
Twrgywyn —	11	12	6	Llanilar —	1	4	6			
				Pen y Morfa —	11	9	10			
Carried forward	80	13	0					140	0	6

A Weekly Society at Clapham, by the Rev. J. Philips —		12	17
A Friend at Ongar —		10	10
Shrewsbury Auxiliary Missionary Society, by the Rev. Mr. Weaver	25	0	0
Brighton Juvenile Auxiliary Missionary Society, at Lady Huntingdon's, Nine Months Contribution, to March 25, 1813 —	46	11	8
Gloucester Auxiliary Society, at the Rev. W. Bishop's Meeting, collected in Weekly Subscriptions, &c. by Mr. James Wood	15	0	0
Stockwell ditto, by Mr. Hayter —	42	0	0
Friends at Benson, Oxon. at One Penny per Week, by Mr. R. Butler	5	10	6
Hackney Auxiliary Society, by Mr. Pearson (second payment)	62	11	3
Chelmsford do. (including a Collection from a few Friends at Braintree) by Mr. H. Pulley, Secretary —	45	14	9
Janitor (two years subscription) by the Rev. Mr. Parsons	1	1	0
Rev. James Mitchell and Friends, Wooler, Northumberland —	12	16	8
Tyrone (Ireland) Auxillary Miss. Society, by W. Weir, Treasurer	50	0	0

West London Auxiliary Missionary Society, established July 1, 1812.

Gate Street Branch, Rev. Griffith Williams —	£ 24	0	0			
Scots Church ditto, Crown Court, Rev. G. Greig — Gentlemen	£ 42	4	4			
Ladies	24	1	0	66	5	4
Orange Street Branch, various —				86	9	4
Scots Church (Swallow Street) Auxiliary Society, formed in Aid of the Missionary, Bible, and Jewish Societies				31	0	0
Scots Church Branch (Wells Street) Rev. A. Waugh				15	4	10
Adelphi Branch —				10	0	0
A few of the Girls belonging to the Fitzroy Sabbath and Friday School, beg to present to the Missionary Society their Juvenile Offering of —				0	10	6 — 233 10 6

		£	s.	d.
From the Juvenile Society, Aberdeen, by Rev. Mr. Philip	—	4	6	0
From Rev. Mr. Stewart, Dingwall, by ditto	—	9	0	0
A few Friends meeting for Prayer at the House of Mr. R. Kesterton, Blackman Street, Borough, at One Penny per Week	—	5	10	0
Devon Auxiliary Society, by W. Parr, Treasurer (second remittance)		62	9	3
Ditto Subscriptions, at Tavistock, by ditto	—	11	0	0
Monthly Contributions and Donations for a few Friends at Great Ousebourn, Yorkshire, in connection with the Rev. J. Jackson, Green Hammerton	—	5	0	0
Auxiliary Missionary Society, Union Chapel, Islington, including Subscriptions from several Schools, Servants, and Charity Children, by Mr. R. G. Steell, Treasurer	—	125	3	6
Young Gentlemen at Mr. Burrell's School, Witney, by Master Lewis		2	10	0
The Congregation at Lady Huntingdon's Chapel, Worcester, being Donations and a Quarter of a Year's Subscription at One Penny per Week, by the Rev. E. Lake	—	20	15	0
A few Young Men at a Biscuit Baker's, by Weekly Subscriptions		2	0	0
Rev. J. Small and Friends, Axminster	—	15	0	0
Rev. Joseph Jefferson and Friends, Basingstoke	—	17	11	0
Bristol Juvenile Society, by Mr. Jos. Talbot, Treasurer (2d payment)		30	0	0
Collection at the Rev. J. Townsend's, Rotherhithe, March 10		23	0	0
Auxiliary Society, at Tottenham Court Chapel	—	50	0	0
Female ditto, at ditto	—	104	6	4
Auxiliary Society at the Tabernacle	—	108	11	6
Ditto, Clerkenwell	—	30	0	0
Shepherd's Market Auxiliary Society, by the Rev. Mr. Hacket	—	28	2	6
Sundry Collections in North Wales, by the Rev. Mr. Ellis	—	60	15	0
Small Fines in a Small Family, for not rising early in the Morning, by Friends to the Missionary Society	—	1	0	8
Edinburgh Auxiliary Missionary Society, by the Rev. A. Lothian		60	0	0
Little Help Society, 30 Piccadilly	—	8	8	1
Fetter Lane Auxiliary Society, by Mr. Bunnell	—	39	17	7
Ditto Juvenile Missionary Bible Society, including 1*l.* 6*d.* from the Girls of the Sunday School, by the Rev. Mr. Burder	—	38	3	0
A Donation from a Lady of West Bromwich, by Mr. Bunnell		9	11	0
Hoxton Female Auxiliary Society, by Miss Wilson	—	80	0	0
Half-yearly Contribution of the Auxiliary Society belonging to the Indep. Chapel, Blackburne, Lancash. by Mr. R. Cuncliffe, Treas.		30	0	0
Cornwall Auxiliary Missionary Society, by Mr. Wildbore	—	51	0	0
East London Auxiliary Mission. Society, by Mr. G. Green, Treasurer		195	12	1
An Auxiliary Society at Preston Pans, by Dr. W. Brown	—	10	0	0
Kennington Sunday School, by Mr. G. Medley	—	8	0	0
Hull Juvenile Missionary Society (first year's subscription) by Thos. Dikes, jun. Treasurer	—	90	0	0
Linton Branch of the Cambridgesh. Aux. Society, by Rev. T. Hopkins		12	0	0
Rev. T. Fisher and Friends, Harleston	—	20	0	0
Rev. Isaac Sloper and Friends, Beccles	—	7	0	0
Rev. W. Wilkins and Friends, Abingdon	—	16	0	0
Rev. Robt. Smith and Friends, Nantwich	—	6	0	0
Female Auxiliary Society, Reading, by Mrs. H.	—	16	10	0
From Mrs. Redford's School, Hoxton	—	4	1	3
A few Teachers in a Sunday School in the Establishment, by E. G. W.		4	6	7
Auxiliary Society at Northop, Flintshire, by Mr. J. Williams		5	11	0
Teachers and Children at Founders' Hall Sunday School	—	0	16	6
A Family of Brothers, on Mr. Wilks's Plan	—	5	4	0
A few Persons on Mr. Wilks's Plan, by Mr. Harris	—	3	13	6
A Member of the Church of England, by Mr. James	—	2	0	0
Rev. Mr. Shufflebotham and Friends, by Mr. J. Paul, Bungay	—	11	13	10
Rev. Mr. Lambert and Friends, Hull	—	34	2	6
Auxiliary Society at Kelvedon, Essex, established January 1, 1813 (two months contribution)	—	2	0	0
J. W. P. P.	—	5	0	0
Rev. James Davis and Church, Rhodiad, St. David's	—	3	0	0
A Friend, by Mr. T. Pellatt	—	1	1	0
Female Auxiliary Society, at Ottery, St. Mary, by Miss E. Evans (half a year's subscription)	—	7	0	0

Friends at Tewkesbury, by the Rev. Rowland Hill —	5	18	2
Rev. W. Smelle and Friends, Great Grimsby —	5	0	0
M. B. Frome, by the Rev. C. Buck — —	5	5	0
A few Journeymen Letter-Founders and Friends, Chiswell Street	3	6	0
A small Auxiliary Society, and a few Young Friends at the Rev. Mr. Leifchild's, Kensington — —	10	11	0
Rev. Mr. Saltren and Friends, Bridport —	8	4	0
Collection at the Chapel, Reading, April 11, by the Rev. A. Waugh	80	0	0
Collections in Carmarthenshire.			
Collections in Carmarthenshire, by the Rev. D. Peter —	113	16	11
At Trewen, Glynarthen, Tynewydd, Troedyraur, &c. by Mr. Evans	24	8	0
From the Young People at Three Sunday Schools, by ditto —	9	4	6
Mrs. Lloyd, of Bronwyd, by ditto — —	5	5	0
Dr. Jones and Household, Gellydywyll, by him —	2	12	0
Rev. Mr. Griffiths, Trefgarn, by him — —	5	8	0
Mr. Meyler, Rhosycaeran, by him — —	4	1	4
Mr. Davies, Bethania, by him — —	1	8	0
Mr. Evans Zoar, Merthyr, by him — —	1	10	0
Mr. Griffiths, Llandyfane, by him — —	0	10	6

☞ Additional Contributions in our next.

ANNUAL MEETINGS.

On Tuesday, May 4, will be held, the Anniversary of the CHURCH MISSIONARY SOCIETY.

The Committee of the *London Church Missionary Auxiliary Society* Breakfast at Eight o'clock, at the New London Tavern, Cheapside.

In the forenoon, at half past Ten, a Sermon will be preached at St. Ann's, Blackfriars, by the Rev. Wm. Dealtry, B. D. F. R. S.; and

The Annual Meeting to be held at Two o'clock, at the New London Tavern, Cheapside, when the Report will be delivered.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Annual Meeting of this Society will be held on Wednesday, May 5, at Free Masons' Hall, in Great Queen Street, Lincoln's Inn Fields. The President will take the Chair at Twelve o'clock precisely.

PRAYER BOOK AND HOMILY SOCIETY.—Thursday, May 6, a Sermon will be preached for this Society, by S. W. CUNNINGHAM, M. A. Rector of Harrow; and the Annual Meeting will be held at Two o'clock the same day, at Free Masons' Tavern, Great Queen Street, Lincoln's Inn Fields.

London Society for promoting Christianity among the Jews.—Fourth Anniversary. On Thursday, May 6, 1813, Two Sermons will be preached for the benefit of this Society; that in the morning by the Rev. F. Randolph, D. D. Prebendary of Bristol, at St. Clement's Danes Church, in the Strand; that in the evening by the Rev. Js. Hall, of Edinburgh, at the Jews' Chapel, Spitalfields. Service in the morning to begin at Ten o'clock precisely, and in the evening at Half past Six, on which occasion several Jews will be baptized.—On Friday, the 7th, the Annual Meeting of the Subscribers and Friends of the Institution will be held at the Free Masons' Tavern; on which occasion Ladies will be admitted by Tickets. The Chair to be taken at Twelve precisely.

NEWPORT PAGNEL INSTITUTION.—A General Meeting of the Friends and Subscribers to this Institution will be held at the New London Tavern, Cheapside, at Six o'clock, on Friday evening, May 7.

LONDON FEMALE PENITENTIARY.—The Annual Meeting of this Society will be held at the New London Tavern, Cheapside, on Tuesday, May 11, at Twelve o'clock precisely; and at the same hour the Annual Meeting of the Ladies of this Society, at the Great Room, No. 5, Cateaton Street. The Annual Sermon for the Institution will be preached on the evening of the same day; at the Parish Church of St. Lawrence Jewry, Guildhall, by the Rev. E. Gillbee, D. D. Service to begin at Half past Six.

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 12th, 13th, and 14th days of May.

WEDNESDAY.—The Rev. DAVID PETER, Tutor of the Academy at Carmarthen, will preach at Surry Chapel in the Forenoon. The Rev. JOHN PHILIP, of Aberdeen, will preach at the Tabernacle in the Evening.

THURSDAY.—The Members and Friends of the Society will meet in the Forenoon at Silver Street Chapel, to hear the Annual Report, to choose Officers and Directors, and to transact other business of the Institution. The Rev. ALEXANDER FLETCHER, of London, will preach at Tottenham Court Chapel in the Evening.

FRIDAY.—The Rev. B. W. MATHIAS, A.M. Chaplain of Bethesda, and of the Lock Penitentiary, Dublin, will preach at Christ's Church, Spitalfields, in the Forenoon*.

The Sacrament of the Lord's Supper will be administered in the Evening at SION CHAPEL, to those Members and Friends of the Society who are *Stated Communicants* with a Christian Church (of whatever denomination) and who produce at the doors Tickets issued by their respective Pastors, or other approved Ministers. No other persons can possibly be admitted, except as spectators in the galleries.—Tickets for Communicants may be previously had of the Secretaries, and other Ministers in the Direction; and as a greater number of persons have usually requested admission at Sion Chapel than can be accommodated there, the Sacrament will be administered at the same hour at ORANGE STREET CHAPEL, and under the same regulations as at Sion Chapel.

All the Services in the Forenoons will commence at Half past Ten, and those in the Evenings at Six o'clock.

Hymns, adapted to Missionary Occasions, may be had of Messrs. WILLIAMS and SON, Stationers' Court; or at the doors of the Chapels, price 6d.

☞ A Collection for the Support of the Society, in their great and increasing Expenditure, will be made at the doors, after each of the Public Services.

SUNDAY SCHOOL UNION.—The Annual General Meeting of this Society will be held at the New London Tavern, Cheapside, on Wednesday morning, the 12th of May. Breakfast on the table 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, opposite Threadneedle Street, on Thursday, the 13th of May instant, at Half past Six in the morning. The Chair will be taken at Half past Seven precisely.

The Annual Meeting of the HIBERNIAN SOCIETY, for the Diffusion of Religious Knowledge in Ireland, will be held on Friday, the 14th of May, at Seven o'clock in the Morning, at the New London Tavern, Cheapside.

Protestant Society for the Protection of Religious Liberty.—The Annual Meeting of this Society will be held at Eleven o'clock precisely, on Saturday, May 15, at the New London Tavern, Cheapside, when all the Friends of Religious Freedom are invited to attend. The Committee will meet an hour before that time, and wish us to remind their Country Members, That their Annual Subscriptions are become due; and to request that they may be transmitted by their Ministers or Friends who visit London at this season.

The LONDON AUXILIARY TRACT SOCIETY will hold their Annual Meeting at Mr. Goode's, White Row, May 26.

* It is particularly requested, that the first *two rows* of the Galleries may be reserved for Ministers and Students, one row having been found insufficient, so that many Ministers from the country, unless they came long before the commencement of the Services, have been unable to procure seats.



Revd. John Finley.
Tunbridge Wells.

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THE

EVANGELICAL MAGAZINE.

JUNE, 1813.

MEMOIR

OF

THE REV. GEORGE OSBORN,

LATE PASTOR OF THE DISSENTING CHURCH IN ANGEL STREET, WORCESTER.

THAT the influences of the Spirit of God are diversified, and sovereign in their operation, is an observation which the history of pious individuals abundantly verifies; but which nothing, perhaps, recorded in the page of Christian Biography more strikingly illustrates, than the varied appearances which divine truth hath assumed at its first dawning upon the mind. While some have been awakened by 'the terrors of the Lord,' to perceive the evil and feel the bitterness of sin, others have been almost imperceptibly, but not less certainly, drawn by the 'still small voice' of God, alluring them to himself. The latter was, in a remarkable degree, the experience of the subject of the present Memoir. His most intimate friends never remember to have heard him date his conversion from any precise period. His first serious impressions were received at a very early age, probably under the ministry of the great and good Mr. Whitfield, whom he was taken to hear by a pious grandmother; and his future path, like that of 'the just,' shone more and more 'unto the perfect day.'

The deceased was born in the city of Cork, Nov. 13, 1757. He was the son of John and Catharine Osborn,—some of the small number then residing in that place who feared and served God. At a very juvenile period of life he discovered a taste for the pursuit of knowledge; and, to gratify this favourite propensity, devoted that season which youth too frequently waste in childish recreations, to the diligent study of classical learning. About this time he was placed under the care of a clergyman in Cork; who, perceiving the intellectual bias of his mind, bestowed upon him more than common attention. Here that predilection for literary pursuits was decidedly formed, which so strongly marked his character.

While yet very young, he appeared resolved to devote himself to the ministry. This inclination was, however, much discouraged by some of his friends, who, observing indications of superior talent, imagined it might be more successfully employed at the Bar. Others proposed the healing art, as a department in which industry and genius would meet with certain distinction and reward. Notwithstanding, however,

the persuasion of his friends, aided by his partiality for both these studies, his own first design prevailed. He was then strongly solicited to enter into the Church; and many inducements were held out by his young friends and others, who had livings at their disposal. These flattering offers, being a Dissenter from principle, he positively rejected; and, at length, having previously obtained the consent of his friends, he embarked for England, for the purpose of studying at the academy at Daventry, under the superintendence of the Rev. Thomas Robins. Those who knew the warmth of his natural feelings will always regard this event in the life of the deceased as a strong proof of the power of God, who enables those destined for his service to perform the most arduous duties. With a heart tenderly alive to the endearments of social and relative affection, our departed friend, at the call of Christ, broke through every earthly tie, esteeming such a sacrifice not too dear to promote the glory of God and the happiness of immortal souls. Often has he been heard to remark how forcibly he was struck, on leaving his native shore, with that sweet hymn, 'Jesus, at thy command, I launch into the deep,' &c. — the language of which seemed, under these circumstances, so applicable to himself.

During his residence in the academy at Daventry he took particular pains to strengthen his voice, which was naturally weak, and to acquire a deliberate and distinct mode of utterance; and, in the attainment of both these objects, he very happily succeeded. One great means of improvement, in relation to these effects, he frequently recommended to his pupils, as having been remarkably beneficial to himself, — this was speaking in the open air; — if possible, near the sea. While travelling alone to different places, he used to rehearse his discourses aloud; by which practice he acquired a more intimate acquaintance with his subject, and, at the same time, improved both his language and delivery.

Upon leaving the academy Mr. Osborn returned to Ireland; conceiving it to be his duty to exercise his ministerial labours in his native country. In these views he was, however, disappointed. Those to whom his talents as a preacher would have been acceptable, differed from him in sentiment; he therefore came into England, where Providence had blessed him with many friends. Some of these residing at Kidderminster, in Worcestershire, he was invited to supply a destitute church there. In this place he continued more than two years, — the blessing of God attending his public and private labours.

During this period he formed an acquaintance with Miss Fanny Hartley, daughter of John and Frances Hartley, of Fleet Street, London, to whom he was married, March 11, 1785. Towards the close of the same year he removed to West Bromwich, in Staffordshire; having accepted an invitation to take the charge of the Independent church in that place, where he was ordained on the 25th of July, 1787. The following is a brief minute of the solemnities of the day:— Mr. Gentleman, of Kidderminster, introduced the service, and took

the confession; Mr. Gummer (then of Worcester) delivered the ordination prayer; Dr. Addington gave the charge; Mr. Barret, of the Old Meeting, Kidderminster, addressed the people; and Mr. Punfield, of Birmingham, concluded with prayer *.

In this situation the deceased continued to labour, with much faithfulness and zeal, during a period of seven years; and many individuals were added to the church under his care. In this place he established Sunday-schools, and in various ways administered relief to the poor of his flock, as well as to others whose days had hitherto been embittered by extreme poverty. These desirable ends were especially promoted by the institution of a Lying-in Charity, which obtained the sanction and support of the late worthy and benevolent Earl of Dartmouth.

In September, 1791, Mr. O. was solicited to supply the church at Angel Street, Worcester, then destitute of a pastor. Here his ministry was much approved; and he gained the esteem of many valuable friends, who used every argument to induce him to become their minister. Strongly attached to his little flock at West Bromwich, by whom he was equally beloved, the difficulty of separation, reciprocally felt both by minister and people, seemed, for a time, insurmountable. At length, however, He who 'fixes the bounds of our habitation,' and to whom our departed friend referred the decision of every event, appeared to direct his steps to this spot, as presenting a more ample field for usefulness, and he consented to remove to Worcester. In January 1792, he entered upon the ministerial office there; where he continued the faithful, zealous, and affectionate pastor, till the providence of God removed him from this state of trial to that 'rest which remaineth for his people.'

As a preacher, Mr. O. was deservedly conspicuous; and had his health (which was habitually infirm) admitted of a more rigid application to study, it is more than probable he would have attained, in the list of pulpit orators, a very high degree of eminence. His voice, without being strained, was always distinctly audible; — his enunciation and manner graceful and impressive; — his style oftentimes energetic, but always neat, copious, and flowing; — his conception of his subject was, generally, exceedingly correct and intimate; and the facilities of language and expression seemed perfectly at his command.

He was particularly happy in improving the rising events of Providence, whether they affected the world, the church, or individuals; and, with unwearied assiduity, sought the most favourable seasons for awakening the minds of perishing immortals. Deeply sensible of the responsibility attached to the ministerial office, he 'watched for souls as one that must render an account.' While he wounded with

* Of the persons mentioned above, as having assisted at the ordination of the deceased, all except one (Mr. Gummer) have, since that period, exchanged the scenes of time for those of eternity.

faithfulness, he delighted to lead the contrite in heart to Jesus, the sinner's Advocate and Friend; and, with the most affectionate sympathy, to administer the healing balm of consolation to the 'mourners in Zion.' As an ambassador for God, he 'shunned not to declare the whole counsel of his will.' While he warned the careless sinner of his danger, he often excited the attention of the most dissolute and profane by the solemn earnestness of his expostulations; and some, who were once among that unhappy number, are now monuments of the mercy of God, and engaged in the cause of Christ. Those sublime doctrines which characterize the religion of the New Testament, and, in so peculiar a manner, distinguish it from every other system of faith and morals, were ever the grand theme of his ministerial addresses. On these he delighted to dwell; yet, while steady to principle, he was no bigot; but cordially embraced all, of whatever denomination, who sincerely loved the Redeemer.

As a tutor he was eminently distinguished, as well by his classical attainments and general knowledge, as by his unceasing endeavours to promote the highest interests of his pupils. The instruction of the rising generation engaged much of his time and thoughts; and few have exceeded him in the happy art of blending religious instruction with cheerful converse and general information.

If health and leisure had permitted, there can be no doubt but that the abilities which Mr. O. possessed, would have insured to him as an author no small degree of success and usefulness. His only publications, however, were (at the request of friends) a few select sermons, preached on particular occasions. From his letters, many valuable extracts might be given, were our limits less prescribed.

During a residence of nearly 21 years at Worcester, the last scene of Mr. O.'s ministerial exertions, he was favoured with many satisfactory proofs that his labours were not in vain. Some of the earliest fruits of his ministry have long since entered into rest; and many of a later date are among the number of those by whom his loss is deeply felt, not only in his public capacity, unfolding the rich treasures of the word of God, detecting the latent errors of the mind, and leading the dejected spirit to the unfailing consolations of the gospel,—but as a sincere, faithful, and affectionate friend, who reproved their wanderings, participated in their joys and sorrows, and smoothed for them the rugged paths of the 'valley of tears.'

In those seasons, when little apparent success has attended his efforts, and he has been ready to exclaim, in the language of the prophet, 'Who hath believed our report?' he entertained an abiding confidence in God, and realized his hand, disposing as well the darkest as the brightest events. In a letter to a friend, he once observed, 'I know that I am serving a good Master, and that I shall not be forsaken.' Unshaken reliance on the Rock of Ages, amidst some peculiarly trying dispensations with which he was exercised, bore him onward; and, like the unwearied sun, he steadily pursued his way, enduring, 'as seeing Him who is invisible.'

He was the first who established Sunday-Schools, with any regularity or plan, in Worcester; and, in this labour of love, his exertions were happily successful in stimulating other societies to a similar work; —thus implanting the seeds of genuine piety in many of the most uncultivated minds. Some of the first of these, who were testimonials of the mercy of God and witnesses of the truth, were early called to their eternal home; and their happy peaceful end afforded unspeakable delight to him who was the instrument, in the hand of God, of leading them to walk in the narrow way of eternal life. — Many others remain, who are following in the same path, 'asking the way to Zion with their faces thitherward.'—How much the welfare of these schools engaged the attention of the deceased, the anxiety he felt respecting them abundantly testifies.

For some years previous to our departed friend's removal, the state of his health required occasional relaxation; and he usually spent part of the summer-vacation at a friend's house in the country. The varied beauties of Nature were ever to him a rich feast; and often, with profit and delight to those around him, did he ascend from the admiration of 'Nature, up to Nature's God.' But it is worthy of remark, that no solicitations of friends, when health permitted his attendance, could tempt him to be absent from the scene of his duties (except when he visited his native country, or other distant places) either on the evening of the Monthly United Prayer-Meeting for the Spread of the Gospel, or on the Sabbath usually observed for the celebration of the Lord's Supper. He did not leave his flock 'as sheep without a shepherd,' nor either deprive them of the feast, nor oblige them to seek from the hands of a stranger the memorials of a crucified Saviour; and indeed it appeared a peculiar mercy, that, though often very unfit for the employ, he was seldom prevented from engaging in his public work. From his youth he had been the subject of frequent pain and weakness; but when any degree of strength was permitted him, his friends vainly entreated him to suspend his customary labours: — so deeply was his heart engaged in his great work. At length, however, it pleased the Almighty Ruler of all events, by a sudden and unexpected stroke, to call away their beloved pastor from the people committed to his charge. It was not till within a few days before his death that any apprehension of danger was entertained. On Friday evening, the 30th of October, 1812, though very unwell, he preached for the last time. His text was taken from Mal. iv. 1. The evening being wet, increased his disorder; and though the aid of medicine at first seemed blessed to its removal, and his dear partner and children imagined he would soon be raised up again, yet these fond hopes were suddenly crushed. He was seized with a violent cough and tightness of breath. Another medical attendant was called in; but disease had taken deep root, and the constitution, worn by continued suffering, was unable to resist its progress.

[*To be concluded in our next.*]

SPIRITUAL MINDEDNESS.

To realize the privileges of Christianity in our life and conversation, there must be a foundation for our hope; a knowledge of the adaptation of the provisions and promises of the gospel to our situation, character, and circumstances; and an intimate acquaintance with the revealed will of God.

The foundation for a sinner's hope is the Lord Jesus Christ. In his person, work, and righteousness, all the attributes of Jehovah meet and harmonize, — and the sinner is emboldened to believe that 'Grace, mercy, and peace,' are treasured up in him, and freely flow towards the believer in the most copious streams. This hope applies and appropriates the promises, endears the scriptures, and unites the volumes of Providence, revelation, and grace, in one comprehensive whole. Animated by this hope, and furnished with knowledge derived from infinite wisdom, pure and holy enjoyment hourly opens to refresh and invigorate the mind; and the social scene and retired contemplation, yield subjects which can never become unimportant or uninteresting. The characters of scripture engraven upon the heart, discover correspondence with the living witnesses of divine veracity. The similarity of the work of grace, differing in degree, but assimilating in the effect, produces resemblance to the great Exemplar, our Lord Jesus Christ. The mind, sanctified by grace, is led from the creature to the Creator. We do not merely admire the patience of Job, the zeal of Moses, the energy of Paul, but we look to the inspirer of these graces. We do not rest upon the activity of human benevolence, the meekness of wisdom, or the powers of eloquence, but we adore the Author and Giver of every good and perfect gift, 'glowing through, and animating his people, and arranging their infinite diversities.'

So, when we gaze upon the heavens, or look upon the extended scene, scripture imparts new and sublime associations. David's holy mind glowed with allusions to his hope, when he regarded the heavens as the work of Jehovah; and confessed they were his cattle upon a thousand hills! Our gracious Redeemer sanctifies the lilies and the ravens, and elucidates the provisions of his goodness by bringing into notice the commonest and most familiar objects, as if to consecrate the temple of the universe into a sanctuary furnished with heaven-attracting associations.

The believer cannot, indeed, always command these endearing memorials; his mind must at times be like an instrument out of tune; but he should hail the union of natural and spiritual associations; and as his hope strengthens and his knowledge expands, his thoughts will more readily embody truth, and relish sacred and sublime meditation. A Christian's serious hours differ from worldly melancholy and mortified despondency, as essentially as rarified air differs from

noxious vapours; his seriousness becomes holy, heavenly, consoling; and, amidst humiliating views of self-abasement, the promises of pardon, peace, and reconciliation with God, animate the mind, like pure and sacred fire, sublimating and illuminating the grosser perceptions with which he is encompassed. When seed-time and harvest, summer and winter return, and, as it were, attest the veracity of Deity, his thoughts review a covenant ordered in all things and sure, and his faith fixes upon a basis as unalterable as truth can be made demonstrable; — and when the plants and the flowers, the dews and the showers return, and the voice of the turtle is heard in the land, memory retraces the delightful images embodied in the sacred volume. Yes; the Christian sees the seals of divine regard and remembrance in all the passing variety of nature, and often in the peculiar trials which affect his repose and exercise his patience. Blessed be God for those exceeding great and precious promises which are introduced in the volume of Scripture, which are applied in the order of Providence, and breathe upon the soul through the works of nature, which present to the imagination glorious associations, and elevate the hope, and extend the prospect beyond the limits of time. With such associations may my thoughts be engaged! my expectations cheered! my enjoyments regulated! my deportment chastened! my heart enlarged! Let the social hour lead me to God, as the dispenser of intellectual interchanges; and my retired walk be enriched with scripture-images, clothing the beauties of nature with a holy vestment, and preparing me to revive the domestic circle with mild and gentle beams reflected from the Sun of Righteousness.' M. G.

Gloucestershire.

THE STUDY OF NATURE AND OF MAN.

The means of cultivating the mind are numerous, and vary in their nature and importance. By social intercourse and extensive reading much information may be obtained; but it is impossible to become truly wise without study and meditation.

Amongst natural things, the observation of mankind is pre-eminently important. Unless we become familiar with the lives of others, we shall be ill-prepared to regulate our own; — unless we notice the vices and follies by which others are influenced, we shall enter upon the indispensable duty of self-examination with but little probability of obtaining a knowledge of our real character: — unless we observe in others the evils arising from improper indulgence in any preponderating passion or habit, we shall not be sufficiently emulous to obtain that self-controul which is essential to the consistent discharge of the most common duties of life. In proportion as we become expert at the analysis of other characters, shall we be sagacious and discriminating in the detection of what is wrong in our own.

But although a knowledge of mankind excels in importance, the

pleasure it affords is not proportionate. When we contemplate a fellow-creature, even in his most interesting character, *viz.* as the *friend* of God, so many evidences of his native propensity to transgression are conspicuous, that we are continually reminded of the universal degradation of the human race by the Fall; and if we direct our thoughts to regions where the influence of the gospel has not been experienced, we are struck with horror, — we perceive that men, in a state of nature, are savages, — that the haunts of these men are 'full of the habitations of cruelty.' I might refer to many striking illustrations of this affecting truth; but having before me 'Haensel's Letters on the Nicobar Islands,' I cannot resist the inclination to introduce an instance from them. The interposition of Providence, it is true, prevented a fatal termination, and renders the case less aggravated in its consequences; but it does not diminish the proof of human ferocity. Haensel was required by the government of Tranquebar to hold the Presidency of the island; to which he acceded reluctantly, from an idea that it was inconsistent with the duties of a Missionary. The Malays were accustomed to steal cannon belonging to the island; against which the President thought it incumbent upon him to protest. Immediately the Malays flew into a rage. Haensel retired; but was informed by a native that they intended to kill him. When the usual evening-devotions had been performed, and the family were retiring to rest, a violent knocking was heard at the door; and on opening it, a great number of Malays were discovered. They entered; and after some conversation respecting the subject in dispute, Haensel says, 'They became furious, and began to talk of the ease with which they might murder us all. Some of them drew their daggers, and shewed how they were tipped with poison. They looked indeed more like an host of devils than a company of human creatures. On a sudden they all jumped up, and seemed to rush upon me. I commended my soul to the Lord, and called upon him for deliverance.' God heard his prayer; and they left the house without the commission of murder; which (from their own acknowledgement afterwards) was the object of their visit.

The contemplation, however, of the vegetable world excites no such painful sensations as those which arise from reflecting on man in his fallen condition. In that part of creation, we see the works of Deity *undefiled.* I do not recollect any instance in which these two objects are more immediately contrasted than in one which occurred to the celebrated traveller Mungo Park. After having been stripped by a banditti, when 500 miles from any European settlement, and brought into the most imminent hazard of his life, he relates, 'I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage.' His spirits failed, and he discovered no alternative but to lie down and perish. At this moment a little moss attracted his attention: he examined its roots, leaves, and capsula with admiration;

and said, 'Can that Being, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and suffering of creatures formed after his own image? Surely, not.' — He 'started up; and, disregarding both fatigue and hunger, travelled forward, assured that relief was at hand, and was not disappointed *.' How emphatically might he have exclaimed, 'O Lord, how manifold are thy works! In wisdom hast thou made them all; — the earth is full of thy riches †!' Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men ‡!

CHIRURGICUS.

* Park's Travels, p. 240—244. Evan. Mag. vol. xv. p. 350.
† Ps. civ. 24. ‡ Ps. cvii. passim.

HUMBLE CONFESSIONS OF THE LATE MR. HERVEY.

Mr. Editor, — Long were the confessions of Augustin famous in the churches: I send you herewith the confessions of a modern divine, eminent for his knowledge of the gospel and his strict holiness,—his enemies themselves being judges. B.

'I now begin to see I have been labouring in the fire, and wearying myself for every vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I trusted in some imaginary good deeds of my own: these are no hiding-places from the storm: they are a refuge of lies. If I had the meekness of Moses, the patience of Job, the zeal of St. Paul, and the love of St. John, I durst not advance the least plea to everlasting life on this footing. But as for my own beggarly performances, wretched righteousness, gracious adorable Immanuel! I am ashamed, I am grieved that I should thrust them into the place of thy divine, thy inconceivably precious obedience! My schemes are altered; I now desire to work in my blessed Master's service: not for life, but from love. I believe that Jesus Christ, the incarnate God, is my Saviour: That he has done all I was bound to perform, and suffered all that I was condemned to suffer; and so has procured a full, final, and everlasting salvation for a poor condemned sinner. Now, if at any time I am fervent in devotion, seem to be in a gracious frame, or am enabled to abound in the work of the Lord, I endeavour to put no confidence in these bruised reeds; but rest upon the Rock of Ages. Not in these, blessed Jesus, but in the robes of thy righteousness let me be found, when God calls the heavens from above and the earth, that they may judge the people! When, on the other hand, I feel myself most deplorably dead and deficient;—when I am apt to sigh for my unprofitableness, and cry out with the prophet, 'My leanness,

my leanness!' I no longer comfort myself with saying 'Be of good cheer, soul; the Lord only requires sincere obedience; and perhaps to-morrow may be better than to-day, and more abundant in the work of holiness.' Jesus is now become my salvation, and this my song in the house of my pilgrimage, 'Why art thou cast down, O my soul? though imperfect in thyself, thou art complete in thy head; and though poor in thyself, thou art rich in thy divine Surety. The righteousness of thy obedience, O Lord my Redeemer! is everlasting. If overtaken by sin, or overcome by temptation, I dare not, as formerly, call to mind my righteous deeds, and so think to commute with divine justice, or to quit scores for my offences by my duties. I do not, to ease my conscience, or, to be reconciled to God, promise stricter watchfulness, more alms, and renewed fastings. No; in such circumstances, O my soul, turn neither to the right nor to the left, but fly instantly to him whom God hath set forth to be a propitiation; hide in his wounded side and be safe; wash in his streaming blood and be clean.'

THE BIBLE.

FROM AN OLD AUTHOR.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king *, and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for a magistrate: it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives direction for weddings and for burials; it promises food and raiment, and limits the use of both: it points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust †; and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder,

* Deut. xvii. 18. † Jer. xlix. 11.

over-reacher, and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws, and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the minds and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, and shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the cœlestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist: it will teach the best rhetorician, and exercise every power of the most skilful arithmetician *; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-book, and the learned man's master-piece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy, — 'in whom is no variableness, nor shadow of a turning.'

* Rev. xiii. 18.

Miscellanea.

ANCIENT AND MODERN LIBERALITY COMPARED.

Sir, *To the Editor.*

We often speak of the liberality of religious people in modern times, and especially in England. When we advert to the large sums annually raised for the Bible Society, the Missionary Societies, and for many other benevolent institutions, we are ready to compliment ourselves upon a very extraordinary degree of Christian benevolence. I am not unwilling, Sir, to give due praise to the generosity of my country; and I sincerely rejoice in it; but by taking a view of ancient times, and considering what the Jews formerly contributed towards the support of the Mosaic Ritual, I believe we shall find ourselves to have been far exceeded by them.

Dr. Durell, in his Parallel Prophecies *, observes, that what is usually called *The Lord's Part*, in Scripture, was really appropriated to three different purposes: — 1. To the National Treasury; — 2. To Sacrifices; — and, 3. To the Tribe of Levi. He then supposes an estate of 300*l.* per ann. value, of our money, which, in Canaan, might probably consist of one-third pasture, one-third corn-land, one-sixth producing wood, and the remaining sixth part fruit. The holder would then, according to the requirements of the law, have to pay £ 63. 18s. 4½d. which is above 20 per cent. or a fifth part of the annual value of the estate †.

Where is boasting then? It is excluded, even by the law of Moses; for I believe very few Christians, even of the most wealthy, and who have no families, devote a *fifth* (I fear not a *tenth*) part of their income to the cause of Christ and religion, including parish-rates for the established church and poor, contributions to separate chapels, subscriptions to benevolent institutions, and donations to the indigent. A. B. C.

* Page 179. — See also Fragments, attached to Calmet's Dictionary of the Bible. No. 125.

† A Table, exhibiting the particular charges of tenths, &c. on the several species of property, is annexed by Dr. D. which we have not room to copy.

ANECDOTE.

A popular kind of preacher, after a pulpit exhibition of his *wit* to a country congregation, had particularly attracted the attention of a boy who was present. On going home to his mother, he exclaimed, 'Well, mother, I shall *never* forget that preacher: he is the best of all I ever heard!' "Why so, my boy?" said the parent. 'Oh, mother, because he was so *very funny!*' — This short Anecdote may be a useful hint to ministers who are in the habit of indulging their natural levity in the pulpit.

JUVENILE DEPARTMENT.

The Rev. Mr. Brown's (of Haddington) Care about Youth.

Early religion he warmly pressed. Sometimes he preached a sermon, or course of sermons, particularly to the young; and when applying his other discourses, he frequently introduced an exhortation to them. These are still remembered by some who were then children. He frequently catechised, either in the schools or in his meeting-house; and he seldom met with young persons, without introducing some observations respecting their misery by nature, and the method of salvation by a Redeemer. For some years a meeting of seven or eight young boys was held in his house, for prayer, praise, and spiritual conference; and tho' it was commonly on Saturday evening, he frequently left his studies for half an hour, went into the little society, conversed familiarly with them, and after giving them some serious advice, recommended them to God in prayer, while the dear young ones were praying around.—*Select Remains.*

Obituary.

ELIZABETH MOOR,

Who died May the 11th, 1812, aged 28, appears to have had a work of grace wrought upon her heart when about twenty. 'Near eight years ago (giving her own account, she says) 'I lived at Goxhill, in service, where I found one day some loose leaves of the New Testament thrown away. I picked them up, put them together, and read them very attentively. They were on the sufferings of Christ. I read with wonder and gratitude: but then, thought I, if this Saviour should not have suffered for me, what shall I be the better? This thought heavily afflicted me.—I was then induced to attend the Methodist meetings of the Wesleyans, as there were no other in that place. My mistress began to be angry with me, and would not let me go; especially when she was told that I was often in my chamber reading the Scriptures and praying. Soon after this she threatened to lock me up, to prevent my going to the meetings. I told her she might lock me up in the cellar, and chain me there, if she thought proper; but she could not keep Christ from me. After this, my mistress became more moderate, and told me I might go to the meeting if I chose. I went, but was still more distressed in my mind, till reading in the 16th of Ezekiel, I obtained some temporary relief; but this wore off, and I sunk in as great distress about the salvation of my soul as ever. I recollected then, that having heard you preach at Brigg, before I went to live at Goxhill, I had felt many convictions of sin under your sermons, which wore off my mind. I resolved, therefore, to hear you again if possible; and accordingly asked my mistress leave to go and see my friends. She granted me my desire; but did not know my motive. I heard you at Wrawby and Brigg; and at the latter place, while you were preaching from these words:—"If children, then heirs," &c. my heart was set at liberty, and my happiness was unspeakable.—I returned again to my place till my time was up; but scarcely did I know the ground I trod upon while going thither.'

This was about the year 1804. Some time after, she joined the United church of Brigg and Wrawby; after which she changed her situation in life, and continued to enjoy the means; though latterly with somewhat more indifference than she had done before. She was seized with a disorder in February, which ended in a rapid consumption. From that time to her death, she felt, spoke, and acted, as one who had indeed obtained mercy of the Lord. March 31 she said,—'Last week I was tempted to think it was of no use to pray myself, or to ask others to pray for me, and feared that the Lord had forsaken me; but he broke in sweetly upon me a little after, with these encouraging words: "I will never leave thee, nor forsake thee." She added, 'I have been too worldly, and of a turbulent disposition; but the Lord has freely forgiven me.—Bless the Lord, O my soul, and all that is within me, bless his holy name.'—'We were,' said she, 'just beginning to do something better in the world, and I hoped to enjoy it more than I had done before; but the Lord has seen fit to cut off all my expectations: however, his will be done, and not mine.' At another time she said, 'In trying to please others, I have displeased God; and the Lord is thus afflicting me; but I have learned more in this affliction than in all the 8 years I have been joined to a church, or in all probability than I should have learned, had I been a member for many years.'—April 21 she said, 'I have no doubt but I am bound up in the bundle of life. I spent last week in close examination into my real state before God, who knows that I desire not to be found an hypocrite. I was troubled (said she) last week with a great deal of impatience, and was tried with much severe pain; but the Lord has delivered me in both respects

since that. — On the day on which she died, she was often heard to say, 'Come, Lord Jesus, come quickly.' In the evening she spoke but little that could be heard; but having joined her hand with that of a Christian friend, about a quarter of an hour before the dismission of her happy spirit, she said something expressive of praise to God, which could not be distinctly heard; and about nine o'clock, with very little agitation of body, left the vale below, and, by a heavenly convoy, no doubt, was carried into Abraham's bosom. J. C——k.

Dr. Williams, of Rotherham, whose death was announced in our Magazine for April, was interred on Thursday, March 18, in a vault under the pulpit, where he had so often and so faithfully preached the gospel of his Saviour. Mr. Lambert, of Hull, engaged in prayer; and Mr. Boden, of Sheffield, delivered an oration. The meeting-house was crowded. — On the subsequent Sabbath, March 21, Mr. Lambert preached a funeral sermon to the bereaved church, from 2 Kings ii. 5; which is published. Hundreds were unable to obtain admission to the meeting. Great numbers flocked from the surrounding towns and villages; and some came not less than 17 miles. — A funeral discourse for the Doctor was also delivered by Mr. Gilbert; and, in London, by the Rev. J. Hawksley, of London Wall, who had been one of his pupils. This discourse is also printed.

Recent and Sudden Deaths.

At Boston, in New England, June 9, 1812, the Rev. *J. S. Buckminster*, pastor of the church in Brattle Square, aged 28; and, on the next day, while taking a journey to the Springs for the benefit of his health, the Rev. Dr. *Buckminster*, his father, pastor of a church in Portsmouth. Neither father nor son knew of the other's sickness.

Fanoplist for July, 1812.

About the middle of last October, died at Tocat, in Asia Minor, the Rev. *H. Martyn*, Fellow of St. John's College, Cambridge, and Chaplain to the East India Company. At Shiraz he resided near twelve months; and engaged in controversy with a Mahomedan Doctor, on the evidences of Christianity; which controversy is, we understand, preserved, and will probably be printed, as will also a Memoir of his life.—We regret to hear that Mr. Martyn has left a number of relations (his brother's widow and nine children) who were dependent on his life-income for their support; but a subscription has been commenced for their assistance, under the direction of the Rev. Mr. Simeon and Mr. J. Thornton.

March 27. *David Parker*, Esq. of the King's Mews, London, in his 82d year. 'An old disciple,' much respected through life; and whose death is sincerely lamented by all his relations, and by the few friends which his age and infirmities had left him.

Lately died at Leicester, the Rev. *Thomas Robinson*, A. M. Vicar of St. Mary's, in that town; where he had laboured with indefatigable zeal in the gospel for many years, and with great success. His remains were conveyed to the grave, in the chancel of his church, in a very respectful manner. Fourteen clergymen in their robes attended; the Rev. Mr. Vaughan, Vicar of St. Martin's; Rev. Mr. Withersall, who read the funeral service; two physicians, and the family of the deceased, followed the hearse; and the charity-children of the parish-school closed the procession. More than 4000 persons were assembled on the solemn occasion, who followed the corpse with expressions of deep regret. The church was crowded to excess to hear the funeral oration by Mr. Vaughan. Mr. R. will long survive in the memory of all who knew his uncommon worth; and his printed works, especially his Scripture Characters, will edify multitudes, although his tongue is silent in the grave.

Wednesday, April 7, died suddenly at Bath, the Rev. Dr. *Shepherd*, after eating a hearty dinner, in apparent health.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs *of the Life and Ministry of the late Rev.* T. Spencer, *of Liverpool; with an Appendix, containing a Selection from his Papers, &c. By* T. Raffles, 8*vo*, 12*s*.

The melancholy accident which terminated the life of this promising young man, and the extraordinary interest it excited, we related at the time (Evan. Mag. Vol. xix. p. 369.) and gave an intimation of the present work when in a state of preparation for the press.

The very early indications of Pulpit Talents in Mr. Spencer, and his juvenile attempts, excited much attention among his friends; and the profession so completely absorbed all his aims and wishes as to exclude every other object of pursuit. But his views were not directed to the ministry as a genteel profession; his early piety led him to estimate it as the medium of doing good; and inspired in him a desire to glorify God in the successful propagation of the gospel. This simplicity of aim (which our Lord beautifully designates as 'the single eye') forms the leading trait of Mr. Spencer's character. When talent and zeal are thus concentrated in a single point, as in a focus, they shine and burn with eminent strength and lustre, as in the instance before us, of an amiable youth who attained the zenith of his usefulness when others are but entering upon their work.

The simplicity of Mr. Spencer's character and views, however, lead us to expect no great variety in his history; and his premature end cuts short the narrative when every day of his life became more interesting. And, what is the language of this mysterious dispensation? Is it not that of sovereignty and grace? which, while it crowns with an early reward the youth just entering on his work, teaches us that the designs of Heaven depend not on human means; but that the great Architect of the Church can shift the instruments he employs with the same ease, and with as little inconvenience, as a human artist lays down one chissel and assumes another, — and thus he secures to himself that glory which an ignorant and admiring world are disposed to give to instruments and means.

The present work yielding no extraordinary incidents, is properly made up, in great measure, of letters and fragments of letters, and extracts from the private memorandums of Mr. S. — The communications of his intimate friend, Mr. Haddon, we rank among the most interesting, as in those he unbosoms himself without reserve; and a number of little incidents are developed which characterize the ardent mind of the Preacher.

The following letter, from p. 232, though not the best written, does credit both to the writer's discernment and his feelings: —

'My dear friend, — The expressions of affection your last letter, all your letters, and the whole strain of your conduct toward me evince, greatly affect me; and you will find my feelings upon the subject in Proverbs xxvii. 19. Sanctified friendship appears to me to be one of the best sweets in the cup of life. It is what the Saviour recommended by his own example, and what the best of men have experienced beneficial in every age. May this kind of friendship be exemplified in us! — and may we mutually share in the affections of the heart of Him, who, 'having loved his own who were in the world, loved them to the end!' — To his will in all things we must bow, and in his dispensations, however contrary to our inclination, acquiesce; but 'not my will, but thine be done,' is language which requires a large degree of grace to use in all cases, and from the bottom of our hearts.

'Many eyes are indeed upon *me*, and much do I fear that they will see something in me ere long, that will take them from me. Your warnings are faithful; but my heart is still deceitful, and Satan may, for any thing I know, be about to sift me as wheat. You are not ignorant of his devices. Oh! then, pray for me, that my faith fail not; so that instead of the number of those who behold me, turning away

from me with disgust and aversion, they may rather glorify God in me, and take knowledge of me, that I have been with Jesus.' The thought that affords me some degree of encouragement, is, that Jehovah knoweth my path, and that he is 'able to make me stand;' yea, to remove the suspicions of those who 'fear and wait to see:' but really I cannot help thinking, that there are some people in the world who seem as if they wished for something to hinder one's usefulness; and who, by their too significant expressions on the subject, lead me to suppose, that they would rejoice in such a circumstance, and say, 'Oh! so would we have it!' and why? Because then their clever prophecies would be fulfilled, and we should for the future put such confidence in their forebodings as to view them as certain omens of ill events. I do hope, however, that God will, in great mercy, either keep me from the snares that lie in my way, or take me to himself.

'I have to-day written to the Kidderminster people, referring them to the Doctor, or Mr. Wilson. I will try and be with you to-morrow, by twelve o'clock. Do not be disappointed if I should not be able.

I remain your's affectionately,' &c.

Though we are satisfied with the hands into which the task of biography has devolved; and cannot but commend the judicious and pious remarks by which Mr. Raffles has accompanied and improved his narrative, we think the style and arrangement might admit of considerable improvement, in the event of a new edition; and this we are the more desirous to see, as we hope, by means of a fuller page, and a type somewhat smaller, the work may be brought more within the circle of those among whom Mr. S. generally laboured.

A Plea for the Deity of Jesus, and for the Doctrine of the Trinity; *being a Chronological View of what is related concerning the Person of Christ, the Holy Spirit, and the Doctrine of the Trinity, whether in the Sacred Writings, or in Jewish, Heathen, and Christian Authors. By the Rev.* D. Simpson, *M. A. late of Macclesfield. With a Memoir of the Author, and the Spirit of Modern Socinianism exemplified, &c. By* Edward Parsons. *8vo*, 12*s*.

The first edition of this work was entitled 'An *Apology* for the Doctrine of the Trinity;' and, on its appearance, we gave it our approbation, in the most decided manner, and in the strongest terms. We still consider it as the 'most convincing treatise which we have seen upon the subject,' and as such cordially recommend it. The Memoirs prefixed, though short, are interesting; and 'the Spirit of Modern Socinianism' gives us such a picture of Modern Socinianism, as must shock every serious Christian, while it is couched generally in the very words of its advocates and admirers.

History of the Waldenses, *connected with a Sketch of the Christian Church, from the Birth of Christ to the Eighteenth Century. By* W. Jones. *8vo*, 12*s*.

The literary writers of Ecclesiastical History have, in general, exhibited the deformities and corruptions of professed religion, rather than the genuine face of the pure church of Christ. Happily, of late years, this important branch of knowledge has been adorned by several excellent works, combining such information as is most valuable, with a careful attention to collect and embody the dispersed notices of pure and undefiled godliness. Among works of this kind, the large and cheap volume before us deserves to be ranked. The author shews a decided attachment to those doctrines of grace, and that simplicity of holiness, which have always characterized the undefiled 'bride, the Lamb's wife.' He is not awed into reverence by secular grandeur; nor does he bow to the shrine of pretended saints, but real supporters of Antichrist, and persecutors of Christ's little flock. He walks over much of the ground before traversed by the late pious and laborious Mr. Milner; but he differs from that valuable writer in many instances of the ap-

preciation of character. Mr. Milner had manifestly his prejudices in favour of what he commonly calls 'the General Church:' forgetting, or not duly considering, that, in ages of deep and general apostacy from the King of saints, his real subjects were more likely to be found in the ranks of separation. On the other hand, Mr. Jones does not seem to have sufficiently studied that humiliating part of the philosophy of man, his strange inconsistencies. We apprehend that he has not quite enough attended to the infelicity of times, the want of a free communication of knowledge, the power of educational prejudices, and the effect of usages venerated as apostolic. Under circumstances so disadvantageous, it is not, we hope, unreasonable to believe that many who in their hearts loved the Redeemer, and in their lives served him according to the light they had, were found dragged in the train of those who wandered after the beast. Painful and humbling fact! That such men as Athanasius and Gregory, Anselm and Bernard, should have defiled their garments with the blood of persecution, and bowed their knees before reliques and wafers! But, perhaps, there is more danger in enlarging than in narrowing this sort of charity. At least, Mr. J.'s high-toned reprehension of every wicked work, wherever found, ought to be encouraged, lest we slide into the extreme of false candour, which has slain its thousands of souls.

The peculiar history of the Waldensian Churches occupies about the half of this work; and, indeed, it is a heart-rending history. The craft and the fury of the Antichristian monster never appeared so diabolical as in its machinations and massacres exercised on the meek confessors of Piedmont and the south of France: nor ever does gospel-truth and holiness appear more glorious than as it shines in their faith and worship, their lives and deaths. These were the mystical virgins of the Apocalypse, who followed the Lamb whithersoever he went; redeemed from among men, first fruits to God and the Lamb; and they overcame by the blood of the Lamb, and by the word of his testimony; and they loved not their lives unto the death.'

A very interesting part of this volume is the relation of the interference of the English Protectoral Government with the Court of Turin, to procure a remission of the overwhelming cruelties which that perfidious court was pouring on its Protestant subjects. The attempts, though unsuccessful, remain a monument to the honour of those who so zealously and judiciously interposed. The correspondence of the English Government was carried on by MILTON: and in his letters our admiration of that mighty genius which communicated its character even to a state-paper, is exceeded by the love and reverence which are produced, in beholding the purity of principle and Christian piety breathing through the whole.

The close of the work is deeply tragical. The sun of the Waldenses and Albigenses set in blood; and infernal night has ever since brooded over the vallies and mountains on which their bones lie bleaching, and their blood is still crying to the Righteous One.

The author has shewn very commendable diligence in the collection of materials, and attention in the disposition of them; and we cheerfully recommend the book as replete with important facts, and calculated to make deep and valuable impressions on the mind.

The Advantages of Early Piety Displayed, *in a Memoir of Mr. John Clement, Surgeon, by* J. Hooper, *M. A.* 8*vo*, *pages* 190. 4*s*. 6*d*.

THE interesting youth, whose character is here pourtrayed, appears to have exhibited the dawn of piety even in his early childhood. A short life occupied in the pursuit of knowledge cannot be supposed to furnish much variety of incident for the pen of the biographer; but the letters, and the diary of this amiable young man have supplied abundance of ma-

terials adapted for the developement of his character; and from these documents Mr. Hooper has made a selection, evincing in no small degree both care and judgment. Nor has he contented himself simply with performing the office of a compiler, by a judicious selection of arrangement; but, in addition to this, he has studiously embraced every opportunity of interspersing with the narrative appropriate reflections, well calculated to instruct and to impress the mind of the youthful reader.

After a short introduction, the Memoir is distributed into a series of chapters, with the following titles: — Chap. 1, His Filial Character. 2, His Social Character. 3, His Professional Character. 4, His Intellectual Character. 5, His Improvement of Time. 6, His Moral and Religious Character. 7, His last Illness and Death. 8, Reflections.

If any one of these chapters be calculated to strike the mind of the reader more powerfully than the rest, perhaps it is that which respects the improvement of time; for, as a conscientious œconomist of time, young Clement was in a very peculiar degree exemplary. The whole of the Memoir we cordially recommend to our young readers, and especially to those who may be devoted to the profession of medicine. Our thanks are due to the respectable and pious Editor for the time and attention which, notwithstanding his numerous engagements, he has devoted to the preparation of this volume.

A Letter *to the Inhabitants of Saffron Walden. By* John Bradford. *To which is prefixed, A brief Account of his Life and Death.*

The Rev. Wm. Clayton, who now preaches the gospel in that town, which once enjoyed the ministry of the famous Protestant martyr John Bradford, and to the inhabitants of which this affectionate letter was addressed from his prison, has done well, we conceive, in republishing it, rationally expecting that his neighbours will pay a becoming regard to those unchangeable truths of the gospel which that holy martyr sealed with his blood more than two centuries ago. 'It should never be forgotten,' says Mr. Clayton, 'that the Religious Privileges which Britons now enjoy are the price of blood; that to the humble but intrepid martyr John Bradford, and his inflexible though persecuted associates, they are indebted for those refreshing waters, which now gently, and in copious streams, glide through "the green pastures," in which they are permitted to repose in quietness; and that the publication of those very scriptures in their native tongue, which the inhabitants of this town, and its neighbourhood have so recently shewn themselves so nobly desirous of circulating, was one of the crimes with which their English brethren were charged.'

Catechisms for Children, *compiled by Anthony Kidd, third edition, price 4d. or 3s. 6d. per doz. or £1. 8s. per 100.*

This little work consists of three distinct catechisms: the first and second are chiefly from Dr. Watts, and are called the *Young Child's Catechisms;* the third has more original matter, and is called the *Child's Catechism*, containing further instructions in the principles of religion. They are all well adapted to their intended purpose, and may be used with great advantage, both in schools and private families.

A Sermon *on the Death of the Rev.* Edward Williams, *D. D. Theological Tutor at Rotherham, &c. Preached in London, March* 21, 1813, *by* John Hawksley. 2*s.*

This discourse on 2 Kings ii. 12, is an affectionate tribute of respect to the late excellent Dr. Williams, by one of his pupils. The removal of Elijah, who had just visited the sacred colleges, gave occasion to his successor Elisha to bewail his *own* loss, and the loss of the *public*; — the loss of one who had been a blessing to mankind

by his holy example, his ardent prayers, his faithful admonitions, his personal exertions. These remarks are applied to his late tutor by Mr. Hawksley, who has drawn, in an able manner, a high but just character of the deceased.

We are glad to hear that a full Memoir of his Life will be presented to the public by his family.

The Watchman's Answer to the Question, What of the Night? — *The Sure Performance of Prophecy,— The Glory of the Church in the Latter Day, — The Glorious State of the Saints in Heaven. These Four Sermons by the Rev.* J. Gill, D. D. 8*vo*, 1*s. each.*

We can add nothing to the character of Dr. Gill, as a learned, judicious, and evangelical divine, and who deeply studied the prophetic Scriptures. How far he was right in his views of the latter-day glory is not for us to say. Certainly, the Scriptures elevate our expectations on this subject; and those who wish to examine for themselves, will be assisted by the collected view here given of the prophecies relative to that subject, and the practical inferences deduced from them.

A Treatise *on the Nature and Beauty of Gospel Worship, in Opposition to the False Worship of Papists and Formal Professors. By* J. Owen, D. D. 8*vo*, 1*s.*

We announce with pleasure the republication of this excellent sermon, which we consider as highly seasonable; for though we indulge no bitterness against the persons of Roman Catholics, we give no indulgence to their errors; and this, it is well known, was the case with Dr. Owen, who was one of the first and best advocates of universal toleration, while, at the same time, he was one of the ablest defenders of the peculiar truths of Christianity and the Protestant religion.

LITERARY NOTICES.

Proposals are issued for printing, by subscription, a Volume of Sermons, selected from the MSS. of the late venerable and Rev. J. Andrews, LL. B. Vicar of Marden, Kent. — Price 7s. to subscribers.

Also a Volume of Sermons, on the most important Doctrines of the Christian Religion, in a course of Lectures (occasioned by those of the Rev. J. Grundy) by the Rev. R. Jack, of Manchester. Price 12s.

Dr. Colquhoun, of Leith, is about to publish a small treatise on Spiritual Comfort.

Shortly will be published, a new edition of the Essay on the Equity of Divine Government, &c. by the late Dr. Williams; which, we are authorized to state, had received the careful revision of the lamented author, except a very few of the concluding pages, which will be reprinted from the first edition. It is printed uniform with Dr. W.'s Defence of Modern Calvinism.

Since closing the Review of Mr. Spencer's Life, we have learned that Mr. Raffles has presented the whole profits of his first edition to Mr. S.'s family.

Select List of Publications.

Visits of Mercy; being the Journal of the Stated Preacher to the Hospital and Alms house in New York. By the Rev. E. S. Ely. 4s.

The Star of the West; being Memoirs of the Life of Risdon Darracott, Minister at Wellington. By J. Bennett, of Romsey. 12mo, 5s.

Secret Thoughts of a Christian lately departed. By Mr. Serle. 12mo, 4s. 6d.

Scripture Directory for the New Testament. By T. Jones, 12mo, 2s 6d.

A Discourse on the Sacrifice of Christ: its Nature, Value, and Efficacy. By J. P. Smith, D.D. 8vo, 3s.

Elijah's Translation foretold: a Funeral Sermon for Dr. E. Williams, by G. Lambert. 8vo, 1s. 6d.

Elisha's Lamentation for Elijah: Ditto, by J. Gilbert. 8vo, 1s. 6d.

A Method of teaching Adult Persons to read. By J. Freeman, 8vo, 1s. 6d.

History of Joseph, in verse, 1s 6d. — fine, 2s. 6d.

Neutrality the proper Ground for the Protestant Dissenters, respecting the Catholic Claims. By J. Ivimey. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We rejoice to hear that Mr. Morrison is proceeding successfully in the important work of translating the Scriptures into the Chinese language. A letter from him, dated Canton, Oct. 22, 1812, is just come to hand; in which he says, 'I have now most of the Epistles in the press; and which, I hope, will be completed in time to send some copies by the fleet. I have distributed nearly all those that I had printed before. Some of them I sent to Fo-keen, and some to the interior of this province. They are generally received with avidity, and often with gratitude.'

It must afford inexpressible pleasure to the friends of religion to learn that Mr. Morrison is making progress in this great work, and preparing for the religious instruction of 300 millions of the human race, who are involved in the most miserable darkness. It is delightful to hear that the Scriptures are already in circulation in that populous country, and that they appear to be so well received.

INDIA.

The following Reflections of the late Mr. Thompson, after he received an order to leave India, we copy from a note appended to the Report of the Missionary Society, which was read at the Annual Meeting: it is so suitable to the present moment, when the affairs of India are under discussion, that we think it will be acceptable to our readers:—Mr. Thompson, speaking of the peremptory order he had received from the government of the East India Company to return, says, 'There is no appeal, as it is confirmed by the highest authority, not only in India, but in England. This you may probably regard as a melancholy event; but no;— regard it as an unwarrantable stretch of arbitrary authority, which the Great Head of the Church will over-rule for the promotion of the interests of his kingdom. For my own part, though I deeply regret the loss of time, and the inconveniences of another voyage to Europe and back, I feel no doubt that I shall return; and that this occurrence will turn out to the furtherance of the gospel. I have nothing to complain of in the government here, for they act agreeably to the letter of their instructions; nor of the government at home, as when the charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the knowledge of the gospel to foreign lands, and therefore no provision was made for such a purpose. Considering that the renewal of the charter is about to be discussed in Parliament, should it be said to those who wish to diffuse the gospel in India, that none had been prevented from peaceably exercising the functions of his office, nor any one sent home, any alteration might be deemed unnecessary; but should the government here insist on my return, I trust it will give such an additional impulse to their exertions, who are desirous of such an alteration as will secure its attainment. Mine is a case peculiarly in point, as I have sailed to no foreign port, under no foreign colours, nor proceeded a step without the public sanction of the existing authorities, and am, in fact, deficient in nothing but the Company's licence.'

Another passage, taken from a letter written by Mr. Hands, at Belhary, on the same subject, deserves notice. We believe it is not generally known that there is a multitude of Roman Catholic Missionaries in India, as there has been for many years; but no alarm seems to have been excited: —I hope that this order for Mr. Thompson's return, will have a powerful effect on the minds of our dear friends in England; and

that, if the Company's charter should be renewed, they will endeavour to procure some provision therein for the protection of *Protestant* Missionaries in India. *Catholic* Missionaries abound in almost every part of India: they excite no notice nor suspicion; and are allowed to travel about as they please, — why then should not *we* enjoy the same liberty? — A new Catholic chapel has lately been erected at Belhary; and a new Padre has lately arrived from Goa. All the persons who attend are Portugueze or Malabar people, belonging to the different native corps stationed here.'

AMERICAN MISSION.

A LETTER has just been received from Boston, in North America; from which it appears, that the *five American Missionaries*, Mess. Judson, Newell, &c. have not been permitted to continue in India; but have been ordered to depart. They were about to proceed to MADAGASCAR, for the purpose of commencing a Mission in that island.

Anecdote of an African Slave.

A SLAVE, in the colony of the Cape of Good Hope, who had received the gospel, was forbidden by his master to attend the meetings any more; and threatened to be flogged if he did. The poor creature, with truly Christian meekness, only answered, 'I must tell the Lord that!' This excellent reply had such a powerful effect on the master's mind, that he afterwards allowed him, and all the rest of his slaves, freely to hear the gospel. He has since heard it himself, and permitted preaching in his own house.—Thus the Lord employed 'the weak things of the world to confound the things that are mighty.'

Observations on the State of the Christians in Cochin and Travancore.

[*Concluded from p.* 193.]

I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our eastern possessions; and the names of Swartz, Gerricke, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection; and there are happily still living some amongst us of the same character.

It is true that the object they had more particularly in view has, in some measure, failed: and few good converts, it is generally imagined‡, have been made: but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far

‡ Dr. Kerr here states only the prevailing opinion of others, and, we presume, not his own; for he well knew that *many* good converts were made; or, if he meant it comparatively, it is true that hundreds and thousands of converts are few when compared with fifty millions of Indians.

from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity (the natural result of their being trampled upon by one race of conquerors after another) also as an object for our contempt: at the same time, that we have viewed the cunning of their character (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

I have the honour to be, &c.

(Signed) R. H. Kerr,

Senior Chaplain of Fort St. George.

Madras, Nov. 3, 1806.

EDINBURGH,

Merchants' Hall, March 29, 1813.

At a numerous and respectable Meeting of the Inhabitants of Edinburgh and the vicinity, called by public advertisement, for the purpose of considering the propriety of petitioning Parliament, that in any Bill that may be passed for renewing the East India Company's Charter, provision may be made for the Religious Instruction of our fellow-subjects in that part of the Empire: the Right Hon. William Creech, Lord Provost, was called to the Chair; and Geo. Lyon, Esq. W. S. appointed Secretary to the Meeting. After deliberating fully on this important subject, the following Resolutions were adopted as expressive of the sense of this Meeting, viz.

1. That the degraded and wretched condition of the Native Inhabitants of British India, amounting to not less than 50,000,000, as not only destitute of the knowledge of true religion, but addicted to various cruel and detestable usages, sanctioned by the different forms of idolatry and superstition which prevail in those countries, is calculated to excite the deepest commiseration in the minds of all the friends of Christianity, and of all who wish well to the temporal and eternal interests of mankind.

2. That an adequate and effectual remedy for this great evil, we are convinced, can only be found in the free diffusion of Christianity in the provinces of India.

3. That the obstructions which the policy of the East India Company has hitherto presented to the admission of Christian Ministers and Teachers into the Indian territories, are in our apprehension not less repugnant to the interests of the British Empire than adverse to the gracious designs of Heaven, for the happiness of the human race.

4. That, while the condition of our fellow-subjects in India presents such strong claims to the justice and humanity of this country, we consider the application of proper means for their moral and religious improvement, not only as the bounden duty of Christians and of Britons, but as an object highly worthy of the enlightened and liberal policy of the Imperial Parliament of Great Britain and Ireland.

5. That, while our attention has thus been drawn to the condition of the Natives of India, we cannot overlook the disadvantageous circumstances of many of our relatives and countrymen occupied in the various civil and military departments in that position of the empire, who have no opportunity of enjoying the ordinances of Religion, according to those forms to which they are attached; although, in our opinion, they are equally entitled to this privilege with their fellow-subjects at home.

6. That, as the renewal of the East India Company's Charter has now become the subject of Parliamentary discussion, a favourable opportunity is offered to the friends of Religion and Humanity, and an imperious obligation laid upon them, to express to the Legislature

their sentiments and wishes on this interesting case.

7. That we have learned with extreme concern, from good authority, that in opening the propositions for a new Charter to the East India Company, the principle of legislating for Religion in that part of the Empire was objected to, and the power of sending Missionaries was proposed to be left in the hands of the Company's Executive Body: a measure which, from the policy hitherto pursued by the Directors, appears calculated to perpetuate the existing obstructions to the progress of Christianity in India. We are therefore of opinion, that the circumstances alluded to, should stimulate the friends of a more humane and liberal policy to come forward without delay, and endeavour, by means of respectful, but earnest application to Parliament, to procure, in the new arrangements, the removal of all unnecessary obstructions to the introduction of Christianity into the provinces of the East.

8. That this Meeting, therefore, resolve to address Petitions to both Houses of Parliament, founded on the foregoing Resolutions, and praying that it shall be provided in any Bill that may be passed for renewing the East India Company's Charter, that it shall be lawful for his Majesty's Protestant subjects of all denominations, to send Christian Ministers and Teachers to the British dominions in India, for the purpose of instructing the Natives in the knowledge of Christianity, and dispensing the ordinances of religion to their own countrymen residing there; and that such Ministers and Teachers as may go out to India, shall enjoy the full protection of the British Government, while they demean themselves as peaceable subjects, and conform to those regulations which Parliament in its wisdom shall prescribe.

A draught of a Petition was then read and approved; and a Committee appointed to prepare Petitions for subscription; and to take the necessary steps for giving effect to the objects of the Meeting. The Lord Provost was requested, and undertook to forward the Petitions, in order to their being presented to Parliament.

The Thanks of the Meeting were then voted to the Lord Provost for his conduct in the Chair, and to Dr. Campbell, for his exertions in preparing the business for the consideration of the Meeting.

GEORGE LYON, Sec.

Diffusion of Christianity in India.

Glasgow, March 25, 1813.—This day a Meeting was held of many of the Inhabitants of this City and Neighbourhood, to consider what steps should be taken to petition Parliament respecting the advancement of the interests of Christianity in India. JOSHUA HEYWOOD, Esq. one of the Magistrates of the City, was called to the Chair; and several Gentlemen, both of the Clergy and Laity, expressed, at considerable length, their sentiments on the subject. The Meeting were unanimously of opinion,

That, in the new arrangements about to be made respecting the policy and trade of India, attention should be paid by the Legislature to the advancement of the great interests of Christianity; in particular, that no obstruction should be permitted to exist which might prevent Christians, of any denomination, from enjoying in that country the full exercise of their religion; or which might impede the peaceful endeavours of pious and benevolent men, who may seek to communicate to the Natives the knowledge of the Gospel. While Pagans and Mahometans are permitted to exercise their religion under every form, no obstacle should be opposed to the full enjoyment of a similar privilege by Christians. To deny this to any class of his Majesty's subjects, in any quarter of the empire, is so repugnant to the British character, and so contrary to justice, humanity, and the best interests of men, that they are persuaded it is only necessary to call to it the attention of Parliament. It is also, they conceived, their duty to present their prayer to Parliament in favour of

endeavours to diffuse, in a meek and peaceful manner, among the natives of India, the knowledge of Christianity. They respect the rights of conscience in the most ignorant and erring, and are far from entertaining the thought that any means should be employed which might disturb the inhabitants in the possession of their just privileges: but they deeply deplore the ignorance in which that vast country is involved, and the prevalence of practices and customs abhorrent to every principle of humanity; and they humbly conceive that, if these be so deeply interwoven with the habits and superstitions of the people as to render dangerous any direct attempt to oppose them, the more strongly should Parliament see the importance of permitting the pious and humane, by meek and peaceful means, to promote the knowledge and power of that religion which alone can successfully change and elevate the character of men. Such permission, enjoyed under a well regulated Government, this Meeting consider to be not only consistent with the safety and peace of the Empire, but to be of the greatest importance to its interests. Whatever tends to improve the condition, habits, and character of the people, must be important to the general welfare. Similarity of religious principle, while it removes many causes of jealousy and discord, leads to similarity of habits, and produces a new and powerful bond of affection. With this will joined, in the hearts of the Natives of India, the feeling of gratitude and respect to a people who have been the means of communicating to them a blessing so precious as the religion of Christ. The success of other nations and the experience of our own, as far as it has been enjoyed, have shewn, that the labours of good men, in this blessed design, may be pursued, not only without danger, but with the happiest effects. The Natives of India have never manifested a disposition to complain of any attempt to acquaint them with the truths of Christianity; on the contrary, they have generally regarded the mild and benevolent Teachers of the Gospel with respect and veneration. But higher motives animate the views of this Meeting, when considering this subject, than mere worldly policy, or the communication of temporal blessings. As Christians, they desire the advancement of the kingdom of the Son of God. The gospel of Christ they connect with the spiritual and future condition of the human race; and no obstacle, in their opinion, can be opposed to the diffusion, by lawful means, of a blessing so important, without great inhumanity and guilt. They dread the consequences even of indifference to it, under the righteous government of God; and they consider its encouragement as a mean of the divine favour and protection to their country. In behalf of this great object, men of every rank have lately lifted their voice in a manner honourable to the feelings and spirit of the nation. And the Meeting trusted, that not only shall no circumstance be permitted to exist which shall interrupt the progress of a spirit so worthy the distinguished place which their country holds among the nations,—but rather, that every facility shall be afforded for conveying the inestimable blessings of Christianity, not only among all the subjects of the British Empire, but throughout every quarter and corner of the globe.

Agreeable to these sentiments, the draught of a Petition to Parliament was read, and unanimously approved. Copies of it were ordered immediately to be written out for signature; and a Committee of Gentlemen were appointed to take every necessary step for forwarding the object of the Meeting. The Meeting farther resolved, That the Petition, when signed, should be transmitted by their Chairman to the Earl of Liverpool, and Kirkman Finlay, Esq. with a request that they will lay them before the two houses of Parliament.

(Signed) JOSHUA HEYWOOD.

Charles S. Parker, Esq. being called to the Chair, the Thanks of the Meeting were unanimously voted to Mr. Heywood; which were given accordingly.

(Signed) C. S. PARKER.

Provincial Intelligence.

Aug. 13, 1812. The Rev. F. Weybridge was ordained at Crossbrook Street, Cheshunt. Mr. Bligh, of Potter's Bar, prayed; and Mr. Hacket, of London, delivered the introductory discourse, &c. Mr. Whitefoot, of Enfield, offered the ordination prayer; Dr. Winter gave the charge from 2 Cor. iii. 5, 6; Mr. Muston, of Epping, offered the intercessory prayer; Mr. Morrison, of Barnet, preached to the people, from 2 Cor. viii. 10; and Mr. Dunn, of Westminster, concluded.

Oct. 15. The Independent Meeting, Buntingford, Herts, which had been closed for enlargement, was re-opened, by the public settlement of the Rev. T. B. Browne, late of Burwash, in the pastoral office. Mr. Lowe, of Barkway, began by reading and prayer; Mr. Parry, Divinity Tutor, of Wymondely, delivered the introductory discourse, and asked the questions; Mr. Bailey, Classical Tutor of the above seminary, delivered the charge from 1 Peter v. 2—4; the general prayer by Mr. Dobson, of Chisshill; Mr. Chaplin, of Bishop's Stortford, preached to the people from Heb. x. 23; and Mr. Town, of Royston, concluded.

In no parts of Yorkshire was ever the worship of God more negligently attended, and in no place were the prejudices of the people more deeply rooted against the gospel than at Grassington, in the west riding of that county.—A few pious individuals met together on the banks of the river Wharp, but latterly in a room, every Lord's Day for the purpose of prayer and reading the scriptures. Encouraged by the increase of their number, they applied to Idle Academy; and the Students alternately preached every Lord's Day with a pleasing prospect of success.—A subscription was soon after raised to build a chapel, which was opened on Christmas-day last, with three appropriate sermons, by Mr. W. Vincent, Tutor of Idle Academy, and Mess. E. Parsons and W. Farmer of Leeds.

Dec. 31. A Bible Association was formed in Bristol, under the patronage of the Committee of the Bristol Auxiliary Bible Society. The meeting was numerously attended. The Rev. W. Day was in the Chair; and the following persons took a principal share in the business of the evening: the Rev. J. Swete, Dr. Ryland, T. T. Biddulph, T. C. Cowan, J. T. Sangar, W. Thorpe, M. Maurice, W. Bishop, of Gloucester, W. F. Lloyd, Esq. of London, and J. Smith, Esq. The Rev. T. T. Biddulph was chosen Treasurer.—Subsequently to this Meeting the City and Suburbs have been divided into Fifteen Districts, and a Subcommittee appointed for each; and the amount of subscriptions, &c. then received, was £179. 15s. 7d. In the short space of ten weeks 211 Bibles and 99 Testaments were sold at very low prices; and nearly three times that number were discovered to be destitute of the Scriptures. The number of Subscribers, of one penny and upwards, amounts to nearly 1000.

Jan. 7, 1813. A neat Chapel was opened in Little Maplestead, a village of Essex, about 13 miles from Halstead. Before this there was no place of worship among the Dissenters; and in the Established Church divine service only once a fortnight.—Mr. Craig, of Bocking, began with prayer, &c.—Mr. Stevenson, of Heddingham, preached from Hag. ii. 7; Mr. Bass, of Halstead, from Ps. xxvii. 4, 'One thing have I desired of the Lord,' &c.; and Mr. Ray, of Sudbury, concluded.—The erection of this chapel was occasioned by the following pleasing circumstance: Mr. G. Firmin, a respectable young farmer, having, by a train of circumstances, had his mind deeply impressed with the truths of the gospel, felt an ardent concern for the immortal interests of his poor neighbours. His instructions commenced by reading various books, and praying with them; then by expounding the scriptures, and now by preaching. His labours appear to have been blessed to the conversion of some, and to the reformation of many others.

Feb. 17. A neat and commodious Chapel was re-opened at Whitchurch, Salop, after an enlargement. Mr. Raffles, of Liverpool, preached in the morning from Haggai ii. 17; Mr. Weaver, of Shrewsbury, in the afternoon, from 1 Cor. iii. 9; and Mr. Raffles in the evening, from Job ix. 2. The devotional services by Messrs. Beynon, Everall, M'Donald, and Hitchin.—The chapel, though enlarged, is still crowded by a serious and attentive auditory, and the prospect of success is very pleasing; but a debt of nearly £300 remains, notwithstanding the liberal efforts of the congregation, who have raised £200. An appeal must therefore be made to a generous public for assistance.

March 10, 1818. A Quarterly Meeting of Ministers was held at Langattog Crickhowel, and the day following at Crom-y-Rhose; both chapels belonging to the Rev. D. Davies.—Divine service Wednesday afternoon, when Mr. R. Davies, of Newport, prayed; Mr. E. Davies, of Hanover, preached from Rev. xv. 3; Mr. D. Thomas, of Penmain, from Joel ii. 14; and Mr. E. Jones, of Pontpool, from Ps. xlv. 5, and concluded.—Next morning the service began at ten. Mr. J. Williams, of the Tabernacle, prayed; Mr. D. Thomas preached from John xv. 9; Mr. W. Harris, of Abergavenny, in English, from John xiv. 16; and Mr. E. Jones from Col. iii. 17, and concluded the service.

March 17. A new Meeting-house was opened at Somersham, Hunts. Mr. Audley prayed; Mr. Fuller, of Kettering, preached from Zach. iv. 10; and Mr. Norman concluded in prayer. In the afternoon, the congregation being so immense as to preclude the possibility of approaching near to the meeting-house, they retired into an adjoining close. Mr. Harris, of Cambridge, prayed; and Mr. Ragsdell, of Thrapston, addressed, from 800 to 1000 people, from Matt. iv. 10. Mr. Edwards, of Cambridge, preached in the evening.

March 28. The Half-yearly Association of Independent Ministers in Cornwall was held at Lothwithiel. Mr. Wildbore, of Penryn, preached in the morning; Mr. Bounsell, of St. Columb, in the afternoon; and Mr. Wall, of St. Ives, in the evening.—The next Meeting to be held at St. Austel, the 12th of October, being the Tuesday after Michaelmas-day nearest the full moon: Messrs. Smith and Cope to preach.

April 7. The Middlesex and Herts Union held their Half-yearly Meeting at the College Cheshunt, when Mr. Williams, of Edmonton, preached on the question 'Wherein do the law and gospel agree and differ?' Mr. Brown of Enfield began with prayer, and Mr. Phillips of Mill Hill concluded.—It is intended, in future, to have an evening service in addition to the morning, and to employ the interval between the services in conducting the business of the Union, &c.—At the next meeting of this Association which (D. V.) will be at Mill Hill, on the Wednesday after the first Sabbath in September; Mr. Brown of Enfield is appointed to preach in the morning, and Mr. Knight of Ponder's End in the evening.

West Riding Yorkshire Itinerancy.

April 20. A new and commodious Chapel at Sandy Syke, Gisborne Forest, Yorkshire, was opened, when four sermons were preached on the occasion, by the Rev. W. Farmer of Leeds, R. Blake of Ossett (who preached twice) and T. Taylor of Bradford, from 1 Cor. xv. 58.—A handsome collection was made, including a £5. note put into the box by an unknown friend. The chapel was crowded; between 7 and 800 persons being present on the occasion.—The Itinerancies formed in different counties are among the many pleasing circumstances which distinguish our age and country; and it is very desirable that they should become more general.—Sandy Syke, where the above chapel was opened, is surrounded with bleak and barren mountains, itself comparatively a barren heath, with but here and there a cottage; yet such is the thirst for the gospel, that hundreds assemble on the darkest nights, and in the depth of winter, with their infants at the breast! They have now a comfortable chapel; and intend soon to have a minister to feed them statedly with the word of eternal life. What has God wrought! The prospect is most promising; the desert blossoms like the rose! We cannot close the article without a tribute to the memory of the Rev. B. Sowden, who diligently and successfully preached the gospel in Craven 20 years, and was a few months ago taken to his reward.

April 14 was ordained at Broad Church, near Salisbury, the Rev. S. Hannaford. Mr. Devenish, of Codford, commenced the service; Mr. Loader, of Fordingbridge, delivered the introductory discourse, &c.; Mr. Rogers, of Tisbury, offered the ordination prayer; Mr. Jones, of Birdbush, delivered the charge from 1 Tim. iv. 16; Mr. Weston, of Sherborne, preached from 2 Cor. viii. 23, 24; and Mr. Chamberlain, of Bishopstone, concluded. In the evening Mr. Bishop of Ringwood preached, and Messrs. Chaffey and Loader engaged in prayer.

April 14 was held at St. Alban's, the Third Anniversary of the Herts Union for promoting Village Preaching, when two sermons were preached; the first by the Rev. R. Hill, A. M. and the second by the Rev. J. Upton, of London. Mr. J. Hidden gave an interesting account of the Society's operations; and other ministers engaged in prayer.

The Associated Ministers of Westmorcland and Cumberland held their Half-yearly Meeting, April 21, at the Rev. J. Muscutt's, Ravenstonedale. Mr. Maclean, of Kendal, preached in the morning, from Heb. iv. 9; Mr. Norris, of Alston, in the evening, from Ps. xc. 17.—At the Meeting for Conference, in the afternoon, it was resolved,—That we endeavour to extend our plan, and increase the number of our members.—That this Association be termed 'The Northern Congregational Association.'—That, in future, our Meetings be held Annually.—That the next Meeting be held at Birk's Chapel, near Appleby, on the Wednesday in Whitsun-week 1814.—The Itinerant employed by this Association continues to meet with encouragement and success; but their pecuniary resources are very inadequate, and further assistance is solicited, which may be sent to Mr. Norris.

April 21. The Independent Ministers of the County of Dorset, held their Spring Meeting at Wareham. In the morning Mr. Ironbridge prayed and read the scriptures; Mr. Keynes prayed; and Dr. Cracknell preached from Heb. x. 19—22.—In the evening Mr. Gray prayed; Mr. Saltern preached from Ps. cx. 2; and Mr. Bailey concluded.—Mr. Morren delivered a lecture the preceding evening from Ps. lxviii. 18.

The First Anniversary of the Buckingham Auxiliary Bible Society was held April 21, at the Town Hall, Buckingham. The Marquis of Buckingham is the President; but not being able to attend, the Rev. Sir G. Lee, Bart. was called to the Chair, who opened the Meeting with an impressive speech. A Report of the last year's proceeding was then read; after which Mr. Steinkopff, one of the London Secretaries, spoke, and was followed by the Rev. Messrs. Lockhart, Neave, T. Scott, Gauntlett, Bowles, Shipley, Scraggs, Aston, T. P. Bull, Ward, and Gardner, and several laymen. The Meeting was well attended.—On the Tuesday following, April 27, another public Meeting was held in the Town Hall, Buckingham, to present a Petition in favour of Protestant Missionaries, of all denominations, to be allowed to teach Christianity in British India; which was agreed to.——The Association of Independent and Baptist Ministers for Buckingham, and its vicinity, will be held at Nash, on Wednesday the 9th of June. Mr. J. Gardner, of Potter's Pury, and Mr. G. G. Scraggs, of Buckingham, are expected to preach, at ten in the morning and two in the afternoon.

The Annual Glamorgan Association of the Independents was held at Cwmllynfell, on the 21st and 22d of April. The service commenced the first day at ten o'clock, with reading and prayers, by Capt. D. Richards; Mr. W. Jones, of Bridgend, preached from Col. i. 21; and Mr. T. Jones, of Saron, from 2 Thes. ii. 14. At three a Conference was held by the Ministers, when Mr. D. Davies of Swansea, and Mr. G. Hughes of Groswen, prayed. At five Mr. H. Williams, of Lanelly, began with prayer, &c.; Mr. D. Evans, of Rhaiada, preached from Ps. iv. 3; Mr. J. Evans, of Beaumaris, from Matt. xxi. 28, 29. The second day, at ten, the service commenced with prayer, &c. by Mr. D. Davies, of Swansea; Mr. D. Davies, of Langatwy, preached from Heb. x. 10.; Mr. G. Hughes, of Groswen, from 2 Cor. v. 20; and Mr. D. Jones, of Grygybar, from Heb. xiii. 5. A collection was made towards the support of the Missionary Society, after a pathetical discourse delivered on the subject by Mr. D. Davies, of Swansea. At four Mr. R. Powel began with prayer, &c.; Capt. D. Richards preached from 1 John i. 7; and Mr. S. Price, of Lawedy, from Col. i. 12. It was agreed that the next Annual Glamorgan Association shall be at Groswen, on Tuesday and Wednesday in the Easter of 1814, when the following Ministers are appointed to preach:—Mr. D. Williams of Builth, and D. Williams of Lanwrtyd, the first day; J. Davis of Alltwan, and D. Davies of Swansea, the second day, &c.

April 28. The Rev. J. Bulmer, late Student at Rotherham, was ordained Pastor of the Independent Church assembling at St. Thomas' Green, Haverfordwest. The service was opened with prayer and reading by Mr. Harries, of Pembroke; Mr. Peter, of Carmarthen, delivered an introductory discourse, proposed the usual questions, &c. The ordination prayer was offered up by Mr. Lloyd, of Henllan; an impressive charge was given by Mr. Warlow, of Milford, from 2 Chron. xxix. 11; Mr. Stone addressed the church from 1 Cor. x. 15; and Mr. Evans, of St. Florence, concluded. Mr. Griffiths of Machyncleth, and Mr. Griffiths of Glandwr, were engaged in the devotional parts of the service. In the evening Mr. Peter preached

from Eccl. ix. 10.—The attendance on both parts of the day was numerous and respectable, and the effect produced by the different exercises highly pleasing.

The 29th Meeting of the Lincolnshire Association was held at Brigg, April 28. On the Tuesday evening, Mr. Smelle, of Great Grimsby, preached at Wrawby, from Isa. xi. 9. Next morning the ministers met for prayer and the arrangement of business; Mr. Spry, of Hull, introduced the morning-service by reading and prayer; after which Mr. Burn, of Wintringham, preached from John viii. 47. The Lord's Supper was then celebrated. Messrs. Smelle and Burd administered the elements, and Mr. Spry concluded. — In the evening, Mr. Wilson began with prayer; and Mess. Greenwood, of Killingholm, and Spry preached; the former from Col. iii. 3; and the latter from Hab. ji. 3; after which Mr. Clark, the minister of the place, concluded, with a suitable address and prayer. — The next Meeting is appointed to be at Mr. Woodward's, Pinchbeck, Sept. 15.

A Branch Association has been lately formed at Bristol, to collect contributions from the middle and lower classes, by weekly and monthly subscriptions, in aid of the funds of the Church Mission Society to Africa and the East. Similar institutions have been also formed at Liverpool, Birmingham, Shrewsbury, Cambridge, Norwich, Leeds, Dewsbury, and other places.

LONDON.

ROMAN CATHOLICS.

Resolutions at a General Meeting of Protestant Friends to the Circulation of the Scriptures among Roman Catholics, in the United Kingdom, held at the New London Tavern, on the 1st of May, 1813, *Sir* D. Mackworth, *Bt. in the Chair.*

That the Report of Proceedings which have been communicated to this meeting, by Mr. Blair and Mr. Lefroy, relative to the Roman Catholic Scriptures, is highly important, and deserving the attention of Protestants.

It appears to this Meeting that Resolutions in the following words were passed by the English Catholic Board, at the Earl of Shrewsbury's, on the 8th of March last, viz. That this Board are of opinion, that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a *gratuitous* distribution of the Scriptures: That a Committee for carrying the above Resolution into effect, be appointed at the next Meeting of the Board.

It appears to this Meeting, that the fair inference to be drawn from the foregoing Resolutions is, That it was the intention of the English Catholic Board, to promote a gratuitous distribution of the Scriptures; but it was not conceived that the Scriptures to be thus distributed (which it might be expected were to be the authorized Catholic Version) would be encumbered with Notes and Comments, designed not only to support the distinguishing and peculiar tenets of the Roman Catholic church, — but which, by the uncharitable charges contained in them against Protestants, are calculated to widen, rather than to heal, the differences between the latter and the Roman Catholics of this kingdom.

That in consequence of the preceding inference, certain Protestants did offer, through Mr. Blair and Mr. Lefroy, to co-operate with the English Catholic Board in the distribution of the Scriptures, and in printing the authorized Rhemish Version, used by the Roman Catholics, provided that Board would print the same without Notes.

That many of the Notes attached to the Roman Catholic editions of the English Scriptures are not only hostile to Protestant principles, but subversive of all Protestant churches.

That the R. R. Dr. Poynter, Vicar Apostolic, and other leading members of the Roman Church, have signified that the proposed co-operation of Protestants will be unnecessary; and that the object of such co-operation is even contrary to the practice of the Roman Catholic church, which forbids the unreserved and indiscriminate circulation of the Scriptures alone, or the general distribution without their notes.

That the spirit and determination on the part of the English Catholic Board, which have been disclosed by the communications just received and read, diminish the present hope of co-operation with them in diffusing the holy Scriptures among the Roman Catholic Poor of the United Kingdom.

That a Committee be appointed to consider the expediency of carrying into effect the original proposal, to reprint the Rhemish version of the New Testament without notes; and, still further, to ascertain the progress

of the English Catholic Board, with reference to the object expressed by them, in their advertised Resolutions of March 8, 1813.

That the Committee have power to publish, in such manner as they may think proper, the whole or part of the communications now disclosed by Mr. Blair and Mr. Lefroy *, and to take all such other measures as they may think fit in this business; also, to add to their numbers, and to call General Meetings from time to time, as they may see occasion.

E. Craig, Esq. was appointed Secretary; and the Meeting adjourned to the 21st of May.

Society for the Support and Encouragement of Sunday Schools.

At the Annual General Meeting of this Society, on the 14th of April, W. H. Hoare, Esq. in the Chair. The Committee reported, that since the last General Meeting, 255 Schools had been added to the Society's List, and assistance repeated to 74 other Schools formerly established; for which, and the new Schools before stated, they had distributed 27690 Spelling-books, 4,642 Testaments, and 77 Bibles. That since the commencement of the Institution, they had issued 357,385 Spelling-books, 75,179 Testaments, and 8,078 Bibles, to 3,935 Schools; containing upwards of 324,000 children. Such an account demonstrates the progressive acceptance which this Society has met with, in proportion as its merits have become known; and thus exhibits the propriety of its establishment, and the justness of those claims, which it prefers to public patronage and support. The principality of Wales, which has profited so largely in former years by the Society's bounty, has furnished, in the course of the past year, abundant evidence that a wide and effectual door of usefulness is opened in that interesting portion of our island. Ireland, also, has continued to share the attention of the Society, where men of eminent consideration and piety are giving effect to the Institution of Sunday Schools; and who have severally reported to the Committee their beneficial effects, in snatching multitudes from ignorance and vice. This cannot but be considered as the first important step towards that state in which religious dissention shall be unknown; and a community of interest and reciprocal good offices shall root out every prejudice, and unite all hearts. It is peculiarly gratifying to state, that the Society have likewise established Sunday Schools aboard several of his Majesty's ships; which are conducted with the greatest order, and have produced the happiest effects. The Committee have received applications from Nova Scotia and Newfoundland, which have been met with all the zeal which the circumstances of the Society would allow. A farther field of employment has also been presented to them from Canada; where, it is well known, there is a great scarcity of the means for obtaining religious knowledge. It is scarcely necessary to apprize the Public, that such an enlargement of operation will require a proportional augmentation of annual funds; and that it has been undertaken in the exercise of that confidence which British liberality so invariably encourages.

Subscriptions will be thankfully received by Messrs. Down, Thornton, and Co. Bartholomew-lane; Messrs. Hoare, Hill, and Barnet's, Lombard-street; Messrs. Martin and Co. Lombard Street; and at No. 19, Little Moorfields, by Tho. Smith. Sec.

An Auxiliary Bible Society was formed April 17, for Camberwell, Peckham, and Dulwich. His Royal Highness the Duke of Kent in the Chair. The Rev. Messrs. Steinkopff, Hughes, and Owen addressed the Meeting. The various Resolutions were moved and seconded by T. Plummer, Shaw, Gutteridge, Paynter, Catley, Jack, Carter, jun. Esqrs. and by the Rev. Messrs. Draper, Collyer, Innis, Burder, Townsend, &c. The contributions of the day amounted to more than £500. The conduct of his Royal Highness afforded great satisfaction; and the whole of the business was highly gratifying to the numerous and respectable assembly.

Sunday School Union in London.—The Quarterly Meeting of this Society was held April 21, at Surry Chapel, when several letters from Bath, Bristol, and Shrewsbury, &c. were read, intimating that Sunday School Unions were establishing, for the cordial co-operation of the several denominations of Christians, in the great work of instructing youth. Mr. Charles, of Bala, gave a pleasing account of the success of his labours in this line in Wales, and particularly pressed the importance of catechetical instructions; being convinced from experience, that it was

* This Correspondence is already published.

the best method of conveying to the minds of the learners the great truths of the gospel.

The remainder of the time was occupied in discussing the following question: - 'Is it desirable to establish Schools for Adults in connection with Sunday Schools.' There appeared to be but one opinion upon the question, and it was unanimously resolved to request the Committee to publish the most approved plans for conducting such institutions.

Church Missionary Society for Africa and the East.

Tuesday, May 4, was held the Thirteenth Anniversary of this Institution.

The Members of the London Church Missionary Association, formed in the Metropolis in aid of the Parent Society, breakfasted together at the New London Tavern, when a Report was agreed on to be presented to the General Meeting of the Society; from which it appeared, that nearly £500. had been raised by the Association.

The Annual Sermon was preached at the parish church of St. Anne, Blackfriars, by the Rev. W. Dealtry, B. D. &c. In this eloquent discourse, the preacher, from 2 Cor. v. 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience. —— A collection was made after the sermon, which amounted to nearly £250.

At two o'clock the Annual General Meeting was held at the New London Tavern, the R. H. Lord Gambier, President, in the Chair, who read, in part, the Report of the Proceedings during the year; from which it appeared, that the Committee had been actively engaged during the preceding year; and had laboured, with great success, in extending the influence and operations of the Society. — In addition to the Settlements of Bashia and Canoffee, on the Rio Pongas, on the western coast of Africa, a third had been formed at Yongroo, on the Bullam shore; and the Missionary Butscher, who had spent some time in this country, had returned to Africa, accompanied by three mechanics and their wives, with an investment of stores, &c. amounting to nearly £3000. for the use of the Settlements and Schools, and for the establishment of a fourth Settlement, on the Rio Dembia. The Society is about to send a Clergyman, on a missionary voyage and journey into the Levant; and Dr. Naudi, of Malta, who has kindly engaged to accompany him. Mr. T. Kendall, with his wife and six children, had just sailed, to strengthen a Settlement projected by the Society in New Zealand. The introduction of Christianity into India had engaged very deeply the attention of the Committee. A deputation had held several conferences with his Majesty's Ministers on the subject, whose favourable disposition towards the great object was reported to the Meeting. An able and learned work, entitled "Colonial Ecclesiastical Establishment," had been written by Dr. Claudius Buchannan, at the request of the Committee; copies of which had been sent to about 800 Members of both Houses. — Two more Lutheran Ministers and three English Students had been received under the protection of the Society. Missionary Associations had been formed in various places; and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace the Duke of Beaufort, which had produced already £2000.

Shipwreck of Missionaries.

We are greatly concerned to state that the Rev. Mr. Butscher, and his eight companions, who were sent out by 'the Society to Africa and the East,' (now called the 'Church Missionary Society') were wrecked on the coast of Africa, on the night of Jan. 5, 1813. They sailed from Falmouth, Dec. 11, in the brig Charles, and on the 5th of January, about noon, passed Goree; they had then favourable weather; but about eleven o'clock in the evening of that day, the wind blowing fresh, they struck on a reef of the Tongui Rocks, about five miles from the shore. The consternation of the crew was exceedingly great; it was dark, and the vessel beat violently on the rocks, so that it was feared she would immediately go to pieces; but the Missionaries and the crew got safe to land. The captain, however, and a passenger, were killed in a conflict with the natives (a tribe of the Mandingoes) who claimed the vessel as their lawful prize. Every exertion was made by Major Chisholm (commandant of Goree) and by Mr. Butscher to save the cargo; but it was at length found necessary to abandon the greater part of it, and the brig itself. It is a consolation under this afflictive providence to know that the Missionaries reached Goree in safety, and

that a Spanish vessel has been engaged to carry them to the place of their destination.

The Rev. Basil Woodd preached on Wednesday evening, May 5, before the Members and Friends of the London Church Missionary Association, at the Church of St. Lawrence Jewry, Guildhall, when £51. 18s. 3½d. was collected, which was nearly all in silver; and proves, from the multitude of sixpences and shillings put into the plates, that many of the poorer members of the church, who cannot attend the Morning Sermon on the Anniversary, are yet anxious to aid the cause of Missions. It is proposed to continue this Wednesday evening Sermon annually.

British and Foreign Bible Society.

The Ninth Anniversary of this important Institution was held May 6, at Free Masons' Hall, Lincoln's Inn Fields. The hall was filled soon after ten o'clock; and at twelve Lord Teignmouth was called to the Chair. He proceeded as usual to read the Report of the Committee, which detailed the particulars of the Mission of Mr. Steinkopff to the Continent, and the general diffusion of that holy ardour which has been universally excited, and by which no less than 73 societies had been formed since the last Annual Meeting. Soon after the Report commenced, an enthusiastic burst of acclamation arose on the arrival of their Royal Highnesses the Dukes of Kent and Sussex, who took their stations on each side of the President, and supported the Chair with much dignity. At the conclusion of the Report, his Lordship, in a neat and flowing speech, observed, that he most cordially united in the feelings and sentiments which pervaded that assembly for the perpetuity of that Institution. If we look back upon the growing prosperity of this Society in past years, our confidence was established for its future success. Let us trace its effects from the people of the Esquimaux to those of Labrador, the different inhabitants of which are now seen reading the pages of the New Testament with heartfelt gratitude and delight. In Africa, even the poor and despised Hottentot had received the blessing with mingled prayers and tears. Among the negroes in the West Indies, the greatest tenderness, devotion, and benevolence, had been shewn as the reward of their benefactors. He alluded to several interesting facts in the Report, which were sufficient to engage the attention, liberality, and support of the nation, for future contributions. He gave ample testimony to that ardent zeal and distinguished ability, manifested in the conduct of their Secretaries; and concluded by an apology for remaining in the Chair in the presence of the two Royal Sons of our much-loved Sovereign.

His R. H. the Duke of Kent immediately rose, assuring the company of the wish of his royal brother the Duke of York, to have been present at that Meeting. They all knew he had peculiar and arduous duties to perform in another place; and these duties alone had prevented his attendance. He moved that the Report, as now read, be received, adopted, and immediately printed by the Committee. He observed, that no apology was necessary from the nobleman who so honourably filled the chair. He, of all other persons, possessed those singular and distinguished qualifications, which most eminently fitted him for that station. It was his zeal, perseverance, and example, which had at first excited their attention, and that which had now led them to come, and to unite in the common cause, as the humble imitators of his example, and as fellow-labourers in this great vineyard. He spoke highly of the commendable zeal of their Secretaries; and before the Resolution was put, observed, that the peculiar feature in this Society, of distributing the Bible without note or comment, had his most decided approbation. Without this fundamental principle, he should not have joined it; and, that the good understanding which it promoted, and the union which it formed of Churchmen, Catholics, Dissenters, and Baptists, gave him the highest pleasure and satisfaction.

His R. H. the Duke of Sussex then rose and said, that he felt most proud and grateful for the thanks and attention of his Lordship. If any thing could increase the respect already formed, it would be that of his Lordship's conduct in reading the Report, and the humble simplicity with which he received their approbation. There were times, when even gratitude could not express itself. He, likewise, fully entered into all the opinions and feelings expressed by his Royal relative. It was the simplicity of the principle by which they were united, which gave it such abundant success. It was one, upon which he felt peculiar satisfaction and delight. They had indeed entered upon a noble warfare, — they had pursued the most godlike career:

it consisted in the proposals of peace and good-will to every man, whether enemy or friend. The only enemies with which they had to contend, were the enemies of Charity, and of the empire of Benevolence. This warfare, he hoped, might be continued through the four quarters of the globe. Often he felt the duty, as well as the inclination, to unite in the cause of Benevolence; but now he felt peculiar and superior emotions,—he felt proud and grateful for the honours of that day: he never felt a satisfaction equal to that arising from his attendance at the present Meeting. The extraordinary success of the Institution, appeared to be the work of Divine Providence,— it could not be accounted for by mere human assistance. Much praise was due to those noblemen and other distinguished persons who had patronised the Institution,— nevertheless, the Society was equally indebted to the smallest contributor.— He had not embarked in this cause without the most serious reflection, possessing a great respect for the opinions of others, and a strict regard that his own should be well founded. They might now consider his attendance as a brotherly act, and the result of mature and of sober reflection. He concluded with Thanks to the President.

The R. R. Bishop of Norwich proposed a vote of Thanks to the Presbytery of Glasgow, &c. His Lordship recommended their example as worthy of imitation. There ought to be no difference of opinion, he observed, as to the objects of this Society; and he trusted, ere long, there would be none. Her character had been ably defined by one of the most learned and able divines of the present age (Dr. Milner): 'The cultivation of brotherly love here, and the benefit of their immortal souls hereafter.' Here, brethren, learn to dwell together in unity. We do not ask, Are you a Churchman or a Dissenter? — but, Do you love vital Christianity? Do you prefer that the word of God should be circulated without note or comment, rather than the increase of your own particular party? If this be the case, we hail you as a brother and a friend, in the name of the Lord. To promote this spirit, may we ever remember that the kingdom of Christ is a kingdom of righteousness and purity, connected with meekness, humility, and universal charity!

The Hon. Dudley Ryder, Ld. Gambier, and the Chancellor of the Exchequer, — Bishops of Cloyne and St. David's, and Rev. Drs. Gray and Young, Messrs. Clayton, Steinkopff, Hughes, Dealtry, and Owen, severally spoke on the occasion, and the latter (after paying a token of high respect to the late Mr. Robinson, of Leicester, accompanied with a deserved compliment to Mr. R. Hall of the same place) concluded.

This most interesting meeting occupied nearly six hours; and, we believe, all the company returned much gratified at hearing the Report, and the very excellent and animated speeches, delivered by men of the first characters in the country for piety, learning, and rank.

London Society for promoting Christianity among the Jews.

PATRON, His R. H. the Duke of KENT.

On Thursday, the 6th, Two Sermons were preached for the above Society: that in the morning, at the Church of St. Clement, Danes, by the Rev. F. Randolph, D. D. Prebendary of Bristol, &c. from Isaiah xl. 1, 2; when five adult Jews were baptized, and £ 52. 6s. 11d. was collected. The other, in the evening, at the Jews' Chapel, Spitalfields, by the Rev. James Hall, of Edinburgh, from Esther iii. 8. Four adult Jews and seven children were then baptized by the Rev. Dr. Nicol, a clergyman of the National Church of Scotland. The collection amounted to £ 28. 18s. 1d.

On Friday, the 7th inst. the Fourth Anniversary was held at the Free Masons' Tavern, the Right Hon. Lord Dundas was in the Chair, and opened the business, by reading a letter from his R. H. the Duke of Kent, stating, that he was only prevented from attending the meeting by the birth-day of her R. H. the Duchess of York, which required his presence at Windsor, and, therefore, requested his Lordship to preside; and, at the same time to state, in his absence, his cordial approbation of the object and principles of the Society. The Rev. T. Frey read the Report of the Proceedings, and stated the Accounts of the past year.

Dr. Naudi, from Malta, as well as his limited acquaintance with the English language permitted, mentioned a Jew, who had been converted through the instrumentality of the Society's Tracts, and who was assiduously engaged in endeavouring to enlighten his brethren on the coasts of the Mediterranean.

Among those present, the R. H. Earl of Besborough, and Messrs. Wilberforce, Babington, L. Way, and H. Thornton spoke on the occasion; as did also the Rev. Dean of Wells, Drs. Thorpe, Young, and Draper; and the Rev. Mess. Simeon, Noel, A. Fletcher, J. Hall, Mitchell, Cuningham, and E. J. Jones.

The R. H. the Earl of Crawford and Lindsay moved Thanks to the Noble Chairman, which was seconded by the Rev. Dr. Collyer, who concluded the business of the day by representing the connection of all human affairs with the Jews, from the calling of Abraham, up to the present hour; and the promises respecting the glory of the latter day, as more than sufficient to counterbalance all discouragements.

The R. H. Lord Dundas most impressively recommended the Institution to the liberal support of the assembly; and dismissed the company with strong assurances of his own cordial approbation. ——

London Female Penitentiary.

The Sixth Annual Meeting of this Institution was held, May 11, at the New London Tavern, when T. R. Kemp, Esq. M. P. presided. The company was numerous and respectable. A Report of the Committee during the last year was read; from which it appeared that the additional buildings, which extend about 100 feet down the garden, comprising an Infirmary and Prompt Reception Ward, are completed. The Asylum is now capable of receiving 100 objects; and the Committee earnestly hope that the public will soon put it into their power to extend the charity to that number. Since the last Report upwards of 250 have applied for admission; of these 68 have been received, 13 have been reconciled and restored to their friends, and 10 placed out in service. The number at present in the Asylum is 63. The behaviour of the women has, in general, continued to display a proper attention to order and decorum. Of those placed out in service the Committees are constantly receiving very pleasing accounts: — of one, the testimony of her employers, recently received, is highly commendatory. They observe, that, on account of her piety and good behaviour, they regard her as a blessing in their family: — another, who has received a reward of two guineas, having continued three years in the same place, returned one of them as a donation to the Penitentiary; the other she wished to lay out in presents for her aged mother. In the course of the last year 13 have been dismissed for repeated violations of the regulations of the Asylum; and 11, being impatient of its discipline, have left it at their own request. Death has not visited the house during this period. One young woman, however, who went, for the benefit of her health, into the country, is since dead; and the Committee have reason to hope well concerning her final safety. — In consequence of the ill state of Mr. Stibbs's health, Mrs. Stibbs has judged it expedient to resign her situation as Matron of the Institution, which is now deprived of the advantages which it has so long derived from their zealous and indefatigable exertions. — A Sub-Committee having been appointed to inspect the State of the House, and to examine into the Accounts, have since presented their Report; in which they recommend various alterations and improvements in the management of the institution, which will be forthwith adopted; and the Committee assure the public that every œconomical regulation shall be made which may appear consistent with the nature of the Charity. The Sub-Committee having duly estimated the value of the services of Mrs. Stimpson, who has superintended the Asylum since December last, have reported favourably concerning her to the General Committee, who have since appointed her to the office of Matron; in which capacity she is to receive a stipulated salary. — Several handsome legacies, donations, and contributions from penny societies, &c. have been received since the last Report; but our limits will permit us to insert only one donation of £500 from a Lady who conceals her name. This donation has been received since the last General Meeting. — The Ladies, who are Subscribers to this Charity, held their Annual Meeting at the same hour, at No. 5, Cateaton Street, when the Report was read. Mrs. Puget presided.

Religious Tract Society.

May 13. This Society held its Fourteenth Annual Meeting at the City of London Tavern; when the Report of the Committee excited more than usual interest, from the measures adopted by their Foreign Secretary, the Rev. Mr. Steinkopff, under the sanction of the Committee, on his late tour in Denmark, Germany and Switzerland; also from the increasing ex-

tent to which the benefits of this important Institution are felt on the continents and islands, from the Baltic to the Cape of Good Hope, and from America to the East Indies. — It appeared that the expences necessarily incurred in the prosecution of so vast an object, have by far exceeded the ordinary resources of the Society, and have only been provided for by contributions from Auxiliary Tract Societies, whose attention was particularly called to this object by the Committee of the Parent Institution in July last. The numerous assemblage of persons present were deeply impressed with this matter. One gentleman urged upon the Auxiliary Societies that they should follow the example of the Auxiliary Bible Societies, by contributing a *moiety* of their funds for the general purposes of the Parent Society; and several Ministers, and others, gave in their names for liberal sums, which they pledged themselves to transmit from Auxiliary Societies in town and country in the current year, particularly a gentleman from Leeds, who engaged that the Leeds Tract Society shall remit £30 in lieu of £20, as it has heretofore done annually; and declared, that should that Society have any difficulty in raising that amount this year, he would pay the difference himself.

Hibernian Society.

THE Seventh Annual Meeting of this Society, for the diffusion of Religious Knowledge in Ireland, was held at the New London Tavern, Cheapside, May 14, at seven in the morning. The Meeting was more numerously attended, and a more lively interest excited in favour of the Institution than at any former period. It appears by the Report, which was read from the Chair, that the Committee, notwithstanding the inadequacy of their funds, have continued pursuing their benevolent plans with unabated vigour; extending their schools (in all which the scriptures are daily taught) from town to town, and from county to county, in one of the darkest provinces in all Ireland. It has been calculated, that to place a school in each of the 2400 parishes of Ireland, and by this means to educate 200,000 poor children, would not cost £5000 per annum. — With such an object before them, it cannot but excite the deepest regret that the Society should be checked in its career of usefulness by the want of pecuniary supplies; it appearing, from a Statement of the Funds, presented at this Meeting, that the expenditure exceeded the receipts for the current year in the sum of £711. 7s. being the balance due to the Treasurer. — During the last year, two Auxiliary Societies have been formed, from which the Treasurer of the Parent Institution has received £140; and we earnestly hope that they will be encreased, and the Society encouraged and enabled to persevere.

THE NINETEENTH GENERAL MEETING

OF

The Missionary Society,

HELD IN LONDON,

THE 12th, 13th, AND 14th DAYS OF MAY, 1813.

NINETEEN years have nearly elapsed since the great duty of propagating the gospel among Heathen and other unenlightened nations was presented to the religious public in a new and striking light. Christians of the Establishment and of the Dissenting body, had, before that period, laudably aimed at the same great object; but it was a new thing in the world, that Christians of many denominations, who conduct their worship and their discipline in as many varied modes, should be desirous of laying aside their minor distinctions, and of uniting with all their powers in the one, simple, grand design of converting the heathen; without a wish to make them Christians of their own order, or to impose upon them their own forms and names, having no one object in view but making them *Christians*. So general a concurrence in this system of union as was then contemplated, has not indeed been effected. Some of their fellow-Christians, warmed with the same pious zeal for the conversion of the heathen, declined such a co-operation; and judged it best to make their efforts under the ban-

ner of their particular division; yet a goodly number of British Christians, steady to the liberal principle on which the Missionary Society was founded, continue to invite all the friends of evangelical truth to unite with them in the holy war, which they have commenced against the powers of darkness. Their army is still increasing in its numbers; and though composed of regiments wearing different uniforms, are of 'one heart and of one mind;' and, in this undertaking at least, 'have all things common.'

When we take a view of the late Anniversary, we rejoice to observe the continued, we hope the augmented, zeal of the Members and Friends of this Society. What was well said the week before, on a similar occasion, by a very eloquent friend, may be properly applied to the late Meetings of the Missionary Society. Referring to the commencement of the Bible Institution, he observed, that then its adversaries exclaimed, 'Ah! it is merely the fire of Enthusiasm; and it will soon be spent!' "No," said he, nobly, "it is not the fire of Enthusiasm, it is the ETERNAL FIRE; and will never be extinguished!"—So, we trust, we may be permitted to say of that holy fire which animates the Members of the Missionary Society,—it is fire from Heaven, and shall never cease to glow, till it shall have consumed all the wood, hay, and stubble of idolatry and superstition.—We shall now, as usual, present to our readers a detailed account of the several Meetings; which, we flatter ourselves, will be gratifying to those who attended them, as well as to our friends at a distance.

SURRY CHAPEL.

The devotional services of the Society commenced, as usual, at Surry Chapel, on Wednesday morning, when that spacious house was filled at an early hour. The Rev. Rowland Hill read the prayers of the Established Church, with appropriate lessons. The Rev. J. Brown, of Whitburn, in Scotland (eldest son of the late excellent Rev. J. Brown, of Haddington, author of the Self-Interpreting Bible) prayed in the pulpit.

The Rev. DAVID PETER, Tutor of the Dissenting Academy, Carmarthen, then preached a sermon, from Psalm xxii. 27, 28, 'All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's; and he is Governor among the nations.' The preacher first illustrated the promise; and, 2dly, proved the certainty of its accomplishment. Under the first head he noticed, Consideration as the first step towards the conversion of the Heathen, &c. — consideration of their own conduct, — of the world, as affording manifest proofs of a God: they shall remember his infinite patience and forbearance,—his love in sending his Son, in giving them his word, and the certainty of the future judgment. They shall also 'turn to the Lord,' forsaking their idols, and earnestly desirous of being made partakers of the salvation of Jesus Christ: they shall then 'worship before him,' convinced that he is the only living and true God.—Mr. Peter, in the second place, proved the certainty of the fulfilment of this promise; for the kingdom of nature and of providence is the Lord's; the mediatorial kingdom is his also: he who has already performed such wonders, is able to bring about all his purposes, and fulfil all his promises. The subject was improved as affording the greatest encouragement to Missionary exertions, and as an argument to the utmost diligence in the use of them.

The Rev. Mr. Tozer, jun. of Tooting, concluded with prayer. Mr. Haslock, Mr. Kent, and Mr. Towne read the hymns.

TABERNACLE.

The second service was at the Tabernacle, which was also very full; when the Rev. Mr. PHILIP, of Aberdeen, preached from Zech. iv. 6. 'Not by might, nor by power, but by my Spirit, saith the Lord.'—Having traced the connection of the passage, &c. he considered the

text in reference to the conversion of the Heathen; and described, 1, The character of that conversion, —not a bare conversion to the name and forms of Christianity, but a real turning of the heart to God; — 2. The universality of it, — the conversion of the whole earth; — 3. The period in which this is to be accomplished. Under the second general head, he pointed out the necessity of divine influence for effecting this conversion, illustrated from (1.) The depravity of human nature; (2.) The declarations of Scripture; (3.) The insufficiency of all human means without divine agency. Lastly, He shewed how the Spirit of God may be expected to operate for this purpose, viz. by shedding abroad his gracious influence on the hearts of Christians, — by stirring them up to send forth preachers, and to circulate the Scriptures among the Heathen, — by animating them with the certain prospect of ultimate success, — by qualifying and disposing suitable Missionaries for the work, — and by crowning their labours with abundant success. The discourse concluded with an Address to the Directors and other Members of the Society.

Mr. Hartley, of Lutterworth, prayed before the sermon, and Mr. Davies, of Swansea, after it: Mr. Arrow, Mr. Innes, and Mr. Maslin, read the hymns.

SILVER-STREET CHAPEL.

The meeting for business was held on Thursday morning, at Silver Street Chapel, and was more numerously attended than ever. [We shall give a full account of the proceedings separately.]

TOTTENHAM COURT CHAPEL.

On Thursday evening the Chapel in Tottenham Court Road was uncommonly crowded. After the prayers of the Church were read by Mr. Huckwell, the Curate, the Rev. Mr. Slatterie, of Chatham, prayed, and the Rev. ALEX. FLETCHER, of Miles's Lane, London, preached on Isaiah liv. 2, 3. (the words with which the Annual Report of the Directors happen to be concluded) 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' In this passage of Scripture Mr. Fletcher noticed, 1. A *Promise*; and, 2. A *Proclamation* of the Ruler of the Universe, addressed to the subjects of his special dominion. The Promise was considered as to its subject, security, and design. The subject is the prosperity of Zion, as a family of royal extract, of great wealth, and of unbounded expectations: its security is unchanging truth; its design is the encouragement of God's servants in enlarging the gospel tent. In the Proclamation, the Preacher noticed the place where the tent is to be enlarged—the whole earth; the means to be employed — rational and scriptural; the obstacles to be encountered — Pagan, Mahometan, Popish, political, and natural. — In the improvement, it was observed, that the Proclamation confers immortal honour on the human race, calling them to be fellow-workers with God; and that British Christians are laid under peculiar obligations to receive this obligation. The Missionary Society is charged with this Proclamation, and have gone forth with this motto inscribed on their standard:—'The Lord of Hosts is with us; the God of Jacob is our refuge.'

Mr. Maslin, of Hertford, prayed after sermon. Hymns—Mr. Hoppus, Mr. Dryland, Mr. J. Hyat, and Mr. D. Davidson.

SPITAL-FIELDS CHURCH.

This very large and noble edifice was well filled by an attentive auditory. The prayers of the church were read by the Rev. Mr. Fancourt. The Rev. Mr. MATTHIAS, Minister of Bethesda Chapel, Dublin, then preached on that appropriate passage of Scripture, Matt. x. 8. 'Freely ye have received; freely give.'—After an introduction from the context, the preacher ob-

served, that this was one of those gospel precepts which carry with them the stamp of Heaven, making the goodness of God to man the measure of man's benevolence to his brother. He considered it as a suitable topic for the occasion of the Meeting, to wit, the sending of the gospel to the Heathen, as it leads to the consideration of the privileges and duty of the Christians of Great Britain; they had freely received the gospel, and the means of disseminating the knowledge of it; it was, therefore, their duty freely to give. He then proceeded to take notice of the value of that treasure, the gospel, which they had received, remarking its excellency: 1st, As suited to the circumstances of man; and 2d, As having a powerful influence in making him happy. It was suited to the circumstances of man: he is naturally insensible to his situation as a sinner; and it was calculated to rouse him to a sense of his danger. He is ignorant of divine things; it can make him wise to salvation. He is guilty; it presents him with the righteousness of faith. He is depraved; it directs him to the Sanctifying Spirit; when regenerated by the Spirit, he is yet compassed with infirmity, it points him to that God whose grace is sufficient for him. As the gospel is accommodated to man's circumstances, so it is calculated to make him happy, by causing the light and certainty of knowledge to take place of the natural darkness and doubts of the mind respecting divine things; in removing a sense of guilt, by a happy enjoyment of pardon, and causing the tranquillity of well-regulated feelings to succeed to the storm of uncontrolled passions. He observed, that as God had given us the gospel, he had likewise given the means of disseminating it. We had men who knew it, had facilities for qualifying them for Missionary labours, and means of supporting them while thus employed.

God having thus freely given us, it was our duty to give to others. To send the Gospel to the Heathen then was a duty we owed to God, for his glory is connected with it; to our fellow-sinners, for their salvation depends on it; to ourselves, for our exertions to benefit the Heathen will return with the richest blessings on our own souls.

He then proceeded to remark, that the present was pointed out by Providence as a desirable period for Missionary exertions, and that the Christians of Great Britain seemed particularly called to take the lead in this work. Having enlarged on these topics, he concluded by calling on the Christians present to devote to the cause of Missions their influence, their money, and their prayers.

At an adjourned meeting of the Society, held in the Vestry of Sion Chapel, on Friday afternoon, thanks were voted to the Ministers who had preached the Sermons just mentioned, with a request that they might be printed, for the benefit of the Society. Thanks were also voted to the other Ministers for their assistance, and to the Rector of the Church, &c. and to the Ministers and Managers of the other places of worship in which the Meetings had been held; also to the Rev. Mr. Fancourt, for reading prayers.

SION CHAPEL.

A multitude, if possible greater than on any former occasion, eagerly pressed to enjoy the closing sacramental opportunity. Hundreds, it is supposed, went away, unable to procure admission.

Mr. Bogue presided; Mr. Hunt, of Chichester, prayed; Mr. Cockin, of Halifax, delivered an introductory address; Mr. Bogue gave thanks for the Body and Blood of Christ, represented by the sacramental elements. The bread was distributed by Messrs. Bridgman, Brooksbank, Dagley, Davis, Davidson, Embiem, C. Hyatt, W. Mather, Osgood, Raffles, G. Smith, T. Smith, Slatterie, Sloper, and Vautin. An address was then given by Mr. Griffith Williams. The wine was distributed by Messrs. Brown, Combs, Davison, Dryland, Evans, Field, Hopkins, T. Jones, B. Kent, Lloyd, Mather, and T. Thomas.

An Address was next given to the

communicants by Mr. Hillyard, and another to the congregation at large by Mr. Wilks. Hymns were given out by Messrs. Weston, E. J. Jones, Dr. Collyer, Smith, and Platt. Mr. Hill concluded the solemn and delightful service by prayer. It ought to be recorded, that it was a season of peculiar refreshment from the presence of the Lord; and although the crowd was very great, yet the utmost order and composure were preserved. Not less pleasing, though on a smaller scale, was the sacramental service, intended to relieve the pressure in the east district of the town, and to accommodate our serious friends of the western part of the Metropolis, which was held at the same hour in

ORANGE STREET CHAPEL,

which was very respectably attended, though not crowded. The Rev. John Townsend presided, and opened the service with a short address. Dr. Winter prayed; Mr. Bennet, Mr. G. Townsend, and Mr. Leifchild, delivered suitable addresses during the service. The elements were distributed by Messrs. Burder, Lewis, Roby, J. Hyatt Chapman, Dunn, Morrison, Hoppus, Buckland, Geary, Arrow, Hicks, Clunie, Washbourn, Day, Johnson, Innes, and G. Townsend; the hymns read by Messrs. Lewis, Hicks, Arrow, Chapman, and Innes. The Rev. Mr. Steinkopff concluded with prayer. A high degree of satisfaction was expressed by many for this edifying opportunity.

Thus terminated the Missionary solemnities of another Anniversary; not inferior, it is thought, in useful impressions, to those of any preceding year, and, in the judgment of many, transcending them all. If we may judge from the strong inclination to hear, evinced by the early attendance of crowded assemblies, by the great number of Ministers, both of town and country, who were present; by the heavenly delight which beamed on a multitude of faces; and, above all, by the great sums contributed at the several places of worship (seven in all) notwithstanding the severe pressure of the times, and the numerous claims *(very recently made,* and as generally regarded) of other institutions, we may surely conclude that there is no abatement of the Missionary ardour; but rather that, as the subject is better understood, the miserable condition of the Heathen developed, and the strong obligation of Christians to propagate the gospel, properly considered and felt, believers, of every class, feel a growing interest in these annual meetings; and there is reason to believe that they will powerfully tend, by the blessing of God, to advance and extend "The Reign of Heaven," till it become, as it certainly must and will become, universal—"till all the nations of the earth be brought under the monarchy of the Saviour—till the mighty Spirit, sent down by Him, shall subdue every heart, shall root out the existence of sin, and put an end to the restless variation of human folly and human injustice, and shall establish one wide empire of truth and righteousness over a virtuous and happy world."

PROCEEDINGS

OF THE ANNUAL MEETING OF THE MISSIONARY SOCIETY,

ON THURSDAY, MAY 13, 1813.

It is pleasing to observe the increasing interest which is evidently taken by the Public in the Annual Meeting of the Society for the dispatch of business. This was formerly attended by few persons; now a large chapel is insufficient for their accommodation. Although many who attended the Tract Society Meeting on Thursday morning were unable to attend this also, Silver Street Chapel was exceedingly crowded before the time of commencing the business.

William Alers, Esq. was called to the Chair. A hymn was sung. The Rev. J. Hall, of Edinburgh, prayed. The original plan of the Institution in 1795 was read by Mr. Platt; after which Mr. Burder, the

Secretary, was requested to read the Report of the preceding year. This, though composed with great regard to brevity, and also abridged in reading, occupied nearly an hour.

Mr. James, of Birmingham, then introduced a motion for the acceptance of the Report, in a very able speech. Apologizing for undertaking it, he said, he conceived that those who arranged the business of the Meeting must have intended, by employing the younger Ministers on this occasion, to swear them, in the presence of their fathers, upon the altar of religious zeal, eternal, immutable friends of the Missionary Cause. If such, added he, be their design, and if one may speak for the rest, I would cast in my pledge; and while the concerns of the Society shall be arranged with scriptural wisdom and conducted with scriptural simplicity, we never, never, no never, will forsake the cause.

Mr. J. then took notice of some of the most prominent parts of the Report, and particularly mentioned the acknowledgment of some of the Hindoos that the Christian religion was superior to their own; which he considered as a prelude of their conversion. He then observed, that we live in no common age, and that there never was a period in which lukewarmness to religion had so much to aggravate its guilt. Let it not be thought that this is a venial sin; it is a practical heresy, more injurious to the souls of men than any speculative error. The person who can live in this age without a degree of public spirit, should be deemed a piece of religious antiquity—a specimen of the production of past ages—the memorial of an era which is now passing away.

Mr. Allen, of Exeter (in the absence of a Minister who was expected to second the motion) declared, that his expectations when entering the Chapel, although large, had been much exceeded; and that we had received a new proof that God has heard our prayers. This should excite our thanksgivings, and add new zeal to our exertions. He recommended it to his brethren in the country to call their hearers together, and read the Report when printed, and sent to them (which he hoped it would be) and to call upon them to form Auxiliary Societies, assured that whatever was lent to the Lord in support of his cause, would be richly repaid. Mr. A. then adverted to the exertions of Mr. Cope and Mr. Cobbin in behalf of the French prisoners; which he highly commended; noticing particularly the pains they had taken to acquire the French language, which had been rather blamed by their brethren; but which was now found to be a most useful attainment.

Mr. Collison then moved a Resolution of Thanks to the Directors, for their zeal and diligence in conducting the affairs of the Society during the last year. He took a general view of their operations; noticed the base attempt of a modern traveller to depreciate the labours of Vanderkemp; paid a tribute of respect to the memory of that valuable female Missionary, Mrs. Albrecht, and to that of our excellent brother Mr. Thompson; but these losses, he observed, should not dispirit the Society;—let no man's heart fail him. If, said he, the 300 Spartans, who fell at the pass of Thermopylæ, received from their country this monumental pillar,—'Go, traveller, and tell Sparta that we lie here bleeding for her liberties,'—so the Directors inscribe on the tombs of our deceased Missionaries,—'Our bones are here deposited in the promised land; Israel must follow and possess it. Let no man's heart fail him.'—Mr. Collison earnestly entreated the Directors never, no never to desist from their applications to procure liberty for Missionaries to preach in India, until that privilege be obtained*. He then expressed the high degree of pleasure he felt when lately present at a numerous meeting of

* Information is just received, that Mr. May, another of our Missionaries, has been ordered away from India.

young men engaged in promoting the Auxiliary Societies in and about London. Has it been said, that the tyrant of the continent has conquered by boys? I view those young men, said he, as the Conscripts of the Christian Church;—perhaps the future Ministers and Missionaries of it.

Mr. Neale, junior, seconded the motion, in a speech full of vigour and animation. He observed, that the more Bibles were sent forth, the more Missionaries would be wanted to explain them, especially in India. He warmly recommended County Associations to support the Funds of the Society, and Auxiliary Societies in every congregation. He considered the present income of the Society, large as it is, comparatively trifling when the magnitude of the object is considered; and that our children would laugh at the feeble means we now employ to enlighten a world. He observed, that those ministers and others who withheld their assistance, little consulted the welfare of their own Societies; and that they would find themselves dry, like Gideon's fleece, while all around them were wet with the dew of heaven.

The Rev. Mr. Tracy then read the names of those Directors who, in rotation, retire from office; and a list of Gentlemen nominated by the Committee to succeed them.

The Rev. Mr. Bogue moved, That these Gentlemen should be elected; and mentioned his hope, that there never will be any *sinecure* places in the Society. He then represented the office of a Director as unspeakably important, that the souls of six hundred millions of Heathen are, as it were, committed to their care. He considered the office as also very arduous; for the Society has not to do with Bibles and Tracts, which never complain nor quarrel; but with MEN, who are compassed with infirmities, and liable to temptations;—that distressing events also sometimes take place in such a Society. Here he referred to the severe loss sustained by the death of Cran, Desgranges, Thompson, and others; yet, he observed, that the work still prospers,—the gospel is making rapid advances,—the cause is making progress every year;—and in the last year, more than ever before! He lamented the opposition made to missions in India; and considered the guilt of refusing the gospel to any people, as far more atrocious than the grossest vices. He believed, however, that prayer would prevail to the removal of all obstructions.

Mr. R. Steven seconded the motion; and expressed his sense of the great importance and responsibility of the office of a Director. He then adverted to the French prisoners; and related the case of one of them, who had procured the use of a Bible at the expence of six days rations per month.

Mr. T. Pellatt moved the Thanks of the Society to Joseph Hardcastle, Esq. the Treasurer; and observed, that while they requested his continuance in that office, they ought to support him in it by a due regard to the funds of the Institution. He particularly recommended to the female part of the audience, the imitation of some generous ladies, who had lately given very liberally to this and other Societies. Mr. P. then referred to India; and observed, that whoever opposes the preaching of the gospel there, is a disloyal subject; for the King, in his coronation oath, swears that he will, to the utmost of his power, promulgate the gospel throughout all his dominions:—to oppose this then is an invasion of the prerogative of the crown. He then spoke in high terms of the character of the Treasurer; but which was too well known to the Society to need enlargement.

The motion was seconded by the Rev. J. Townsend, who expressed gratitude to the good providence of God in furnishing the Society with a Treasurer, whose prudence and zeal had tended so much to the credit and respectability of the Institution.

Dr. Winter said, "I rise with an unfeigned affection and pleasure to propose a Vote of Thanks to the much esteemed Secretary; but I cannot propose that vote without

saying, that in the person and official character of my worthy friend, I always perceive that which, tho' it would not be decorous to dwell upon in his presence, I wish to feel as a stimulus to diligence, consistency, and perseverance. We are indebted to him, under Providence, for much of the stability and prosperity of this great Institution, &c.

The motion was seconded by Mr. Hillyard, of Bedford, in an affectionate and impressive speech.

Mr. Burder returned thanks, observing, that although it be an evil greatly to be dreaded, to love the praise of men more than the praise of God; yet if, while endeavouring to please Him, we obtain also the approbation of good men, the privilege is highly to be esteemed: he hoped such, in a degree, was his happiness; and that he should deem the approbation of this Society a reward for past, and a stimulus to future exertions. He concluded with recommending the re-election of Mr. Tracy, as Corresponding-Secretary; which was seconded by Mr. Platt, and unanimously carried.

Mr. Tracy regretted that it was not in his power to render more efficient services to the Society, with the vast importance of whose concerns he felt deeply impressed. He intimated that the duties of the Secretary would probably be divided, so that Mr. B. would undertake the greater part of the Foreign Correspondence, and Mr. T. that of the Correspondence at home, now become very considerable by the increase of Auxiliary Societies.

The Chairman was about to read a long list of the Collections and Donations given to the Society during the past year; but as it was the sense of the Meeting that it would occupy too much time, it was omitted.

Mr. Hill rose to move a vote of Thanks to the Ministers and other Friends of the Society in ENGLAND, who had so liberally contributed to its funds; and noticed particularly those whom he had visited last summer, and who had raised the sum of a thousand guineas in about three weeks.

Mr. Jackson, who accompanied Mr. Hill, seconded the motion, and exhorted the younger Ministers to zeal and activity in this good work, the time being short; adverting particularly to the lamented death of two excellent men who encouraged them in their tour, Mr. Robinson, of Leicester, and Dr. Williams, of Rotherham. He also noticed the visible blessing that has attended the word preached in those churches which support the Missionary cause; of which that under his own care was a remarkable instance.

Mr. Leifchild moved the Thanks of the Society to those Ministers and other friends of the Society in SCOTLAND, in WALES, and in IRELAND, who had contributed to its funds. These were intended to be the subject of distinct resolutions, as the Society feels truly grateful to them all. Special notice would also have been taken of the truly zealous and affectionate co-operation of the friends in BRISTOL and PLYMOUTH; but the anxiety of many persons to leave the chapel in time, to obtain seats at Tottenham Court, prevented the payment of this debt of gratitude in the desired manner. We regret also that Mr. Leifchild had not opportunity fully to deliver his sentiments: what he did deliver was luminous and impressive. The motion was seconded by Dr. Smith.

Mr. Wilks moved the Thanks of the Meeting to the numerous AUXILIARY and JUVENILE SOCIETIES, which have, with such great and good effect, augmented the Funds of this Institution.—The motion was carried with universal applause.

The Thanks of the Meeting were then voted to W. Alers, Esq. for his able conduct in the Chair.

A more detailed account of the Proceedings of the Meeting is now in the press.

P.S. We are happy to state, that Mr. MAY has NOT been dismissed from India, as some of our Correspondents informed us; but is permitted by Government to reside at Chinsurah.

The friends of the Baptist Mission have procured an excellent Print of Dr. *Carey*; which will appear in a few days.

The following is the General Statement of the Receipts and Disbursements of the Society, from April 1, 1812, to April 1, 1813.

	£	s.	d.		£	s.	d.
Collections, Subscriptions, Donations, Dividends, &c.	— 15,377	0	0	Balance due to Treasurer, brought from last Account	— 1,184	0	0
				Disbursements on Account of the Missions	8,985	0	0
				Exchequer Bills purchased	— 5,101	0	0
					15,270	0	0
				Balance in the Hands of the Treasurer	— 107	0	0
	£ 15,377	0	0		£ 15,377	0	0

MISSIONARY COLLECTIONS, &c.

COLLECTIONS AT THE LATE ANNIVERSARY.

At Surry Chapel	—	£ 500	0	0			
Tabernacle	—	174	2	6			
Silver Street Chapel	—	83	15	4			
Tottenham Court Chapel	—	250	0	10			
Christ Church, Spital Fields	—	180	1	6			
Sion Chapel	—	166	2	3			
Orange Street Chapel	—	66	13	0	— 1420	15	5
Anonymous	—			—	0	12	1
Collection at the Rev. Mr. Kirkpatrick's Church at Ware, by the Rev. Mr. Waugh	—			—	7	10	0
Ditto, at the Rev. T. Low's Church, Barking, by ditto				—	2	16	3
Ditto, at Hormead, near Barking, by ditto				—	2	11	6
A Friend in Edinburgh, by the Rev. R. Simpson, by ditto				—	1	1	0
Produce of a Missionary Box for Weekly Contributions, at the Independent Meeting-house, Yardley, Hastings, Northamptonshire, by the Rev. J. Hoppus	—			—	5	8	4
Warwick Penny Society, by the Rev. J. W. Percy				—	5	0	0
West Orchard Penny Society, Coventry, by Mr. Gouger				—	20	0	0
Rev. J. Weston and Friends, Sherborne				—	17	10	6
Rev. Mr. Philip and Friends, Aberdeen				—	72	0	0
The Princess Risborough Auxiliary Society, in Aid of Foreign Missions, by W. Dorsett, jun.	—			—	8	6	6
Auxiliary Society, Holywell Mount Chapel. Friends		10	3	6			
Sunday-School Children	—	7	0	0			
Singers	—	5	7	6			
Young Females	—	2	2	10			
Children of the Sunday School at Mr. Fox's, Bethnal Green Road	—	1	14	1			
The Poor Child's Sunday School, Hollybush Gardens		1	4	8	— 27	12	7
Collections in South Wales, by the Rev. J. Lloyd, at Henllan, Llandilo, Carvan, and Lanboidy	—			—	30	5	0
Rev. Mess. Sloper, Elliott, and Friends, Devizes				—	23	5	2
The Young Gentlemen at Mr. Lloyd's School, Southgate				—	3	3	0
A Christian's Two Mites, from Gilling				—	2	0	0
S. M. 10*s.* — W. G. 10*s.* — N. M. 1*l.* St. Helens				—	2	0	0
Rev. Mr. Redford and Friends, Uxbridge, collected at the Annual Sermons, by the Rev. J. Townsend and Rev. J. Clayton, jun.				—	23	13	6
Rev. Mr. Harris and Friends, Fordham				—	7	10	0
A Village Hearer, by Mr. Rawson				—	1	0	0
Rev. J. M. Ray and Congregation, Sudbury, including 8*l.* 4*s.* 8*d.* from a Missionary Prayer-Meeting at the Rev. Mr. Ray's Vestry					42	14	3
Contributions from Fordingbridge, by the Rev. T. Loader				—	11	3	0
Rev. J. Flower and Congregation, Titchfield, Hants				—	17	0	0

Contributions from Gosport, by the Rev. Mr. Bogue.						
Collection — —		35	6	6		
Subscriptions, &c. (including 11. 13s. from Singers)		67	19	0		
A Female Society		5	8	0		
A Female Society for translating the Scriptures —		5	2	1		
Some Children, by Mr. Leach —		1	9	6		
Children of Gosport Sunday School, by Mr. T. Hoskins, Treasurer —		2	0	0		
					117	5 1
Rev. T. F. West and Friends, Chigwell Row —					11	12 9
Sunday School Children at the Rev. C. Buck's Chapel, Grub Street					1	10 6
Weekly Subscription from the Congregation and Friends at the New Chapel, Guildford, from July to May, 1813, by the Rev. T. Percy					24	9 4
Salem Chapel, Woolwich, Auxiliary Society, Half a Year's Subscription, at One Penny per Week, by the Rev. J. W. Percy					13	0 0
Rev. James Bidlake and Congregation, Winchester, including a Donation from a Penny Society — —					9	0 0
Rev. Mr. Berry and Friends, Warminster, by Mr. J. Everett —					25	10 0
A Friend at Kingswood, by the Rev. C. Hyatt —					5	0 0
Liverpool Auxiliary Society, Second Quarterly Payment, by the Rev. Mr. Raffles — —					60	0 0
A Number of Children and Young Persons, by Weekly Subscriptions, at North — —					2	0 0
Rev. Mr. Greatback and Friends, Northwich —					3	0 0
Children of the Catechetical School Tabernacle, in Aid of the Society					8	6 6
Auxiliary Society at Peckham, by the Rev. Dr. Collyer —					23	11 0
Rev. Mr. Gooding and Friends, Lenham —					5	0 0
A Donation, under a Deed of the late Mrs. Jane Walsh, by the Rev. Rowland Hill — —					50	0 0
A Penny Society at Rochford, by the Rev. Jacob Snelgar —					6	0 0
Mr. S. Moody and a few Female Friends, Auxiliary Gleanings, by Mr. Wilks — —					6	0 0
Rev. Mr. Sleigh and Friends, Salisbury —					14	0 0
Rev. W. Robertson and Friends, Blyth, Northumberland —					3	0 0
Auxiliary Society at Staines, by the Rev. Mr. Yockney —					13	11 0
Ditto at Kingston — —					22	4 10
Ditto at North Walsham, by the Rev. James Brown —					9	0 0
Rev. Stephen Johnson and Friends, Fareham —					7	0 0
Joseph Johnson and ditto, ditto —					15	0 0
Mr. Pinel and ditto, Mortimer — —					24	8 6
Mr. Smith and ditto, Brentwood —					2	4 8
Mr. Mark and a few Young Friends, Weathersfield —					18	10 6
O. Bennett and Friends, Lambeth —					3	17 2
Miss Esther Haye, from a few Children at Bethnal Green —					2	14 6
Rev. Mr. Morrison and Friends, Barnet —					4	14 6
A Poor Woman — —					0	11 0
Bethnal Green Auxiliary Society, by Mr. Mead —					101	14 11
Auxiliary Society at Hinckley, by Rev. Mr. Gill —					18	0 0
Ditto, at Colchester — —					14	6 2
Rev. C. Howel and Friends, Althon and Friars Dean —					14	3 1
W. Cooper and ditto, West Bromwich —					10	0 0
Auxiliary Society, Hope Street, Spital Fields, by J. Swaine —					11	9 6
Ditto, at Wandsworth, by the Rev. Mr. Elvey —					12	0 0
Rev. Mr. Kingsbury and Friends, Southampton —					11	8 0
G. Townsend and Congregation, Ramsgate	21	10	4			
Ditto Sunday School — —	2	8	0	—23	18	4
Young Friends of the Rev. F. Moore's Congregation, Plymouth					10	0 0
From the Children of the Protestant Dissenting Charity School, Wood Street, Spital Fields — —					1	16 3
Contributions by the Rev. Mr. Maslen, Hertford						
Auxiliary Society, formed Jan. 1, 1813 (first quarter)	5	11	3			
Youth's Branch to ditto — —	1	10	0			
Donation from Young Ladies at a Boarding School	1	1	0			
Collection at the Formation of the Society	5	0	0			
Subscriptions — —	8	8	0	—21	10	3

Penny Societies and Family Contributions from Silver Street and Islington Chapels, by the Rev. E. Jones, viz.							
A Practical Improvement of Jer. vii. 18, by the Teachers and Children of Silver Street Sunday School	£	40	13	0			
Ditto, ditto, Islington, recently formed	—	8	11	0			
Praying Society, Silver Street	—	10	0	0			
Friends at Islington, on Mr. Wilks's Plan	—	20	0	7			
Weekly Subscriptions of a few Boys at Mr. Innes's Academy, Islington	—	1	12	0			
A Small Family belonging to Silver Street, on Mr. Wilks's Plan, 1*l.* 6*s.* — Ditto, ditto, 1*l.*	—	2	6	0			
Two little Children, on ditto	—	0	4	4			
A Small Family, on ditto, 1*l.* — Ditto, ditto, 1*l.*		2	0	0			
Small Fine, paid by an Apprentice for not rising early		0	3	0	—	85	9 11
Rev. Mr. Dagley and Friends, Nuneaton					—	15	1 6
Mr. Hartnell and ditto, ditto					—	10	0 0
Mr. Adkins and Friends, Southampton. Collection		46	6	0			
Subscription		21	16	4	—	68	2 4
Mr. Slatterie and Friends, Chatham					—	6	6 0
Auxiliary Society at Chatham, by the Rev. J. Slatterie					—	21	8 6
Collections by the Rev. D. Tyerman, Newport, Isle of Wight.							
Collected after a Sermon for the Benefit of the Society		15	12	10			
Weekly Subscriptions by the Teachers of the Sabbath-School, several of the Children, and some other Children of the Congregation	—	5	15	10	—	21	8 8
Growth of a Halfpenny, by Mr. Wilks					—	1	1 0
Collection at Cwmllynfell, Glamorganshire, on Occasion of the Annual Association, by the Rev. D. Davis, Swansea					—	5	5 6
A few Friends belonging to the Tabernacle, at a Prayer-Meeting in Pear Tree Street	—				—	2	13 0
Sion Chapel Sunday-School	—				—	9	17 5
A few Friends at Mr. Short's, Jacob's Well, Bristol					—	2	0 0
The Young Ladies and Teachers of Mrs. Fryer's Boarding-School, Langley, Bucks	—				—	3	0 0
A few Friends at One Penny per Week, by the Rev. Mr. Adkins, Southampton	—	1	12	2			
The Girls of the Sunday-School, by ditto	—	0	5	6	—	1	17 8
Miss Burton's School, Kentish Town					—	2	0 0
Rev. Mr. Harsent and Friends, Beaconsfield					—	6	7 0
Addition to Bethnal Green Auxiliary Society Contribution					—	4	10 7
Juvenile Female Missionary Society, at Mrs. Sutherland's School, Stepney Grove, in addition to 14*l.* &c. paid to the East London Auxiliary Society	—				—	2	16 10
A few Poor Boys in Carr's Lane Sunday-School, Birmingham, by Rev. Mr. James	—				—	1	1 0
A Friend, by the Rev. Mr. Jones					—	2	2 0
Savings, by a Baptist	—				—	2	5 8
A few Boys of the Jamaica Row, Bermondsey, Sunday School, by the Rev. John Townsend	—				—	4	0 0
Jamaica Row Female Charity and Sunday Schools					—	1	9 0
By Mr. Mackley, at Tottenham Court Chapel	—	4	11	6			
Mrs. Garling, 1*l.* 15*s.* — Mr. Young, 10*s.* ditto		2	5	0	—	6	16 6
Two Friends at Bocking	—				—	5	0 0
A Friend in Ayrshire, by the Rev. Gr. Ewing					—	5	0 0
The Rev. M. Henry's Bible, best edit. for the Missionaries, Mr. T. W.							
Youth's Auxiliary Society, Grosvenor Street, Manchester, by the Rev. Mr. Roby	—				—	3	3 0
Sunday-School Children, Miles's Lane, by the Rev. A. Fletcher						40	0 0
Rev. J. Cook and Friends, Maidenhead					—	50	0 0
Collection at Troway, by the Rev. J. Dawson	—	1	10	0			
A Friend, by J. Boden	—	0	7	0	—	1	17 0
Donation from J. M. H.	—				—	4	0 0
Ditto by a Lady, by the Rev. Dr. Hawels					—	20	0 0

☞ The Proceedings of the Annual Meeting of the Protestant Society for the Protection of Religious Liberty, with many other important Articles of Intelligence, are obliged to be deferred from want of room.



Bird fc. 1

Rev.d John Clayton Junr.
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EVANGELICAL MAGAZINE.

JULY, 1813.

MEMOIR

OF

THE REV. GEORGE OSBORN,

LATE PASTOR OF THE DISSENTING CHURCH IN ANGEL STREET, WORCESTER.

[*Concluded from our last, p.* 205.]

THE following Narrative, communicated by a daughter of the deceased, of the circumstances which immediately preceded his dissolution, will, we have no doubt, excite a lively interest: —

'During the whole of my beloved parent's illness, a sweetly resigned and submissive disposition was remarkably conspicuous. In patience he did indeed possess his soul. Often did the language of the Poet of the Night occur to my recollection:

> 'The chamber where the good man meets his fate
> 'Is privileged beyond the common walk
> 'Of virtuous life, quite on the verge of Heaven!'

In answer to the enquiries of his afflicted friends, relative to his feelings, he generally expressed himself thankful that his pains were mitigated; and this with an unusual degree of cheerfulness. On observing one of his children in tears, he said, 'Don't be low about me: the Lord is with me!' In his sleep, which, from difficulty of breathing, was generally disturbed, he talked much; — often appeared engaged in conversation with his friends; and frequently urged them to attend to the important interests of their souls. Sunday night, November 8, he spoke with much earnestness from several passages of Scripture, and engaged in prayer very fervently for each individual of his family. Ever deriving pleasure from the pursuits of elegant literature, he often entertained and delighted us by translating passages of considerable length from Virgil, Horace, &c.; but his mind, whether sleeping or waking, always appeared chiefly intent upon his great work, — the instruction of immortal souls. — He appeared to go through several services: — was at one time earnestly engaged in encouraging a young candidate for church communion; — at another, conversing with his pupils, he related to them several Missionary anecdotes; and addressing some of them by name, warned them of the evil of sin, and sweetly encouraged them to remember that 'the fear of God is the beginning of true wisdom;' and that the best proof of a good understanding is the hatred of sin. A young friend calling to see him, formerly a pupil,

and still intimate with our family, he requested him to make some memoranda relative to the charity-sermon. These he dictated with great composure; and, though all present were deeply affected, observing him so extremely ill, yet regardless of his own feelings, and absorbed in that which ever lay nearest his heart, he maintained an uninterrupted tranquillity. He then proposed several hymns and tunes, and begged we would sing them (which we attempted) and he joined us with difficulty. Music had at all times been delightful to him; but now he seemed more than ever disposed to engage in the sweet work of praise; a part of public worship which, he often lamented, did not obtain that general attention which it demands. He seldom received any refreshment during his illness, without some expression of gratitude to the Source and Giver of all our mercies. Once he observed, 'Every good and every perfect gift cometh down from above, from the Father of lights, with whom is no variableness, neither shadow of turning.' At another time he repeated that verse, 'Not more than others I deserve,' &c.; and remarked, that he enjoyed better blessings, and in richer abundance. On one occasion, he observed to a friend, how suitable were the promises of God to every season of trial! and, among many others, noticed that he felt those words verified in his own experience: 'My grace is sufficient for thee.' 'Fear not, I am with thee.' The doctrine of the Cross, to which, as the only way to peace and holiness, he steadfastly adhered through life, he now most expressly asserted as the source of his present hopes of future blessedness. His favourite hymns were those which dwelt most on the love of Christ. Once, with great earnestness, he repeated that passage from Job, 'I know that my Redeemer liveth,' &c. At another time, pressing upon us the importance of attending to the interests of our never-dying souls, he added, 'Now is the accepted time; — now is the day of salvation! Blessed Jesus, grant that we may all improve this day of grace!' In speaking to a young friend, he strongly recommended him to read the Scriptures every day; — never to neglect prayer, — never to grieve a Christian minister's heart, — and ever to remember that Christianity is heart-work;' adding, 'If any man be in Christ Jesus, he is a new creature.' The night preceding his death, he took a very affectionate leave of each of us. To his youngest child he said, 'Good night, my sweet child! "Mercy and Truth are met together,—Righteousness and Peace have embraced each other." There is a crown prepared for you also.' — To a senior relative, 'Good night, F——. "Seek first the kingdom of God, and the righteousness thereof, and then all other things shall be added unto you;" — not as you desire them, but as is best for you.'— To a young relative and intimate friend, 'Good night, my dear; — may you be as happy as I am! Seek the peace of God, which passeth all understanding, and which shall keep your heart and mind in every time of temptation and trial.' — To me, 'Good night, my sweet A——! Come up hither, and see what I am doing. Be careful to maintain a spiritual life. 'The Lord sitteth upon the floods: He pre-

sides over all the tumults of the world, and the church.' I added, "And of our own hearts." He replied, 'Yes; but God is the God of Peace. In him ye shall have peace.' I remarked, "In the world we must have tribulation." 'Yes,' said he, with remarkable emphasis; 'but be of good cheer, I have overcome the world.' Remember, my dear child, the commandments of God are not grievous. Walk in them, live in them; for in keeping them there is great reward. 'I may lie down, and wake with God.' This is the Christian's hope:'—it is a blessed hope!' The morning of Tuesday, Nov. 10, the day on which my beloved father died, was, for the season, remarkably fine; and when he awoke, he requested to be supported in bed; and in this position he continued for some time, admiring a fine tree, which with him had always been a favourite object. It was nearly stripped of its leaves; and one bough, from the stormy wind of the preceding night, was almost snapped off. This he remarked, was an emblem of himself. My dear mother, who had watched with the greatest anxiety his increasing debility, desirous of knowing his opinion relative to some temporal affairs, proposed a question. To this he answered, with a serenity of mind only to be derived from that God on whom he relied as his almighty, all-sufficient Saviour, 'Don't be too anxious;—leave your all with God; he has done all things well, and he will yet support and bless you. Cast your care upon him: He is sufficient for every time of need. Live together in love and in peace. "And now, may the God of peace give you peace always, by all means!" The Lord be with you all.' After repeating these words, he requested to see me; I immediately went into his room. He appeared pleased to see me;—kissed me, as usual, with great affection; and said, 'It is a lovely morning!' Afterwards, leaning upon me, as he was then unable to support himself, he asked me several questions relative to some propositions he had been amusing himself by solving; and remarked, 'How we puzzled ourselves with hard things; but that in a short period this would cease! Soon afterwards, the young relative before mentioned entered the room. To her he said, 'I have passed a heavenly night!' Some refreshment being offered, he looked up, and said, 'Thanks to thy name for meaner things; but they are not my God.' He often repeated that hymn of Cowper, 'O Lord, my best desires fulfil,' &c.; and that verse, 'To this dear Surety's hand would I commit my cause,' &c. The whole of this hymn he much admired; and at intervals sung several parts of it. At one time, he began, 'Glory to God on high;' but found himself too weak to proceed, and begged we would sing it; which we did. Several friends calling to see him, he desired to be raised up in bed, and addressed himself to some of them particularly. His conversation with one dear friend (Mrs. B.) was peculiarly interesting. She observed, how rejoiced she felt that he was so wonderfully supported; and mentioned the all-sufficiency of Christ as the ground of confidence. 'From this,' he replied, 'my consolation is derived!' Enquiring particularly concerning her relatives, he begged his kind respects

to them: 'Tell them,' said he, 'to be faithful and active in their places; to remember how infinitely more important the concerns of Eternity are than those of Time, and ever to keep them in view.' 'Fight the good fight.' 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' You have 'all things richly to enjoy:' 'I hope you will enjoy them.' To another intimate and valued friend, he said, 'Live with God.' Of the attention of his friends he was very sensible, as his frequent expressions of anxiety on their account testified. For my dear mother he was extremely fearful, lest the fatigue she had should prove too much for her to sustain. This convinced us that, though he could with so much composure observe our distress, it did not proceed from apathy or indifference, — but from that spirit of acquiescence in the divine will, which was certainly imparted to him in an extraordinary degree. The only time he appeared discomposed, observing us stand weeping round his bed, was, when my dear mother was giving him some nourishment. He looked at her, — kissed her, — and, with a look of affectionate tenderness I can never forget, said, 'How often have I gone out with you all.' He seemed as if he would have added more; but human nature felt too much, and, for the first time during his illness, a few tears found their way down his cheeks. He said no more. Presently after, as an intimate friend (Mr. B.) stood near him, he expressed a desire that we might all unite in singing and prayer; and began, 'Praise God, from whom all blessings flow.' All strove to join him, though few could sufficiently compose themselves. When the two last lines were repeated, he solicited the same friend to spend a few minutes in prayer. I watched his countenance during the whole of this solemn engagement. It was an impressive scene indeed! his beloved partner and children, and the friends most dear to his heart, thus, for the last time, uniting with him in that solemn act of devotion he had so often led. He was indeed upon the threshold of glory; and every moment seemed to increase the distance between us. After requesting that my dear mother would take something, he seemed disposed to sleep; but his breath gradually became shorter, though, from his increasing weakness, it appeared less difficult. He frequently asked what time it was, as if looking forward to some period; and the last connected words we could hear him speak, were, 'This God is *my God* for ever and ever: he will be my Guide even unto death.' A few minutes before his happy spirit was disentangled from its tenement of clay, he took some refreshment; for which, as usual, he expressed his gratitude, — embraced his dear partner, and then sunk down on his pillow. There, as in the arms of his Saviour, without a struggle or a groan, he departed, — we doubt not, to join the multitude of those who have 'washed their robes, and made them white in the blood of the Lamb.'

It appeared (during the last days of the illness of the deceased) that he entertained the most lively apprehension of the evil of sin. On one

occasion, he said to a friend who sat by his bed-side, 'You and I have frequently conversed on the exceeding sinfulness of sin; but I have never before felt the aggravated guilt of sinning against God, as I now do. Oh! to look to Calvary, and see what sin has done! but what an infinite mercy, that I can at the same time view by faith the sin atoning Saviour, and that I am enabled to lay hold of him as my Redeemer!' — At another time, he expressed himself as overwhelmed with the goodness of God, in granting him such quiet serenity of mind, and enabling him to look back on all the past trials of life as 'blessings in disguise.'

On the day before he died, after arranging with singular composure some worldly affairs, he remarked, 'I have now done with all temporal concerns; and I pray that I may be enabled to spend the few remaining hours of life in communion with that good God, with whom I humbly trust I shall dwell for ever.'

Although the sufferings of the deceased were for several days previous to his removal extreme, his countenance strikingly exhibited more than resignation to the divine will:— it was expressive of a heavenly tranquillity, satisfaction, and delight in God. The sublime truths which had been so long the theme of his ministry, and the 'anchor of his soul' amid the storms of life, were still the foundation of his hope in the conflict with death. As his bodily weakness increased, his mind, which was ever active, acquired fresh energy. A few hours only before the pale conqueror levelled his dart, he imparted instruction to all those who surrounded his dying bed; and tenderly alive also to the interests of his absent friends, sent them most faithful and affectionate messages when scarcely able to articulate a word. Even before it was freed from this gross atmosphere, his spirit seemed to breathe unmixed the pure air of the celestial regions; but language would in vain endeavour fully to pourtray the solemn deeply interesting scene.

On the 18th of November, 1812, the remains of this faithful servant of Jesus Christ were deposited in the grave-yard adjoining the meeting-house in Angel Street, Worcester. The Rev. W. Belsher delivered a solemn and impressive oration; and the Rev. J. Byron read a suitable portion of Scripture and engaged in prayer. On the following Lord's Day his most highly esteemed friend, that great and good man the late Rev. Edward Williams, D. D. preached from the pulpit of the deceased a funeral-sermon. The crowd that attended on the melancholy occasion was excessive. The visit of Dr. Williams, on account of the bereaving providence, the last journey he ever took *, is remembered with grateful recollection by the afflicted family, the church, and the congregation at large.

* It is remarkable, that on the 18th of March, 1813, just four months from Mr. O.'s interment, the remains of Dr. Williams were also committed to the silent earth.

Mr. Osborn has left a mourning widow, one son, and four daughters to deplore his unexpected removal from our world. He was a most tender and affectionate husband, a kind and indulgent father. They have lost a guide, a friend, and a counsellor; but they 'sorrow not as those who have no hope.'

Can Infidelity contemplate the experience of such a character as this, and still say 'Christianity is only a name, — an empty sound?' In the religion of Jesus

> 'There is firm footing, — there is solid rock,
> 'And all is sea beside.'

A SOLILOQUY
ON APPROACHING THE LORD'S TABLE.

Remember, O my soul, that when the enemies were consulting how they might betray Jesus, 'then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve *;' for, as the enemy well knows, to betray Jesus, and injure his church, nothing is so effectual as for Satan to enter into one of the number of communicants who are going to sup with Jesus. No vehicle for Satan to enter by like the sop of the sacred supper! For abused privileges and false professions harden the heart; and a hard heart is Satan's pillow: he sits easiest on a heart of stone. But, oh tremendous sop! it is dipped in wormwood, nay, in brimstone, when taken from the hand of Christ only to do the Devil's work. Lord, keep back my hand, if it would make thee say 'The hand of him that betrayeth me is with me on the table.'

Then examine thyself, O my soul, and so let me eat of that bread and drink of that cup. Simplicity and godly sincerity alone should come before that Saviour, whose eyes are as a flaming fire. Have I no allowed idol in my heart? Am I watching against the cry of Judas, 'What will ye give me?' Am I dreading lest, as it did him, the bag should sink me down to Hell? Am I seeking to have no other and no more property than I can have with God's blessing, and to spend what I have, so as to please him and promote his glory? For, let me remember, that among the many sins and infirmities of God's people recorded in the Scriptures, covetousness is not one. This is the brand of Judas, of Demas, and of those who have no inheritance in the kingdom of Christ and of God.

But what, though I have not the brand of Judas, may I not have the blot of Peter? Though a sincere disciple, I may be a very defective one. I may come, like Peter, with far too much confidence in myself and my own religion. I may be exalting myself above my brethren, saying, 'Though all should forsake thee, yet will not I.'

* Luke xxii. 2, 3.

And what is likely to be the result? That I may go from the table with rash zeal to cut off some one's ear; or to lie and speak profanely, denying my Lord through base cowardice. Then, Lord, purge out this old leaven, that I may come with a humbled, broken, contrite heart, and emptied of myself, that I may be filled with thee; for thou fillest the hungry with good things, and sendest the rich empty away.

Consider too, my soul, thou mayest be coming, like Jesus, to eat before going forth to suffer death, or, like the disciples, before encountering temptation and affliction, such as thou hast never known. Well, should it be so, — I could not have wished for any thing better than that this may be my last meal. Gladly would I go from this supper to the marriage-supper of the Lamb; or if, with the disciples, I am going forth to suffer temptation and affliction, I may bless my Lord, who hath brought me first to the feast of refreshment. What food like this to give strength for combat? What wine so good to cheer me in affliction? But let me celebrate the feast then with my prospects in view, and eat and drink as one who knows not but this may be his last communion; — let my last embrace of the saints be tender and devout, as though I expected to go from their company to say, 'Now welcome the general assembly and church of the first-born, the spirits of the just made perfect;' — let me now drink this cup as about to say, 'Henceforth I shall drink the new wine in my Father's kingdom.' J. B.

THE PROFITABLENESS OF OBEDIENCE.

David says (Psalm xix. 11) 'In keeping thy commandments there is great reward.' He seems here not to intend the future recompense of reward, which the obedient shall receive at last in heaven; for that is a reward *for keeping* his commandments (though it is a reward not of merit, but of grace); but this is a reward *in keeping his* commandments. The full harvest will be hereafter, but yet the Christian hath a present reaping time; for God 'meets them that rejoice and work righteousness, that remember Him in his ways.' Isa. lxiv. 5. Our Lord Christ tells Peter (Mark x. 30, 31) that whoever hath 'left house, or relations, or lands, for his sake and the gospel's, shall receive an hundred fold now in this life.'—So that there is a reward *in* obedience as well as *for* it.

As beaten spices recompence the pains by their grateful smell, so the practice of religion causes a sweet reflection upon the soul, and is thereby its own recompence. Therefore David elsewhere speaks of what he *had*, as a reward of obedience, as well as what he *hoped for*. Psalm cxix. 56, 'This I had, because I kept thy precepts.' 'This I had;' but he doth not tell you what; but that may easily be guessed at by the dealings of God with him. He had peace of conscience, —

he had the quickenings of the Spirit,—he had increase of grace,—he had frequent communion with God,—he had joy in the Holy Ghost,—he had many great experiences, many deliverances and salvations,—and all was the fruit of his obedience. 'This I had, because I kept thy precepts;' to be sure it was some great boon, because he mentions it so gratefully as a reward of mercy for his close walking with God. So that the obedient Christian hath not all in hope, there is much in hand; he possesses much, though he expects more;—'for godliness hath both the promise of this life, and of that which is to come.' 1 Tim. iv. 8.

MEAD.

DISOBEDIENCE NOT DEFENSIBLE FROM THE IMMUTABILITY OF THE DIVINE DECREES.

HATH not God, say some, immutably fixed the eternal condition of every man? hath he not chosen such as shall be saved, and passed by the rest? And who can resist his will, or alter his counsels, which have been from everlasting? If God hath elected me to eternal life, his purposes shall stand, they can never be disannulled. My sin can never frustrate God's election; and therefore my salvation is sure: and, on the other hand, if God hath shut me out of Heaven by the fatal decree of his preterition, all my duties and endeavours can never reach to reverse the decree.

Answer 1. We are not to look to the *decree* of God for a rule of life, but to the *word* of God. It is not what his *secret purpose* is, so much as what his *revealed will* is. 'Secret things belong to the Lord; but revealed things to us and to our children for ever, that we may do all the words of this law.' Deut. xxix. 29. The decree can neither be a rule of life, nor a ground of hope; but the precept and the promise. So far as the precept is our guide, the promise will be our encouragement. He that sins against the gospel, and rejects the yoke of Christ, no decree can save him; and he that gives up himself to conform in heart and life to the will and word of Christ, no decree of God shall ever hurt him.

2. Though the decree of God be as determinate in other matters as in that of salvation and damnation, yet no man rests upon that. God hath fixed the period of every man's life: 'His days are determined, the number of his months is with Thee; thou hast appointed his bounds that he cannot pass.' Job xiv. 5. Now, will any man neglect his meals because God hath determined his days? Will he say, If I eat and drink I shall live never the longer; if I never eat more I shall not die a day the sooner? There is no man so bereft of sense as to leave his life upon the decree of God without using means to preserve it: for,

3. The decree is not only of the end, but also of the means. Faith and obedience are as much decreed by God as eternal life. Hence ye read of being 'Chosen to salvation through sanctification of the Spirit, and belief of the truth:'—and again, 'God hath chosen us in

Christ before the foundation of the world, that we should be holy. Eph. i. 4. Holiness is as much decreed as happiness. There is no such thing in the Scripture as election to salvation separate from faith and holiness. The means and the end go together: the Scripture is not made up only of promises for the encouragement of hope, but of directions for the furtherance of holiness. And therefore,

4. Though the kingdom of Heaven be prepared by the decree (Matt. xxv. 34) yet it must be sought by an early diligence in duty. Though it is God's good pleasure to give it (Luke xii. 32) yet it must be our work to seek it (Matt. vi. 33); though it be designed for us, yet it must 'suffer violence' by us, and we must 'take it by force' (Matt. xi. 12) or we shall never enjoy it, notwithstanding God's choice and Christ's purchase. The land of Canaan (a type of Heaven) was a land of promise; but yet they cannot possess upon the promise without fighting their way to the inheritance.

5. In the day of judgment God will not proceed with men upon election and reprobation, but upon their obedience and disobedience to his law. 'He will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honour, and immortality,—eternal life. But to them that are contentious and do not obey the truth, but obey unrighteousness,—indignation, and wrath.' Rom. ii. 7, 8, 9. It is said (Acts xvii. 31) 'God will judge the world in righteousness.' Now righteousness in judgment is to distribute to every one according to his works. God will vindicate the justice of his proceedings in that day by making the word the rule of his judgment to all that are under it (John xii. 48); and every man's conscience a witness in the case. Rom. ii. 15.

Let no man therefore deceive himself by groundless conclusions about the secret decrees of God, and so indulge himself in a sinful neglect of duty to the eternal ruin of his soul. MEAD.

ON THE STRUCTURE OF PLANTS.

IN a former paper I remarked the consolation which the unfortunate traveller, Mungo Park, derived from a view of the wisdom and goodness of God as displayed in the vegetable world; — let us now pursue the subject a little farther.

Every plant is constituted of the following parts: — bark, wood, medulla or pith, and sap vessels. These, in general, may be considered the more permanent parts; and buds, leaves, flowers, pollen, seeds, fruits, &c. the temporary; although this distinction must not be considered as correct in every instance.

Bark is composed of three distinct portions. The external is called the *epidermis*, or scarf-skin, on account of its being *upon* the true *derma* (skin, or rather bark) of the tree. Sometimes it is called the *cuticle*. Beneath, and in contact with the epidermis, is a juicy cellular

substance, which, on account of its structure, is called the *parenchyma*. The innermost part of the bark is formed of cortical layers, and is the *true bark*.

The epidermis varies much in appearance in different trees. On the currant-tree it is smooth, and nearly transparent; on the trunk of the mulberry-tree it is rough and coarse; from some trees it is continually peeling off, as the birch, but is soon renewed. In the cellular or parenchymatous substance, the colour of the plant resides; and this generally is green. The innermost layer of the true bark is called the *liber;* and it is in this alone that the functions essential to the life of the plant are performed. But layer after layer being added, that which a few years ago supported the life of the whole, becomes itself a lifeless crust. It is said that so regularly is there a new layer added yearly, that the age of a tree may be ascertained by the number of lamina in the trunk or older branches. These lamina, perhaps, are more evident in the fir than in most other trees. Each circle of woody fibre is hardest at its most external part. — The tenacity and strength of a tree are owing to innumerable woody fibres, and a variety of vessels which run, for the most part, longitudinally, some having a spiral coat. It has been affirmed that the severity of the winter has considerable effect on the concentration of the circles, and that on the side of the tree most exposed to cold weather the circles are thinnest. Whether these opinions are correct or not I am unprepared to judge; but I suppose it is a fact that on the side of a tree most towards the sun, more branches will shoot out than on the opposite side.

In some trees a number of the outermost layers of wood differ greatly in colour from the innermost; and are called by workmen the *sap*. The outermost ring is considerably less firm and durable, and retains more vitality than the rest: it is called the *alburnum*.

In the centre of every plant is a canal, containing the *medulla*, or pith. The quantity and consistency vary in different plants, and in the same vegetable body at different periods.

The whole of a tree, or a plant, is an assemblage of tubes and vessels; and, with the aid of a microscope, we may observe how curiously these vessels are connected together; and the arrangement peculiar to most of them may be seen. In the young branch of a tree or shrub, or in the stem of an herb, a number of longitudinal tubes of more firm texture than the contiguous parts are discoverable. In the young twigs of elder, or the lily tribe, this structure is very manifest, if the branch or stem be gently broken, and the divided portions gradually separated.

The *gemma*, or bud, is the embryo of a plant. It consists of thin scales closely enveloping each other, and inclosing the rudiments of the plant or branch, which, at a favourable season, are evolved. They vary in their forms, but are uniform in the same species. Before they begin to grow, they resist cold with considerable force. Indeed, nature has provided many of them with a defence of gum, resin, or

woolliness, against inclement and wet seasons. Perhaps the horse-chesnut affords us one of the finest specimens of buds we can obtain.

The structure of the *folia*, or leaves, is more simple than that of wood. They appear to have no cortical layers. Their outer covering is the epidermis, — next is a quantity of pulpy matter, usually of a green colour, — and within we find the fibrous matter, or rather vessels, which form the outline of the leaf. For the shape, position, and situation of leaves, I must refer to botanical works.

The length of this letter having exceeded my design, I must suspend the subject of Flowers, and the appendages of Plants, and also the physiology or functions of the parts already described, until a future opportunity. During the interval, permit me to urge your juvenile readers, at least, to study the *anatomy* of a tree. In proportion to their acquaintance with the structure will they be prepared to understand the *modus operandi* of each part, — and by these means will be enabled, in some degree, to appreciate the wisdom and goodness of the great Creator. The First, in the contrivance; — the Second, in its adaptation to purposes chiefly designed to preserve the life and promote the happiness of mankind. Yours, &c. CHIRURGICUS.

Fragments.

ANCIENT MILLS.

THE following observations of a celebrated Traveller, lately returned from a Tour in the Holy Land, may be useful in explaining the nature of the Corn Mills mentioned in the Scripture; and in illustrating a saying of our Saviour concerning the sudden destruction which should come upon the Jews after his leaving them: — 'Two women shall be grinding at the mill; the one shall be taken and the other left.'—Matt. xxiv. 41.

"Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour, — 'Two women shall be grinding at the mill; the one shall be taken and the other left.' — They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called *Querns*. This was also mentioned in describing the mode of grinding corn in the villages of Cyprus: but the circumstance is so interesting (our Saviour's allusion actually refering to an existing custom in the place of his earliest residence) that a little repetition may, perhaps, be pardoned. In the centre of the upper stone was a cavity for pouring in the corn; and, by the side of this, an upright wooden handle for moving the stone. As this operation began, one of the women opposite, who again sent it to her companion,—thus communicating a rotatory motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine." — Clarke's Travels, Part II. Chap. XIII.

ANTICIPATED FALL OF TURKEY.

"THE approaching downfall of the Turkish empire is an event which, of course, every reflecting mind must contemplate with eager anticipation:

and every means conducive to this end is hailed as an instrument in the hand of God. Whether the armies of France or the fleets of England occasion signs of its approximation, the Universal Church of Syria, howsoever distributed and divided by sects,—Armenians, Georgians, Greeks, Abyssinians, Copts, Nestorians, Catholics, Syrians, Druses, Maronites, together with all distinctions of Jewish worshippers, Samaritans, Karaites, Rabbinists, —are ready to bestow on them their praises and their blessings. Thus, if a Frenchman arrives in Jerusalem, as in the recent instance of De Chateaubriand, they talk to him of the victories of Bonaparte, and the prowess of Frenchmen in the Holy Land, as if they were preaching for a new Crusade. If an Englishman, they lavish commendations and benedictions on the heroes of the British navy; dwelling with enthusiasm upon the exploits of Nelson at Aboukir; upon those of Sir Sydney Smith at Acre; and upon the glorious fate of the lamented Abercrombie." — Clarke's Travels, Part II. Chap. XVII. —— To the above may be added the testimony of other Travellers in the Holy Land, viz. that the Turks at Constantinople have a tradition that their empire is to fall by the Russians; and that a recently collected tribe, called the Wahabees, who are declared enemies to Mahomedanism, threaten the destruction of the empire to the east from the Mediterranean. These concurring circumstances are certainly so many signs that the delusions of Mahammed are about to be finally exposed; and that the little *horn* mentioned by Daniel, chap. viii. 9, will be soon plucked out of its place.

T. RANKIN.

GRACE INDEED! AN ANECDOTE.

ELISHA COLES, in his Treatise on Effectual Calling (included in his Discourse on God's Sovereignty) arguing the freedom and efficacy of Divine Grace in the conversion of sinners, mentions the following anecdote, which he himself remembered: — 'I knew a man who, when he came under convictions, endeavoured with all his might to stifle them. His convictions grew stronger, and he hardened himself against them. He saw their tendency; but was so opposite to it, that he resolved, in express terms, he would not be a Puritan, whatever came of it. To the church, however, he must go, —his master would have it so; but thus was wont to loll over the seat, with his fingers in both his ears: — but a chosen vessel must not be lost. Now steps in Electing Grace, and, by a casual slip of his elbows, drew out the stoppers, and sent in a word from the pulpit, which, like fire from heaven, melted his heart, and cast it in a new mould. Surely in this the Lord did not wait for the man's compliance or improvements; his work was not originated thence, nor dependent thereon.'

ANECDOTE OF DR. OWEN.

MR. DAVIES (afterwards of Rowel) being under religious impressions, felt much inclined to open his mind to Dr. Owen. In the course of conversation Dr Owen said, 'Young man, pray, in what manner do you think to go to God?' Mr. Davies answered, "Through the Mediator, Sir." To which the Dr. replied, 'That is easily said; but I assure you, it is another thing to go to God through the Mediator, than many who make use of the expression are aware of. I myself preached some years, while I had but very little, if any acquaintance with access to God through Christ, until the Lord was pleased to visit me with a sore affliction, by which I was brought to the brink of the grave, and under which my mind was filled with horror: but God was graciously pleased to relieve my soul by a powerful application of Ps. cxxx. 4, *but there is forgiveness with thee that thou mayest be feared.* From this text I received special light, peace, and comfort, in drawing near to God through the Mediator; and on this text I preached immediately after my recovery.' — Perhaps to this exercise of mind we owe his excellent exposition of this Psalm.

Obituary.

☞ Our Communications under this head are so numerous, and our room so circumscribed, that unless our Friends confine their Memoirs to very moderate limits, we shall not be able to oblige a fourth of our Correspondents in this Department, which must necessarily be limited to two or three pages; and we take the liberty to hint, that a short character of the deceased, with the evidences of grace in a holy life and an exemplary death, may be comprized in a small compass, and include all that benefits the religious public: — more particular details of dates and circumstances are interesting only to relatives and immediate connections.— We are compelled to these observations, by having lately received several long memoirs of eight or nine pages; some of them without the address of the writer, and consequently, on both accounts, inadmissible.

MR. JOHN MARDLING

Was born at Carlton, Bedfordshire, December 31, 1770. His parents being serious, he was instructed in the principles of the gospel at an early period of life, discovered signs of real seriousness of mind, was fond of reading and hearing the gospel, and secluded himself from the society of those who were immoral: he manifested a peculiar amiableness of disposition, and was remarkable for love and duty to his parents; yet he did not join the Church of Christ till about the age of 30; before which he was the subject of severe bodily affliction. He frequently attended the ministry of the Rev. Mr. Sutcliffe, of Olney; but, on account of the distance, joined the church at Carlton, under the Rev. Mr. Vorley.

On engaging in the marriage-state he removed to Harrold, where he began to enter upon the most active and useful period of his life. Here he manifested much concern for the salvation of his neighbours; more particularly after he had heard the Rev. D. Bogue preach a sermon before the Bedford Union, from 'No man careth for my soul;' the impressions made on his heart at that time were deep and lasting. His zeal for the glory of God and the salvation of souls was manifested in various ways, particularly in seeking the welfare of those around him; for which purpose he visited the poor in their afflictions, relieving their necessities, and speaking to them of the things that belonged to their peace, and praying with them. At a poor man's house whom he visited, a few neighbours attended to hear him talk, and read, and pray; and on one occasion, a man came who had been till then a notorious sinner, when he read a tract on the conversion of a malefactor, which appeared to make deep impression on his mind, and, it was hoped, ended in his conversion to God. Afterwards he opened his own house for prayer, &c. and thus from small beginnings, he was led on until a chapel was built, a congregation raised, and a church formed.

But in the midst of his usefulness he was afflicted with the rupture of a blood-vessel, early in the year 1811, which threatened his dissolution; but he was much favoured with the divine presence, and seemed to desire to live longer, only that he might see the infant cause somewhat more established. —— Many tears were shed, and many fervent prayers were offered up, for his valuable life; which appear to have been answered in some measure, for he was mercifully raised up for some time, so as to be enabled to attend to his business, and enjoy the ordinances of religion, which he did with much delight, till his disorder returned, and again threatened his life. In this affliction he was happy; but on one occasion the enemy was permitted to attack him with great violence, tempting him to despair of his interest in Christ, &c. This was a severe trial; but he cried earnestly to the Lord, who heard his cries, and he was graciously delivered.

On the 21th of November he was attacked for the last time. This trial was short, and not very painful to him; but sweetly instructive to all

around him. His bodily weakness rendered it difficult for him to speak much; but what he did say was truly excellent. With what earnestness did he exhort his friends to live near to God, to live to the purpose. Nothing, he would say, will do when death comes but *reality*. The nearer he approached the heavenly world, the more he saw of his own unworthiness, and of the infinite value of Christ. On the approach of the Sabbath, when his end was evidently near, it was said to him, 'You will to all appearance soon commence the most blessed Sabbath you ever enjoyed.' Being scarcely able to articulate, he smiled, and endeavoured to say 'Yes, yes!' and at about half past twelve o'clock he smiled away his soul into the realms of peace.

His remains were deposited on the following Thursday in the chapel, which he was the chief instrument in erecting. The Rev. C. Vorley spoke over the grave, and the Rev. T. P. Bull preached a funeral sermon from 'Let me die the death of the righteous,' &c.

Mr. Mardling, as a tradesman, was diligent and upright; as a neighbour, affable and kind; as a husband, affectionate and tender; as a master, gentle, yet faithful, both to the souls and bodies of his servants. As a Christian, he was a man of sterling piety, firm in his principles; peculiarly fervent in prayer, zealous, laborious, and self-denied, in order to promote the cause of Christ and the good of souls. J. W.

RECENT DEATHS.

April 14. Died at Long Buckby, Northamptonshire, the Rev. *R. Denny*, 40 years Pastor of the Independent church and congregation in that place. He was the last surviving pupil of the excellent Dr. Doddridge; and was distinguished for his unfeigned regard to all who love the Lord Jesus Christ in sincerity; for devotion, warm and fervent to the last; and for the exemplary conduct and useful labours of a life protracted to the age of nearly 90.

On Friday Morning, June 21, 1813, Mrs. *Martha Emerson*, of Whitechapel Road, in her 49th year. — For many years past she was much afflicted with strong bodily pain; but her mind was greatly supported. Her desire to do good was extensive; every case that was presented to her she attended to, either by advising, relieving, or recommending. She was the founder of 'The Infants' Friend Society, and Guardian School,' held at Sion Chapel; had the principal management of the Society for the Relief of Aged Women; and was also Secretary to the London Female Penitentiary. She was a cordial friend to Missionary exertions, and to every attempt made for the spiritual or temporal good of mankind: — but, after all, she disclaimed every degree of merit; and looked alone for salvation to Jesus Christ. Her efforts were the effects of Divine Grace; her works will follow her. —— She came from the country on Friday, the day of the Missionary communion at Sion Chapel, to see some of her friends; was at the chapel on the following Sunday evening to hear Mr. Bennett; was free from pain while there, and much gratified. As she was going home in a coach, a friend said to her 'My dear Madam, I wonder you came out in your weak state;' to which she replied, "Ah! you would not wonder if you knew how much I love the house of God!" She returned unto the country on Monday, grew worse on Wednesday and Thursday, was in very great pain, and often said, 'Oh, the furnace is so very hot! How shall I bear it without repining? I hope I shall have patience given me; but what the sufferings of my dear Saviour must have been no tongue can tell!' Between eleven and twelve o'clock her pain began to abate; but her breath became very short. The last words she was distinctly heard to utter were, 'The furnace is very hot. If it is the Lord's will that I should recover, well! — and if not, well! — But as for me, "I shall behold his face in righteousness; I shall be satisfied when I awake up with his likeness."' —Between two and three o'clock on Friday morning she took her happy flight to the realms of everlasting bliss.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons *on Various Subjects. By* J. Styles. *8vo, Price* 10*s.* 6*d.*

To a superficial observer it might appear, that volumes of sermons have become so numerous, as to preclude all claims to novelty in this species of composition; but the fact is, that variety of illustration, applied to theological subjects, is most extensive. Not only do preachers widely differ in their views of religious truth; but even where their views are similar, on matters of prime importance, their modes of discussion, their taste, their style, the peculiar aspect which certain branches of revealed religion bear in their apprehension, afford a diversity to their compositions, far greater than can be imagined by those who have not made this department of writing the subject of their attentive consideration.

Mr. Styles's Sermons have strong claims on the attention and patronage of the religious public. The sentiments which they display are decidedly evangelical, although the subjects which they illustrate are chiefly of a general description. The reasoning is strong and convincing; the eloquence, which adorns each discourse, bold and manly; the appeals to the hearts and consciences of his readers, such as are adapted to produce the most beneficial effects.

Of the twelve sermons which form this volume, several have been before the public eye in a separate form. The 3d, 4th, 5th, 8th, and 11th come under this description; but as they possess much intrinsic value,— as some of them are adapted to recommend valuable public institutions, — and as one contains an interesting reference to the character and labours of an amiable young minister, whose sun went down long before noon (the late Rev. T. Spencer, of Liverpool) few will regret the republication of these discourses. The pamphlet is limited in its circulation, and soon loses its existence; but when it becomes incorporated into an instructive volume, it extends its influence through a wider sphere, and assumes a permanence which, in its original form, it could not hope to attain.

We must be allowed to express some regret, that, in the text of the 9th sermon, 'Against Cruelty to Animals,' Mr. Styles has allowed himself to deviate from the received version, without assigning his reasons for the alteration. If any of our readers will take the trouble of comparing Job xii. 7 – 10, as the passage stands in the English Bible, with the same passage at the head of Mr. Styles's very ingenious and instructive discourse, they will perceive various alterations of phraseology. It is by no means our opinion that the preacher, or the author, is not at liberty to correct what he may deem a mistake or a blemish in the common translation: but he should be careful not needlessly to weaken that confidence in its general fidelity which is justified by the suffrages of the learned, and is essential to the satisfaction of the unlearned. In our opinion, the text should have appeared as it does in the English Bible; and the alterations, if sufficiently important, might have been introduced in the discourse, and vindicated in a literary note at the end of the volume.

Of the remaining discourses, the 1st and 2d were preached on special occasions; the 6th is a funeral-sermon; the 7th, 10th, and 12th appear to have been selected merely with a view to general utility. Very considerable originality of thought characterizes the whole volume; and the sentiments are clothed in language at once perspicuous and vigorous. The notes subjoined to the volume, which are valuable and interesting, acknowledge Mr. S.'s literary obligations to some of the most celebrated writers of the age; and pay a just tribute of mournful respect to the memory of two excellent young men, snatched from the duties and enjoyments of life in its early morning: Daniel Parken, Esq. and the Rev. Thomas Spencer.

Had Mr. Styles omitted his philippic against the editor of a certain periodical work, in which a literary journal of much respectability, formerly conducted by Mr. Parken, is most severely and unjustly traduced, it would, we believe, have been more acceptable to the majority of his readers. Indeed, we cannot think that a volume of sermons is a suitable vehicle for that species of literary castigation, which, in honour of his abused deceased friend, Mr. Styles has thought fit to condescend to exercise.

Upon the whole, we cordially recommend this Volume of Sermons to our readers, especially to young people of cultivated and enlarged minds, who can scarcely fail of receiving instruction and benefit from the perusal of it. We observe, with much pleasure, an intimation in the preface, that 'if these sermons should be acceptable to the public, the Author intends, if life and health be continued, to prepare for the press a set of discourses on the peculiar doctrines and duties of Christianity:' for, from the perusal of the present volume, we are strongly assured that his views of both are just and penetrating; and that a more particular delineation of them will, through the blessing of God, greatly tend to the production of those effects which arise from the faithful preaching of the gospel.

As a specimen of truly evangelical eloquence, we present our readers with the following description of the penitent sinner embracing the proposals of the gospel. Having described his deep conviction and painful sense of the evil of sin, he proceeds:—

'But what is to become of him? He is conscious that he is both polluted and guilty. To whom can he go? Where can he fly? Genuine repentance leads a creature under its influence to the remedy against sin provided in the gospel. He apprehends the mercy of God in Christ. This is indeed properly an act of Faith; but Faith and Repentance are twin graces of the soul; they enter at the same moment, and can never be separated. True repentance includes faith, and true faith includes repentance. The mercy of God through a Redeemer being proclaimed in the gospel, and a new and living way to the holiest of all being set open by the blood of Jesus, the true penitent flies for refuge to the hope set before him, and lays hold on eternal life;—and observe in this very act the evidences of repentance as well as faith. Having expected for a season only punishment and wrath, the trembling criminal at length turns his eyes to the cross of Christ. With almost incredulous amazement he reads, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." At this every emotion of his heart is excited; reverence which adores, love that trembles, gratitude that overwhelms; but the most prevalent feeling, that which gives a soft melancholy to all the rest, is contrition. "Ah! he hath borne my iniquities,—my sins have agonized his heart; I have given mysterious energy to the woes of the illustrious sufferer, and this is the Son of God,—of God whose laws I have broken, and whose authority and goodness I have equally despised. He has sent his Son to atone for my guilt; and this is the atonement which he has made: he has poured his life-blood on the ground for me; for me he has endured the cross and the shame. O that this heart of stone would melt! — Here let me crucify the sins that crucified my Lord. I never thought that love could inflict a wound like that which I now feel. I have trembled at the thought of judgment and fiery indignation. In the bitter anguish of my soul, I have involuntarily called on rocks and mountains to fall upon me; but the severity of my present grief is greater than I have ever known. It is an agony of tenderness,—it has in it nothing of passion, nothing that is sullen; but "my head is a fountain of tears."

"Here I would for ever stay,
Gaze and weep my soul away;
Thou art heaven on earth to me,
Lovely, mournful, Calvary!"

I pity the man who is a stranger to such feelings; and that system which teaches us to restrain them on principle, is entitled to the unqualified abhorrence of every Christian.

'It is surely hardly necessary for me to add, that such a repentance as I have described issues in a radical change of principles and conduct.

'The penitent forsakes his sins, and walks in newness of life. He begins with alacrity to run the race set before him; and delightfully proves that the ways of Wisdom are ways of pleasantness, and that all her paths are peace.'

The Star of the West: *being Memoirs of the Life of Risdon Darracott, Minister of the Gospel at Wellington, Somerset, and Mr. Darracott's Scripture Marks, with Notes. By* James Bennett, *of Romsey, Hants.* 12*mo*, 5*s*.

The pen of history is never more beneficially employed than in the delineation of characters deserving everlasting remembrance; and while the world bestows the meed of applause on the biographer of its heroes, the church would be deficient in gratitude if she did not express her obligations to the historian of her worthies. Mr. Bennett has performed a very acceptable service, not only by the republication of that excellent Tract, 'Scripture Marks of Salvation,' which he has enriched by several apposite notes, but also by a very interesting memoir of the Author, thro' the marriage of whose granddaughter Mr. B. has come into possession of the documents from which the work is compiled. They furnish such a picture of a heart devoted to the Divine Glory, a life consumed in most successful evangelical labours, and a death pre-eminently distinguished by holy joy, that we consider the religious public as indebted to him for rescuing them from oblivion; and we feel persuaded, that no Christian will rise from the perusal of these Memoirs without feeling his humility promoted by the consciousness of inferiority, or his zeal inflamed by the light of superior ardour.

The testimony which was borne by the 'faithful and true witness' to his precursor, the holy John, after his martyrdom by Herod,—'that he was a burning and shining light,' might not inaptly be applied to Mr. Darracott, who was designated by Mr. Whitefield (in a letter to Lady Huntingdon) as 'the Star of the West.' Honoured with extraordinary usefulness, though for a short period, in 'turning many to righteousness,' he doubtless now shines as a star of the first magnitude in the firmament of glory; and though so far removed from our circle, we feel enlightened and enlivened by the concentration of his excellencies in these memoirs, by which, 'though dead, he yet speaketh.' The volume is enriched by some valuable letters from his tutor, Dr. Doddridge; from Whitefield, Hervey, Walker of Truro, and Williams of Kidderminster:—names dear to the memory of British Christians. Those who seek the records of literature in the Memoirs of Darracott, should be apprized that he never aspired to rank among the literati of his age. His papers furnish no fragments of mental project, no correspondence with the candidates for literary fame; solicitous only to fill Heaven with the triumphs of the Redeemer, this eminently holy and useful minister of Christ was satisfied that his record was on high. Mr. Bennett has interspersed and enlivened the narrative with many excellent reflections, which we hope may prove like the words of the wise, as goads to the holy zeal of students and young ministers; to whom we particularly recommend this volume: and we cannot forbear expressing the wish, that every church in Britain might be blessed with such a pastor as Mr. Risdon Darracott.

The Whole Works of Isaac Watts, *D. D. Vols. I, II, III, IV (to be completed in Nine Volumes) Price, each*, 9*s*. — *royal*, 12*s*.

It is a circumstance favourable to the character of the public taste, that a third edition should be called for within so few years. In the year 1800 the Whole Works were published by Mr. Parsons, in 7 thick volumes, 8vo; but the edition was too crowded, and too much hurried to give satisfaction to the subscribers or the public. About three years ago, a handsome quarto edition was published by Mr. Barfield, Price £9. 9s. The present edition is a reprint of that of Mr. Parsons, by the same printer, Mr. Baines, of

Leeds; but on an improved scale, and uniform with his excellent editions of Edwards and Doddridge. —— We need scarcely add, that such works as these are essential, not only to public and college-libraries, but to those of every gentleman of literary taste, as well as ministers, whether in the Establishment or among Dissenters.

Of Dr. Watts's Sermons we have had a recent occasion to express our high opinion *; — all his practical treatises merit the same character; and tho' some of his speculative works may have become obsolete (such is the fate of human genius!) they will be always useful as books of reference to students.

Letters, *relative to a Tour on the Continent, undertaken at the Request of the Committee of the British and Foreign Bible Society, in the Year* 1812. *By the Rev.* Ch. Fr. A. Steinkopff, M. A. &c. 3s. 6d.

Voyages and Travels are sources of much rational entertainment and pleasing instruction; but we rarely find such productions enriched by evangelical remarks and spiritual improvement. In the present instance, however, we trace the steps of a pious man, travelling from country to country, to promote the highest interests of mankind, by encouraging the printing and dispersing of the holy Scriptures: 'God's best gift to man.'

This volume contains seventeen letters, addressed to the colleagues of the author, Secretaries of the Bible Society, during his journey, from June 22, to December 9, 1812; and which relate his interviews with good men in Denmark, Sweden, Germany, and Switzerland, which mark the amazing progress and utility of the Bible Institution; and introduce to our acquaintance a number of pious, learned, and candid divines of various religious persuasions, all united in the bonds of Bible religion. These narratives are frequently enlivened by remarks on the scenery of the countries thro' which he passed, and by pleasing anecdotes of various characters, public and private.

We hope that the world will hereafter be favoured with many a volume resembling this, recording the travels and proceedings of men of God, acting as his ambassadors, in promoting the interests of his Son's kingdom, and the happiness of the human race.

We cheerfully recommend this little volume, especially to our young friends.

Visits of Mercy; *being the Journal of the Stated Preacher to the Hospital and Almshouse in the City of New York,* 1811. *By the Rev.* E. S. Ely, *of New York.* 12*mo*, *Price* 4*s.*

This work was lately published in New York, under the patronage of Dr. Romeyn, with a Recommendatory Preface by Dr. Philip Milledoler. In this country it comes recommended by two of our respected Editors, the Rev. Messrs. Waugh and Collison, whose warm encomiums require no addition, — except it be that of Mr. Osgood, an American Minister, now in London, who had a personal acquaintance with the author, and witnessed his benevolent exertions, which he particularly recommends to the imitation of those who visit 'the sick and the poor' among ourselves.

Mr. Waugh says, 'The excellent author seems to have drank deep at the spirit of Him, whose bosom was the dwelling-place of Pity, and who went about doing good. . . . In every page we recognize 'the man of feeling;' but it is the feeling of a renewed heart, enlarged as is the range of human wretchedness, purified by the indwelling Spirit of God, and ennobled by the model on which it is formed. We assure ourselves of the thanks of every humane and pious mind, in respectfully introducing a work so happily fitted to soften, to cleanse, and to exalt the heart of man, and give energy to the best affections of our nature.'

* See the Evan. Mag. for May, p. 180.

Proceedings of the Missionary Society *at their late General Meeting, held at Silver Street, May* 13. *Price* 6*d.*

THE speeches delivered at this interesting Meeting were taken in short-hand; and appear somewhat abridged in this cheap pamphlet; which, we apprehend, will be gratifying both to those who were present on the occasion, and to other zealous friends of the Society, who were unavoidably absent. — The Missionary Sermons, we understand, are in the press, together with the Report, Appendix, &c.; and may be expected early in July.

A Christian Plea *and* Liberal Apology *for the British and Foreign Bible Society. By* Philo Biblicus. 8*vo*, 2*s.* 6*d.*

THIS publication is attributed to a venerable clergyman, whose ill state of health prevented his attendance at the formation of the Surry Bible Society; and if any thing could be wanted to justify and recommend the object, it is certainly well adapted for the purpose. It consists of a Sermon, founded on 1 Pet. i. 12, entitled 'Angelic Curiosity and Prophetic Research recommended to Universal Imitation." The latter part of the discourse is appropriated to answering the objections to the liberal plan of the above excellent Institution; and is accompanied by a miscellany of notes, adapted to recommend the same subject.

The Duty and Policy of Propagating Christianity: *a Sermon before the Church Missionary Society for Africa and the East, May* 4. 1813. *By the Rev.* W. Dealtry, *B. D. F. R. S. &c.* 1*s.* 6*d.*

THE masterly writings of Mr. Dealtry in favour of the Bible Society are well known to our readers; nor is he a less able advocate for Missionary Exertions. This eloquent and seasonable sermon strongly evinces the *policy* as well as the *duty* of propagating Christianity in the world, and especially in India; so well adapted is the discourse to that purpose, that, at a meeting of the Society on the day it was preached, it was requested that the sermon should be *immediately* printed; and we are informed that copies of it were sent to the Members of Parliament. — The text is 2 Cor. v. 14.

A Just Estimate of Man, the Rule of Christian Duty: *a Sermon on the Death of Mr. R. Paterson, of Alnwick. By the Rev.* E. Parsons, *of Leeds.*

A PIOUS improvement of the death of a young man, occasioned by a fall from his horse, when taking an early ride before the commencement of business. The text is Isa. ii. 22.

A Sermon, *occasioned by the Death of the Rev. Mr. Robinson, of Leicester, preached at the Parish-Church of Oakington. By the Rev.* T. Webster, *M. A.* 1*s.* 6*d.*

AN affectionate tribute of respect to the memory of a most excellent man, by a clergyman who, for many years, attended his ministry, and enjoyed his friendship. — The text is Heb. xiii. 7, 8.

The Gospel worthy of all Acceptation. *A Sermon occasioned by the Death of W. Taylor, Esq. Dec.* 11, 1811. *By* W. Newman. 1*s.* 6*d.*

THE publication of this Sermon was delayed twelve months, by the author's important engagements as a minister and as tutor of the Baptist Seminary at Stepney; and our notice of it has been procrastinated by the numerous publications which throng our department of Review. It deserves our commendation, however, in two points of view, as a judicious discourse on the great topic of the gospel, that 'Jesus Christ came into the world to save sinners,' and as a just and proper token of respect to the venerable Christian whose death occasioned it, though all eulogium was expressly forbidden by a codicil to Mr. Taylor's will. It is therefore only stated, that he was Deacon of the Baptist Church in Prescott Street (where this Sermon was preached) one of the Treasurers of

the Particular Baptist Fund, and founder of the Academical Institution above-mentioned; that he lived highly respected and esteemed, and died at the advanced age of 83. An Appendix (not mentioned in the title) informs us, that he was the last member admitted by Mr. Wilson, Mr. Booth's predecessor, and continued a member of that church till his death:— a period of more than threescore years. It also contains some account of the Baptist Fund, and of the experience of Mr. T. in early life, and in his last illness.

Elijah's Translation foretold: *A Sermon preached to the Congregation of the late Rev. Dr. Williams, of Rotherham. By the Rev.* George Lambert. 1s. 6d.

Elisha's Lamentation for Elijah. *Preached at Shefficld (on the same occasion.) By the Rev.* Joseph Gilbert, *Classical Tutor at Rotherham.* 1s. 6d.

It is not a little remarkable, that three funeral discourses, preached on occasion of Dr. Williams's death, should all be derived from one subject—Elisha's removal. As this coincidence was doubtless without any contrivance on the part of the preachers, it shews that one sentiment prevailed in all their minds—that a great and good man was taken from his usual station in the church.

The venerable Mr. Lambert speaks in very high terms of the deceased; and having mentioned Luther, Calvin, and Owen, prefers him to them all, as having scattered 'those mists by which even these great men were in some degree obscured.'— Page 15.

A short account of his life is added; but we forbear transcribing this, as a full Memoir is likely to appear.

Mr. Gilbert also, formerly his pupil, and more lately his colleague, expresses his high esteem for the character of Dr. Williams, of which he is doubtless a competent judge; and pays a just tribute of praise to his superior powers of discrimination, his detection of sophistry, his love of truth, and the amiable mildness with which he conducted theological controversy.

These sermons deserve a careful perusal; and are calculated to promote a holy zeal for God, especially in the ministers of the gospel.

A Collection of Hymns, *for the Use of Children in Sunday Schools. By* C. Meigh. 18mo, 6d. *bound.*

Another addition to the number of Sunday-School Hymn-Books, which incorporates those of Dr. Watts, with many others. The author's peculiar claim is,' its adaptation to the understandings of the young, and its easy price to the public.

LITERARY NOTICES.

Mr. Robinson's Scripture Characters, in 12mo, are publishing in 12 Monthly Parts, at 2s. each.

An Appendix to Dr. Watts's Psalms and Hymns, by Mr. Cloutt, will be ready for publication in a few days.

Select List of Publications.

Calvin's Institutions. A New Translation, by Mr. Allen. Three large vols. 8vo, £2. 5s.

Howe's Works. Vol. IV. Edited by Mr. Hunt. 9s. — royal, 12s.

The Fruits of the Spirit: a View of the Principal Graces of the Christian Character. By the Rev. J. Thornton. 12mo, 4s.

The Legislative Authority of Revealed Grace, 7s.; and a Defence of the same, in Reply to the Eclectic Review. By W. Bennett. 3s.

False Prophets unmasked; or the Church of Rome exhibited in her True Character. By the late Rev. W. Graham, of Newcastle. 1s. 6d.

Ninth Report of the British and Foreign Bible Society. 3s.

Brief Narrative of the Baptist Mission in India. 12mo, 1s. 6d.—8vo, 2s.

Tears of Gratitude: a F. Ser. for Dr. Williams. By W. Moorhouse, jun. 1s 6d

Influence of Christian Principles: a Fun. Serm. for ditto. By J. Arundel.

The Orphan's Friend: a Discourse at the Orphan's School, City Road; with a Plan of the Charity. By W. Roby. 1s. 6d.

Persuasive to the Religious Observance of the Lord's Day. By W. Potter. 1s.

Child's 1st Book. By Dr. Hawker, 6d.

Missionary Chronicle

FOR JUNE, 1813.

FROM the commencement of the Missionary Society, in 1795, the Evangelical Magazine has been the principal vehicle of information to the religious world, concerning its progress and proceedings. It has not indeed been strictly *official*, — that character belonging only to the "Annual Reports," and to the "Missionary Transactions," regularly published by the Directors of the Society; but the Editors of this Magazine having been, from the first, Officers or active Members of the Institution, were enabled, almost every month, to present to their readers some important particulars relative to the Missionaries, and their proceedings in different parts of the world; and there is reason to conclude, that no part of the work has been deemed more interesting or acceptable. Indeed, the Editors have the satisfaction to believe, that no publication whatsoever has so powerfully contributed to the establishment and prosperity of the Missionary Cause as this *.

That prosperity, however, seems now to call upon the Editors to pay a more proportionate attention to Missionary concerns, and to consider them more directly as an object of the work. They have, therefore, resolved hereafter to devote *seven* or *eight pages* monthly to this class of Intelligence, under the title of THE MISSIONARY CHRONICLE; which will also form a part of the title of the Magazine itself. Arrangements have been made for this purpose, as to the size of the page and type; and such a proportion fixed upon, as to the other branches of the work, that, without any increase of the price (which they were unwilling to resort to) not only will the quantity of Missionary Information be enlarged, but that of other important matter also; by which means, this Magazine, already the cheapest publication in England, will be rendered cheaper still. — The Directors of the Missionary Society, wishing to accommodate their Auxiliary Societies, which have so liberally swelled their funds, design to send one copy of this part of the work, folded up as a letter or otherwise, to the Secretary of each, previous to the first Monday of every month, that the Auxiliary Societies, or Congregations to which they belong, may be furnished with such information concerning the Missions as their several ministers may think fit to select for the occasion; and thus the numerous friends of the Institution will be able to procure, without being at the expence of purchasing other publications, a Monthly Journal of the Proceedings of the Missionary Society, as well as of other similar Societies; for although the proceedings of the first will occupy the principal place in this Department, the Editors will include as full an account as their limits will admit of the Church Missionary Society, the Baptist Missionary Society, and other similar institutions; especially if favoured, as they hope to be, with sufficient documents from the officers of those bodies; for the GREAT CAUSE is ONE, by whatever title denominated,—by

* A very candid acknowledgment of this fact was publicly made by the Rev. Basil Woodd, at the last General Meeting of the Church Missionary Society for Africa and the East.

whomsoever conducted; and gladly will they announce to their numerous readers what God our Saviour has been pleased to effect by any Association of their fellow-Christians, as well as by that with which they are more intimately connected. On this catholic principle the Evangelical Magazine was first established; and on this principle its present Conductors are determined to act.

Abstract from the most Recent Accounts received from several of the Missionaries abroad.

By the arrival of several ships since the Annual Report was drawn up, the Directors have received much additional information from the Missionaries in India, China, and the Cape of Good Hope.

CHINA.

It is with great satisfaction they learn, that Mr. Morrison is rapidly proceeding with his great work of translating the sacred Scriptures into the language of China. In a letter, dated Canton, Oct. 22, 1812, he says, 'I have now most of the Epistles in the press; and which I hope will be completed in time to send some copies by the fleet.'

INDIA.

Apprehensions having been entertained that Mr. May would not be permitted to reside in India, we are happy to learn, that, after a very severe illness with which he and Mrs. May were visited soon after their arrival, they accepted the invitation of Mr. Forsyth, who has lived at Chinsurah several years, to pay him a visit, with a view to the recovery of their health. Mr. Forsyth, wishing to return to Europe, requested Mr. May to take his place. On this important subject he consulted his friends at Calcutta, who advised him to accept of the proposal; and application being made by gentlemen at Chinsurah to the Supreme Government at Calcutta, regular permission was granted to Mr. May to reside at Chinsurah. This place is about 30 miles north of Calcutta. The town and neighbourhood are exceedingly populous, and afford an extensive field for the labours of a diligent Missionary. There are many professed Christians at Chinsurah, who are ready to hear the gospel; and there is a prospect of establishing several native schools. A European school may also be established. To these objects Mr. M. will apply himself as soon as possible. He has also thought of commencing in Calcutta a monthly Lecture, for the instruction of children; for which he has peculiar talents *.

MADRAS.

Mr. Loveless informs us that the concerns of his chapel are, upon the whole, encouraging, both with regard to attendance and the liquidation of the debt for building. He has a prospect of increasing his school. He has transmitted part of his funeral-discourse for the late Mr. Thompson; in which the dying experience of that young Missionary is related in a very affecting manner. A parcel also of the Telinga gospels has been sent; which is daily expected.

From Mr. Hands, at Belhary, the Directors have received a letter,

* A letter from Boston, in North America, lately received, dated Jan. 22, 1813, says, 'We have just heard from our five Missionaries at Calcutta; and find that they will go to Madagascar, as the government in India will not permit their tarrying in their territories. This is heavy and unexpected news here. We have hopes that your government will see to this in future.'

This information has been confirmed by a letter from Mr. Newel, one of the American Missionaries, dated Port Louis, Isle of France, Dec. 11, 1812; in which he says, 'On our arrival in India, we were all ordered away by government. God has greatly afflicted me. I buried my only child in the Indian ocean; and my dear wife, a few days since, in this place.'—We understand that Mrs. Newel was a very pious and amiable woman, highly esteemed by her American friends.

dated Oct. 8, 1812; from which they learn, that he has been favoured with almost uninterrupted health; and has reason to believe that his labours have not been in vain. Several more of the soldiers have joined his church, and others appear to be earnestly seeking salvation. 'Our charity school,' he says, 'flourishes greatly;—we have now about 50 children in it, many of whom have made considerable progress in useful knowledge: the greater part of them attend our worship regularly with great seriousness and propriety. I have 38 boys in my native school. I am now correcting the gospel of St. Matthew a second time; and I hope that and St. Luke will be soon ready for the press.'

VIZAGAPATAM.

A letter has come to hand from the Missionaries at Vizagapatam, dated Oct. 8, 1812; together with their Journal. They appear to be proceeding well in their arduous work. They are now able to speak to the Heathen with less use of an interpreter than before, and hope to be able ere long to do without one. They go, by rotation, thrice a week, into the populous villages around them, and read to them a portion of the Scriptures in their own language, conversing with them on the subject read, and distributing copies of the New Testament to those who can read, and are willing to accept them.

The bramin Narasimooloo has returned to Vizagapatam, with testimonials of his good behaviour while with the Christians at Tranquebar: he appears to be improved in his knowledge of religion; and speaks with greater firmness and freedom to the natives in behalf of Christianity than before. They intend to employ him in reading the Scriptures to the Heathen from place to place, according to a plan suggested by the friends of religion at Calcutta.

The Missionaries intend to unite with the native school the instruction of the descendants of the Portuguese, who may hereafter prove of great use to the natives, being freely permitted to travel among them and converse with them.—The visiting of the villages, conversation with the natives, and the distribution of the Scriptures, are the means which they are encouraged to hope will be productive of essential benefit. 'We have,' say they, 'no trust in ourselves, nor distrust in God. We would fain hope that the fields are whitening unto the harvest; and we anticipate a plenteous and joyful result. With gratitude and pleasure we inform you that Divine Providence has opened for us a way of disseminating the word of truth in the native schools of this town. Some of the teachers have eagerly embraced it, many of their pupils are copying it, and several have committed a considerable portion to memory.'

With a view to the extention of their usefulness, they have lately been induced to commence a Mission at GANJAM, a considerable town on the coast, about 260 miles to the northward; containing, it is said, 30,000 inhabitants, and having many villages in its neighbourhood. The Telinga language, with which they are already acquainted, is spoken there. A congregation of more than 100 people, who understand English, may be immediately collected, many of whom have strongly solicited religious instruction for themselves and their children. These and other encouraging circumstances convinced them that it was their duty to begin a Mission at Ganjam. Brother Lee will, therefore, remove as soon as he conveniently can. 'Indeed,' say the Missionaries, 'the natives, and every description of persons all along the coast, are eagerly crying, with the man of Macedonia, "Come over and help us;"—and shall they cry in vain?'

SOUTH AFRICA.

It is nearly ten years since three converted Hottentots, from Zak River, visited this country, together with their teacher, Mr. Kicherer. Our Christian friends, who had an opportunity to witness the conversations publicly held with them in London, were

amazed at their understanding and their answers: and were constrained to say, 'What hath God wrought!' We have now the pleasure of laying before the Members and Friends of the Missionary Society an account of a similar examination, held at Cape Town, in the beginning of the present year; in which Mr. Thom, a Missionary sent by this Society, took a principal part. These Hottentots came from the station, often mentioned in our publications, called Klaar Water, near the Great Orange River; and appear to have acquired a very considerable knowledge of the 'things of the Spirit of God.' — Such information affords new and additional encouragement to Missionaries, and to those who send and support them, as well as supplies abundant cause of thanksgiving to God, whose power has rendered the labours of our brethren so successful.

An Account of an Interview with some Christian Hottentots at Cape Town, Jan. 8, 1812.

AGREEABLE to appointment, Capt. Adam John Kok and his people paid me a visit. Our good and venerable mother Mrs. Smith, came with them, to act as my interpreter. The number of men were seventeen, and of women seven, with their children. These have been for some years past under the instructions of Brethren Anderson, Kramer, and Jantz; and were come to Cape Town on their own business. Our Brother Kramer accompanied them at the expence of Capt. Kok: they had four waggons (one of them belongs to the Missionary Institution) and about 50 oxen. Their place of abode is one month's journey from hence, called *Klaar Water*, beyond Orange River. Only six of the above Hottentots have been baptized, — five men and one woman; and of these, five are communicants.

Mrs. Smith began with prayer: it was in Dutch. All sat on the floor when we first met; but they kneeled with their faces to the ground in prayer.

I then addressed them as follows: 'My dear friends, I am come to speak with you about the great things of God. My native country is far beyond the great sea; but such is the power of Christ's love, that it has brought me to this place. I wish to spend my life in teaching such ignorant creatures, as many of your countrymen are.' — Four or five of them said, "We are glad to see you; and will listen to your words." 'I wish to ask you some questions; which I hope you will answer from the heart, for I have love for your souls.' Capt. Kok said, "We will answer from the heart." Addressing myself to Capt. Kok, John Hendrick, Nicolas Barent, John Karsen, and Trien Prince, the members of the church, I said, Have you love in your heart to Jesus Christ? — Yes (said they); but we wish that we had more.

How came you to have this love? — Christ loved us, and we believed it.

Then you have faith. What is faith? — John Hendrick said, 'It is resting on Christ.' Capt. Kok said, 'It is clasping Christ in the arms of the mind.'

Then you believe that you had need of Christ? — They all exclaimed, O yes! O yes! We were as ignorant as our oxen!

But can you believe of yourself? Can you come to Christ in your own strength? — No, no (they all replied). It is the Spirit of God that is in our heart: he does it.

Then you believe in the Holy Spirit. Can you tell me who he is? and what is his work? — John Hendrick looked to the ground with much earnestness, and, after a few minutes reflection, said, We cannot know any thing about the Spirit, but from the Scriptures. The Father had so much love as to give his Son; and the Son had so much love, as to come into the world and die; and the Spirit's work is to make us believe that.

Then, John, you worship three Gods? — The whole baptized said, No, no.—One said, I cannot understand it; but I believe the word of God; and that is enough.—Another

said, We are ignorant creatures; for we know but a few things. God says in the Bible, that there are Three Persons in One: — Father, Son, and Holy Ghost; but yet one Being, though we cannot understand it.

But how came you to believe the Bible? Can you read it? — Three said they could; and they believed it, because it told them what was in their heart. The joy they felt arose from hearing it read, for they never had peace before.— J. Hendrick said, That no man could foretell any thing without the Spirit of God. Now the Bible is a true and good book, for prophets spake of Christ hundreds of years before he came.—Capt. Kok said, It speaks of every sin; and it must be a good book. — John Hendrick said, He was sure the Bible was true; for it spake of a time when the love of Christ should be known in distant lands. Now that time is come. The gospel has been preached to us; and it is so good, that we have received it. — John Karsen said, A few years ago we were living like our horses and oxen. The Scriptures told me this, and my conscience believed it. My sins are all written in the Bible: and I am sure no man, without God, could have done so.

I said, And is not the Bible true, because it reveals a perfect God?— Yes.

What is a perfect being? — One that is able to make such a world as this, and to keep it in order.

But this is not enough. You may have some idea of a perfect being, were one of yourselves perfect. — John Hendrick said, Justice makes God perfect, long-suffering makes God perfect, and mercy makes him perfect.

Can you prove to me that all this knowledge which you have is in your heart? Many know, but never feel; and your teachers may have instructed you in these things, and you only believed their words. — *John Hendrick.* Because I love Christ and my neighbours, and give myself every day over to him; this proves that I feel these things. — Capt. *A. Kok.* God knows my heart. I wish to understand these things, and to feel them. I wish not to deceive you. — *Nicolas Barent.* The Lord has convinced me by his Spirit, that knowledge in my head (putting his finger to his forehead, and his left hand on his breast) will not do. I wish to know my heart. — *John Karsen.* I beg of God every day, that I may not have head-knowledge; for, if so, it had been better I had never come under the gospel.

What security have you to believe that you will never finally fall? — *J. H.* If it please God to take away his ministers from us, he will not take away his Spirit; he will keep me by his faithfulness to the end: I believe that. — Capt. *K.* I know that I am changeable. If I were to be faithful, it should never be; but Christ is, and I believe he never changes. — *N. B.* I believe where God has begun a good work, he will never allow it to fall. — *J. K.* If the ministers should be taken away from us, Christ will be our minister. — *Trein Prince* (the woman) said, If I never forsake Christ he will never forsake me, but I have no strength; he has, and that will do.

Do you know any thing of the Doctrine of Election? — *J. H.* Christ's work is sufficient for all that believe; but then none will believe but such as God has chosen, and gives power to believe. — Capt. *K.* It is all love with God. All the world is in a pit. God comes and finds them there, takes some out, and leaves the rest.

But if God takes some out, the rest have surely reason to complain? — *J. K.* According to God's mind are all things; and I am pleased.—*J. H.* They all went willingly into the pit; but they cannot come out of it. God's mercy is offered to every one; but we see that none will accept of it without his power. — Capt. *K.* God does according to his will. — *J. H.* God is holy; and he cannot look upon sinners.

Is there any difficulty in the way of salvation then? — *J. H.* Christ has done all for us, and he is offered

to all. The gospel is preached to men, and they are answerable to God.

What will become of the rest of your countrymen then, who have never heard the gospel?—*J. H.* God must punish them, because he is just;—they are sinners.

Have your countrymen consciences?—*J. H.* Yes, they all have, although they know nothing of the true God. If we got drunk, our consciences told us it was not good. If we killed any person, we knew it was bad for us.

Is it possible for men to be perfect in this world?—*J. H.* No.

How comes it to be so?—*J. H.* Sin remains in the body.—Capt. *K.* We should not forget God if we were free from sin. We have three enemies in this world, the devil, the world, and the flesh; but we wish we were free from sin.

What kind of place is Heaven? will you eat or drink there, and have the pleasures of the world?—*J. H.* It is a holy place; we shall not hunt there, nor have any worldly pleasure, but be holy as Christ is; and we shall see him.

Can God raise you from the dead, if your bones may be scattered about the fields?—*J. H.* If God could make this world, and so many men out of nothing, he surely can make one man: he can raise me from the dead.

What do you think of your countrymen who are now with you, but believe not in Jesus Christ, nor any of those good things of which we have been speaking?—We pray for them.

A friend from India now entered the room: he suggested the propriety of asking some questions as to their knowledge when in their barbarous state:

Had you any God whom you worshipped before you heard of Jesus Christ?—No. We saw the heavens and the earth, and thought they had been from everlasting.

You mentioned that you had a conscience when you were ignorant of the true God. Did you not then believe in a future state?—No; we had fear, but it was because we thought the magistrates would punish us. We had no knowledge of God nor of a future state, but were like beasts.

The above I have extracted from my Missionary Journal. The answers were written down at the time they were uttered from the lips of Mrs. Smith, and from my own knowledge of the Dutch, though very imperfect, yet I understood the most of that which was said. Mr. Bartlett, the catechist, was present; and he says, Mrs. Smith uttered the same words which were spoken by the Hottentots. To me and to all present the interview was highly gratifying. It suggests the following observations:—

1. Here I find the mind of a Hottentot enlightened by the Spirit of God, able to comprehend the sublime truths of Christianity.

2. Here I find the sentiments and feelings of Christian Hottentots to be of the same kind as those of my Christian brethren in Britain.

3. How much may Christians, and especially Missionaries, be animated by these first fruits of the harvest of African souls which will be gathered to Christ. Surely, to support Missions and to pray for Missionaries, is a duty and a privilege.

4. Here I find that these Christian Hottentots have no difficulty in believing God's foreknowledge, election, and the general call of the gospel.

May we all be animated by their spirit! GEO. THOM.

Cape of Good Hope,
Jan. 12. 1813.

INDIA.

A paper was lately presented by Mr. Buller (formerly Secretary to the Board of Revenue in India) to the Court of Directors of the East India Company, and which was ordered to be laid on the table of the House of Commons, relating to the worship of the idol Jaggernaut; the tendency of which was to invalidate the testimony which Dr. Buchanan had given to the world in his publications on that shocking subject. This, however, has been ably and very satisfactorily an-

swered by Dr. Buchanan, in a letter to the Directors, and which has also been laid before the House of Commons.

Mr. Buller, in his attempt to justify the recital of those songs called *Cubbee*, in the public procession of the idol, which Dr. Buchanan has declared to be obscene, intimates that it is a species of song not very unlike that admitted in our own sacred writings. On this unworthy insinuation Dr. Buchanan says, 'I will not suffer myself to make any comment in a letter addressed to your Honourable Court."

Mr. Buller takes pains to lessen, as much as possible, the mischiefs said to be occasioned by these superstitions, and argues that the tax paid to the East India Company by the pilgrims who visit Jaggernaut, tends to the diminution of their number, and the consequent prevention of famine and death; for he admits that the scenes exhibited on the road were truly shocking; and that some persons perished for actual want of subsistence. But, very unfortunately for Mr. Buller's argument, recent accounts from the Baptist Missionaries prove that the state of Jaggernaut is more shocking than ever; and that the worship of the idol has lately been more numerously attended than usual. 'You would be astonished,' say they, 'to see the vast number of pilgrims passing the river at Cuttalk. As far as the eye could reach, we could not see the end of the ranks; it put us in mind of an army going to battle. You can easily conceive what a multitude of men, women, and children, must have been assembled at the Temple; for 150, or thereabouts, are said to have been killed in the crowd. They trod one upon another as approaching the Temple-gate. Ten Sepoys (or native soldiers) per company, from all the battalions, from Barrackpore to this station, had permission to visit the Temple. A famine was produced in the country; and great numbers of the pilgrims died of hunger and thirst. We talked to some of them, but it was of no use; they said, Whether we survive or not, we will see the Temple of Jaggernaut before our death. Numbers killed themselves by falling under the wheels of the idol's car. They laid themselves flat on their backs, for the very purpose of being crushed to death by it.'

Dr. Carey also, whose testimony none who know his character will discredit, calculates that the number of pilgrims who visit Jaggernaut, in Orissa (to which 12 or 13 pilgrimages are made in the year) must amount annually to 1,200,000; of whom, if only one in ten died (and it is thought a much greater proportion do die) the mortality would be 120,000 persons in a year. Besides which, he says, I calculate that 10,000 women annually burn with the bodies of their deceased husbands. Thus 130,000 perish by these cruel superstitions every year.

Now this is the miserable religion for which many nominal Christians are not ashamed to plead; these are the bloody and inhuman rites which some would support as sacred things. But we rejoice that the facts just related have been fairly laid before the British Senate, where we trust the voice of Humanity and of Religion will be heard, and will prevail.

We shall close this article with the benevolent proposal of Dr. Buchanan. He asks the question, Can there be no melioration of human existence in India? Are there no means of mitigating the anguish of reflection in England, when we consider that the desolations of Jaggernaut exist under our government? Yes, we answer, there are means. These pilgrims come from every part of India; some from Cabul, — a distance of 1600 miles; they are the representatives of a population amounting to 200 millions. —The Bible is at hand, translated into the languages of India. Would it not then be worthy of the East India Company to order 10,000 copies to be distributed annually at Jaggernaut, as a sacred return for the revenue we derive from it? The Scriptures would thus be carried to the extremities of India.

Extract of a Letter from Mr. Milne.

'I have seen some Hottentots from the Great Orange River, about 500 miles north, and also some from other parts, who believe in the Lord Jesus, and love him. Could you have seen and heard them as I did, how would your souls have rejoiced in them as the fruits of Missionary labours! I think that if eight or ten of them could be carried on the wings of the wind to England, and set down in the midst of you when assembled together, clothed in their sheep-skins, and were you to see the tears flowing down their swarthy cheeks, as I have done, at the mention of the name of Jesus, you would be struck with horror at the hardness of the hearts of many around you, and filled with praise to see in them the effects of that grace which knows no distinction of rank, colour, or country. If some of you, my aged fathers, who have long exercised faith in the promises of God, and have long been praying for their accomplishment, could now see Ethiopia literally stretching out her black hands to God, I think you would be almost ready to fall into the arms of death with the song of Simeon in your mouths: "Now lettest thou thy servants depart in peace." There is nothing at all disgusting in the appearance of these Hottentots. I have seen some of five different nations; and from several specimens of their work which I have, and from the conversation I have held with them, I am convinced that they possess good natural powers, capable of a far higher degree of improvement than most persons in England imagine. Those converts from Orange River are far from having superficial notions of the sacred Scriptures; they answered questions which we put to them in a very satisfactory manner, and so as to shew that they have been well taught, and have learned well.'

ON INDIAN MISSIONS.

[*From Malcolm's Sketch, &c.*]

In a book of considerable reputation, entitled 'Sketch of the Political History of India,' by Colonel Malcolm, great credit is given to British policy in the government of that country with regard to religion. The author acknowledges, that the Portugueze and the French promoted Christianity in India; but shews that the English have pursued wiser courses. 'The Government,' he says, p. 472, 'and all its servants, have not only withheld their aid from the efforts made to convert the natives of India, but have, as far as depended upon their measures and conduct, *discouraged it.*'—'In proof of *the systematic discouragement* which the English Government has everywhere given to the conversion of its native subjects,'—he refers to 'the marked indulgence given to their religious prejudices and usages;—'their contribution' to the support of their religious establishments, and the employment of the (idolatrous) natives in preference to converts; so that he says, 'There is hardly one instance of any native (among the many who have become Christians) being employed in a situation of responsibility.'

He then proceeds to deprecate all attempts connected with government to convert them, as endangering our reputation, and probably our power, in India. He says, 'Let every proper attention be paid to our church establishment in that country,—let the clergymen sent thither be men of exemplary conduct and character;' but 'the clergymen in the employ of government should *be prohibited from using their efforts to make converts.*'

The author, however, adds, what is a little consolatory to those who think the precepts of Christ should direct us, rather than the policy of man,—'*Which task* (that of making converts) *might be left, as it hitherto has been, to the labours of the humble Missionary, whose habits and zeal give him more prospect of success, and whose unnoticed and unsupported efforts will prevent him exciting any alarm.*'

The Missionary Societies want nothing more than this; and, according to Col. Malcolm, this can do no harm.

RELIGIOUS INTELLIGENCE.

INDIA.

THE FORCE OF EXAMPLE.

Extract of a Letter from an Indigo Planter, who had been unsuccessful in his Speculations. Addressed to a Friend at Calcutta.

My dear Sir, *Oct.* 31, 1810.

I HAVE perused with much satisfaction the pamphlets describing the noble institution established in England, for propagating the knowledge of the Bible in all parts of the world; which I now return. — I shall most certainly become a subscriber; for, if a Welsh boy, whose only property was a brood of chickens he had reared with much difficulty, could sell them, and devote the whole sum produced by the sale in subscribing to the institution, shame would it be, destitute as I am, did I not contribute my humble mite towards promoting an object so laudable and beneficent.

I propose, therefore, offering £ 20 to become a Member for life to the noble institution, trusting that the feelings of my heart are commensurate with the contribution of my purse.

Distinguished as you are among the Armenians established here, in whose country we trace many of the important circumstances mentioned in the Bible, I persuade myself, you will also be conspicuous in your endeavours among your countrymen, in promoting individual aid to an object so beneficial to mankind. Yours sincerely.

INQUISITION.

OUR readers may recollect that, some time since, the Spanish Regency issued a decree to suppress the Inquisition in Spain. The Pope's Nuncio (the Abp. of Nicea) has thought proper to address a Circular Letter privately to the Spanish Bishops, exciting them to oppose that decree, and to prevent its being read in the churches. His plea is, that it 'wounds the rights and primacy of the Roman Pontiff;' by whom it was established 'for objects purely spiritual, as the preservation of the Catholic faith and the *extirpation of heretics*; thereby leaving without effect the power which his Holiness had delegated to that tribunal.'

In answer to this, the Cardinal de Bourbon, President of the Regency, has issued a Manifesto; in which the Regent says, that though he should be authorized to send the Nuncio out of the kingdom, and seize his temporalities, for endeavouring to excite sedition and rebellion, his desire of evincing his veneration for the Pope, and his fear of increasing his sorrows, prevent him from doing more at present than expressing his *decided disapprobation* of the Nuncio's conduct.

CATHOLIC QUESTION.

The Catholic Bill having been lost by a majority of *four* in the House of Commons, The General Board of British Catholics met, May 29, and voted Thanks to those Members of Parliament who had supported the late bill; and to express their confident hope, that the moment of success is not long deferred: they at the same time express their most marked disapprobation of the conduct of Dr. Milner, Vicar Apostolic of the Midland District, in opposing the said bill; and confirm a former Resolution of the Board, that 'they do not consider themselves any way responsible for his 'opinions, conduct, or writings;' but cut him off from being a Member of their Committee. At the same time they vindicate the characters of C. Butler, Esq. who had been stigmatized by the said Doctor as a *false brother*.

While the above bill has been so strongly supported by the English Catholics, it appears it would by no means have satisfied those of Ireland; the Catholic Prelates assembled in Dublin, May 26, having published the following Resolutions: —

1. That, having seriously examined a copy of the bill lately brought into Parliament, purporting to provide for the removal of the Civil and Military Disqualifications under which his Majesty's Roman Catholic subjects labour, we feel ourselves bound to decree, That certain ecclesiastical clauses or securities therein contained, are utterly incompatible with the discipline of the Roman Catholic Church, and with the free exercise of our religion.

2. That we cannot, without incurring the heavy guilt of schism, accede to such regulations; nor can we dissemble our dismay and consternation at the consequences which such regulations, if enforced, must necessarily produce.

3. That we would, with the utmost willingness, swear (should the Legislature require us so to do) 'That we never will concur in the appointment or consecration of any Bishop whom we do not conscientiously believe to be of unimpeachable loyalty and peaceable conduct;' and, further, 'That we have not, and that we will not have, any correspondence or communication with the Chief Pastor of our church, or with any person authorized to act in his name, for the purpose of overthrowing or disturbing the Protestant Government, or the Protestant Church of Great Britain and Ireland, or the Protestant Church of Scotland, as by law established.'

Edinburgh Auxiliary Missionary Society. — This Society was formed January 19, 1813. The Rev. And. Lothian, President; Vice Presidents, the Rev. Messrs. D. Dickson, jun. J. Peddie, and G. Payne; and C. Mowbray, and W. Fraser, sen. Esqs. The Directors are Messrs. J. Paterson, R. Foster, W. Oliphant, W. Ormiston, J. Bruce, D. Brown, A. Boyar, A. Dick, J. Noble, A. Savage, T. Miller, and R. Plenderleath. Mr. Adam Black, Treasurer. Messrs. A. Shields and J. Liddle, Secretaries. — The Directors have circulated an excellent Address to the Public; which we should gladly insert, if our limits permitted.

Provincial Intelligence.

ASSOCIATIONS, &c.

May 26. The Somerset Annual Association was held at Milborn Port. In the morning Mr. Pyke, of Broadway, preached from Ps. cxix. 11; in the afternoon, Mr. Saltren, of Bridport, from 1 Pet. i. 9; and, in the evening, Mr. Lane, of Wells, from Mark xii. 34, middle clause. Messrs. Besley, Taylor (of Yeovil) R. Tozer, Morren, Price, Lewis, &c. engaged in prayer.

May 26 was commemorated the Second Anniversary of Zion Chapel Sunday School, East Grimstead; when a sermon was preached by the Rev. A. Start, from Prov. viii. 21; after which the children were conducted by their teachers to Stone House, the seat of J. Burt, Esq. where they dined on the pleasure-ground, and were dismissed by singing a hymn, exhortation, and prayer. — The number entertained, — Children 330, Family, Visitors, and Teachers, 64, — total, 394.

June 9. The Annual Association for Buckingham, and its Vicinity, was held at Nash, near Buckingham. In the forenoon Rev. G.G. Scraggs, of the Old Meeting, Buckingham, preached from Heb. iii. 1; in the afternoon Mr. Gardner, of Potter's Pury, from Eph. iv. 1: Mess. Fletcher of Bicester, Aston of the New Meeting, Buckingham, Denham, and Steward (of Newport Academy) engaged in prayer. — The next Annual Meeting is intended to be held at Bicester, the first Tuesday in June, 1814.

The Independent Ministers of Kent will hold their Annual Association at Mr. Barker's, Deptford, July 7. Mess. Bickerdike, Kent, and Mather, to preach. On the same day will be held the Anniversary of the Kent Union Society, for the benefit of Aged Ministers, &c. There will be a collection after each service.

The First Anniversary of the Newport Pagnell Evangelical Institution will be held July 21, at Newport; the Rev. J. Townsend to preach.

ORDINATIONS.

May 21, 1812. Mr. W. Pointer was ordained over the congregation at the Old Tabernacle, Plymouth. Introductory service, Mr. Glead of Teignmouth, and Mr. Freer, of London; Charge, Mr. Lyndall, of London, from 1 Cor. ii. 2–5; Sermon, Mr. Perrot, of Top-

ham; Mr. Sheppard, of Ford, concluded; and Mr. Glead preached in the evening.

May 4, 1813. The Rev. J. Dorrington was publicly recognized as pastor of the Independent Church at Henham, Essex. Prayer and reading, Mr. Hanson; introductory discourse, Mr. Gaffee; ordination prayer, Mr. Craig; charge, Mr. Palmer, of Hackney, from 2 Cor. ii. 16; the intercessory prayer, by Mr. Hopkins, of Newport; sermon, Mr. Chaplin, from Rom. vi. 13; and the concluding prayer, Mr. Jennings.

May 20. The Rev. W. Scott, late of Hoxton Academy, was set apart to the pastoral charge of the Independent Congregation at Rowell, Northampton. Mr. Chater began with reading and prayer; introductory discourse, Mr. Whitehead; ordination prayer, Mr. Toller; charge, Mr. Gill, from 2 Tim. iv. 22; sermon, Mr. Richards, from 1 Thess. v. 12, 13. In the evening Mr. Griffiths, of Long Buckby, preached from Zech. viii. 21.

June 1. The Rev. Moses Fisher, late of Lewes, was set apart to the pastoral office over the Baptist Church, Byrom Street, Liverpool. Mr. Steadman addressed the pastor from 2 Tim. iv. 5; and Mr. Littlewood, of Rochdale, the people, from 1 Cor. xvi. 10. The devotional parts of the service were conducted by Messrs. Charrier, Liston, Raffles, Cox (of St. Albans) and Atkinson. Mr. Stephens, of Manchester, preached in the evening from Acts xiii. 48.

June 1. The Rev. P. Davies, late of Hoxton Academy, was set apart to the pastoral office in Salem Chapel, Wellingborough. Mr. Gill, of Market Harborough, began. Introductory discourse, Mr. Whitehead; the ordination prayer, Mr. Bull, sen.; the charge, Mr. Jerard, from 2 Tim. ii. 15; sermon, Mr. Fuller, from Ephes. iv. 3. Mr. E. Chater concluded. In the evening Mr. Arrow preached from 1 Chron. xxix. 5.

June 17. Rev. W. Ash, late of Rotherham Academy, was ordained over the Independent Church, Thatcham, near Newbury. Prayer and reading, Mr. Dryland; introductory discourse, Mr. Douglas, of Reading; ordination prayer, Mr. Sloper, of Devizes; charge, Mr. Winter, of Newbury, from 2 Cor. iii. 5; sermon, Mr. Jefferson, of Basingstoke, from Phil. ii. 29; and Mr. Pinnell, of Mortimer, concluded.

CHAPELS OPENED.

April 28. At Glastonbury, Somerset; near the spot where the old Meeting stood. Three sermons were preached on the occasion; that in the morning by Mr. Tozer, of Taunton, from Prov. viii. 34, 35; that in the afternoon by Mr. Golding, from 2 Thess. iii. 1; the evening, by Mr. Jay, from John ix. 35. The other parts of the several services were taken by Dr. Davies, Mr. Lane of Wells, Mr. Reynolds, and Mr. Vicary. The congregations were very crowded and attentive.

May 27. A spacious school, which will accommodate more than 300 scholars, was opened at Weymouth, on the Lancastrian plan; the erection cost above £1200. The attendance was both numerous and respectable; and appropriate speeches were delivered by J. Hume and W. Williams, Esqrs. and the Rev. Dr. Cracknell.

June 9. At Mangotsfield, near Bristol, two sermons were delivered; the first by Mr. Lowell, from Luke xix. 10, and the second by Mr. Matt. Wilks, from 1 Pet. ii. 25. In the evening Mr. Thorpe delivered a third discourse, from Ps. lxxxix. 15. The devotional parts of the services were conducted by the Rev. Messrs. Vernon, Salt, Raban, &c. So numerous was the attendance both morning and evening, that the chapel could scarcely contain half the assembly; the worship was therefore held in the open air.

June 11. At Ipswich, for the Particular Baptists: Mr. Cowell preached in the morning, from Isa. lx. 13. Mr. Jabez Brown, of Stow Market, in the afternoon, from 1 Cor. xii. 18; and Mr. W. Gunn (Independent) in the evening, from Rev. ii. 1. The devotional parts of the service were conducted by Messrs. Trivett, Seaton, Hoddy, Thomson, Davies, &c.

MURDERS.

Two shocking murders have lately excited our alarm and horror. Mr. and Mrs. Bonar, of Chislehurst, persons of great respectability, were found murdered in their own house, though Mrs. B. was still breathing. The circumstance at first appeared full of mystery; but the footman, P. Nicholson, being apprehended on suspicion, cut his own throat, though not fatally, and has since confessed himself to be the murderer, but utterly denies any premeditated design. The ac-

count that he gives is, that on the Sunday night (May 30) he slept on a form in the servant's hall, from which he dropped about three o'clock; and, waking, was instantly seized with an idea, which he could not resist, that he would murder his master and mistress! This he unhappily effected, with a poker from the hall, though not without considerable resistance from his master, who was awakened by the first blow. He then washed himself, concealed his bloody clothes, and went to bed by four o'clock; but did not go to sleep. Nicholson is a Catholic, and has been attended by a priest; but nothing farther as to motive has been discovered; and his situation continues dangerous.

The other murder is of an elderly woman, who kept a shop at Woodford, and was evidently killed and robbed on the Saturday night (June 5) while making up her weekly account, though the fact was not discovered till the Monday morning. A very suspicious person is in custody; but behaves with the greatest insolence and hardyhood, and makes no confession.

PERSECUTION.

WOOD *v.* GROOM.

This was a motion for a rule to shew cause why there should not be a new trial. The circumstances of the case were as follow:—Wood, who is a carpenter, gave public notice that he would preach at a certain time and place; and of this a clergyman of the name of Rakeshaw gave information to Sir R. Corbett, who thereupon issued his warrant to the defendant and others, appointing them special constables, to disperse the conventicle, to certify the names of the persons present, and, if there should be any disposition to riot, to arrest Wood and those who might riot. The defendant went to the meeting: and when he came in, some person said, Let us mob him; on which he immediately went to Wood, without shewing his warrant, who was kneeling at his prayers, seized him, and dragged him some paces on his knees; but being then alarmed, he left him. For this assault the action was brought. It was tried at Chester; and the Chief Justice told the Jury, that the questions for them to consider were, Whether the plaintiff knew that the defendant was a special constable? and if they found that he did not know it, then they were to consider what should be the amount of the damages. The Jury, without the least hesitation, found a verdict for the plaintiff,—damages £200. It was contended that there should be a new trial, on the ground that the damages were excessive, and that the learned Judge had misdirected the Jury, as it was not necessary that the plaintiff should know that defendant was a special constable; the warrant, which he had from a magistrate being a complete justification, and under the stat. of 24 Geo. 2, chap. 44, a copy of the warrant ought to have been demanded, in order to make the magistrate a party.

Lord Ellenborough said, that the question was, Whether the warrant, not being shewn, was a justification, as it was directed to a special constable, and not to a regular constable or headborough: it was not within the 24 Geo. II. As to the amount of the damages, he could only say, that if the defendant were not justified in point of law, they were not excessive, considering the time at which the assault had taken place; but it was material to consider whether the warrant was a justification: but his Lordship wishing the warrant to be read, and it appeared that it only authorised defendant to require the plaintiff to desist, and notify the names of those who attended; and if any one rioted, or manifested a disposition to riot, to arrest Wood and the persons so rioting, or manifesting a disposition to riot. His Lordship remarked, that it merely authorised defendant to require plaintiff to desist, which had not been done; and that it did not appear that the plaintiff was rioting.

It was then contended, that as it was an illegal assembly, all those of whom it consisted having been since convicted, every person in it was answerable for the acts of the rest.

Lord Ellenborough.—God forbid that a man who performs his devotion erroneously, whether in the ignorance of the law, or even with its knowledge, should be liable to such severe penalties. It was the duty of the defendant to have notified his warrant to the plaintiff, and to have required him to desist. It was true that the damages were high; but he recollected a case in which a person had recovered the same amount, because defendant had struck him a blow on the head in a playhouse with a cane, thinking him to be a servant, and out of his place; and the Court refused a rule *nisi* to Mr. Justice Wilson, then at the bar, for a new trial: that, on the whole, the damages were not so evidently too

large as to induce the Court to exercise their discretion in granting a new trial; and there was nothing else to induce the Court to grant the rule.—Rule refused.

LONDON.

London Society for promoting Christianity among the Jews.—On Wednesday, April 7, the first stone of the EPISCOPAL CHAPEL, and other buildings, about to be erected by this Society, near Bethnal Green, was laid by his Royal Highness the Duke of Kent. A procession, including his Royal Highness, Earls Crawford and Besborough, Lords Dundas and Erskine, Mr. Wilberforce, and several other Members of Parliament, Clergymen, and Dissenting Ministers, the Committee, &c. went from the London Tavern in a long train of carriages, preceded by the City Marshal, and joined at Spital Square by a company of the Tower Hamlet's Militia, who preceded it to the spot. His Royal Highness passed through a line formed by the military, committee, and the band playing God save the King. The 100th Psalm was sung by the children. His Royal Highness then laid the first stone; after which a prayer was offered up by the Rev. H. Atkins, A. M. The children then sung 'Hosannah to the Son of David.' The Rev. Basil Woodd recommended the objects of the Society to a numerous assemblage of ladies and gentlemen. The spectators were supposed to be not less than 20,000.—The company returned to the London Tavern, where they dined, to the number of about 300. After dinner appropriate addresses were made by his Royal Highness, the Rev. Mr. Frey, Dr. Collyer, Mr. Wilberforce, Lord Erskine, &c. Nearly £1,100 was subscribed, in addition to a liberal donation by a lady, of £900.

Paddington Chapel.—The western part of the metropolis being comparatively destitute of a gospel ministry, an attempt was made four years ago to obtain ground for a chapel in the parish of Mary le bonne, which is supposed to contain 75,000 inhabitants. Several spots of ground were found; but the landholders always refused, it is feared, from a dislike to the object. Lately, however, a most desirable situation has offered in the New Road, the corner of Harcourt Street, Mary le bonne, which could not be neglected by a gentleman who has been encouraged by the success attendant on the erection of Hoxton and Tonbridge chapels. A chapel was begun in March, capable of containing about 1500 persons, which will be completed at Michaelmas.—May it not be confidently hoped that the friends of a gospel ministry will liberally contribute towards the expence of the building?—There will be opportunity for fitting up underneath the chapel a large Lancasterian School.

April 7. Mr. W. Hyde, late a Student at the Missionary Seminary, Gosport, was ordained at Fetter Lane Meeting, with a view to his labouring at St. John's, and other places, in Newfoundland. Mr. Molland prayed; Mr. Tracy delivered an introductory discourse; Mr. Townsend offered the ordination prayer; and Mr. Burder (Mr. Hyde's pastor) gave the charge from 2 Tim. iv. 5, 'Do the work of an Evangelist,' and concluded with prayer.

April 9. A Meeting was held in the Hoop Warehouse at Ratcliffe, for the forming a Bible Association for the Hamlet of Ratcliffe and Parish of Shadwell, which was numerously and respectably attended.—Speakers on the occasion were the Rev. C. W. Le Bas, Rector of Shadwell, who has accepted the office of President; Mess. Carter of Wapping, Vautin, Newman, Schroder, &c. The usual Resolutions were made; and the animation and zeal which pervaded the whole assembly was at once pleasing and encouraging. About 300 of the poorer class immediately came forward as subscribers; and a considerable collection was made. The adjoining parishes, stimulated by the example, are now making similar exertions.

April 22. The children belonging to the Ely Chapel School of Industry were publicly examined at Ely Chapel, when they acquitted themselves to the satisfaction of a full congregation; after which the Rev. Mr. Wilcox addressed them in a most impressive manner, and complimented the Ladies of the Committee for their great attention.

PROTESTANT UNION,

for the Benefit of the Widows of Evangelical Ministers of all Denominations.

The Annual Meeting of the Members of this Society was held on the 17th of May last, when a pleasing Report was made of the State of its funds. It appears that the Society now possesses £ 10,000. stock in the 5 per cents; and, although 15 Widows now receive exhibitions from the Fund (10 of whom enjoy the full annuity) besides Orphans, to whom nearly £ 120. was paid, yet £ 700. was added to the capital during the past year. — This affords a pleasing prospect, either of making a considerable advance in the annuities paid to widows, or of decreasing the sum annually subscribed by the members.

In so flourishing a state of the society it is not a little remarkable that, out of the many ministers who have been ordained since May 1811, none has applied for admission. Probably this beneficial plan is not sufficiently known; or, if known, it seems not to be duly appreciated by young ministers.

May 19. The First Annual Meeting of the Hoxton Auxiliary Hibernian Society was held in Hoxton Chapel, at which the Rev. Mr. Philip, of Aberdeen, presided. The Meeting was attended by several ministers, and by a considerable number of friends to the important objects, which are embraced by the Hibernian Society. The Rev. Mess. Philip, Matthew Wilks, Hooper, and H. F. Burder; Mr. T. Wilson, Mr. Shrubsole, and Mess. Hamilton, Philip, Pethnick, Blackburn, and Dr. Townly, Students in the Academy, &c. severally addressed the Meeting. — A liberal addition was made to the Funds of the Society, and an impression favourable to the extension of the Redeemer's kingdom.

June —. The Miles's Lane Juvenile Auxiliary Missionary Society held their Annual Meeting, the Rev. A. Fletcher in the Chair. After praying for a blessing on their endeavours, the Secretary, who is a youth, read a most excellent and well-framed Report; by which it appeared that the number of Subscribers was considerable, and the amount of the Subscriptions proportionately higher than before. — There were many interesting particulars mentioned by the young gentlemen present; and the Chairman closed by an affectionate Address.

Society for the Reformation of Manners.

Some persons, impressed with the great obligations under which the professors of Christianity are laid, by its precepts, to obtain by every suitable means a due regard to the commands of God, have connected themselves for this purpose; more particularly to lessen the commission of offences against the Sabbath Day. In this Institution the Society, besides all other eligible resources, entertains considerable confidence in its determination to employ the influence of example and exhortation. It will earnestly invite the public attention to its object, especially ministers and magistrates, with other civil officers. — On Wednesday, July 7, at six o'clock in the evening, at No. 44, Cow Lane, West Smithfield, the Society will hold its next Meeting; when the assistance of Christians of all denominations is respectfully solicited.

Sunday School Union. — The next Quarterly Meeting will be held at Zion Chapel, on Wednesday, July 27, at half past six in the evening.

Mr. Bowden, of Darwin, has accepted the unanimous call of the congregation at the New Chapel, Holloway.

June 1. The Anniversary Dinner of the Society for promoting Christian Knowledge, was held at Free Masons' Tavern. His Grace the Archbishop of Canterbury presided; and a large assemblage of distinguished characters were present. The Report of the Society's Proceedings of the last year was laid before the company, after dinner, by the Rev. Dr. Gaskin, the Secretary; from which it appeared, that no less than 21,995 Bibles, 59,753 Testaments and Psalters, 48,661 Books of Common Prayer have been distributed by the Society in the course of the last year; and that the whole number of books and tracts, of every description, which have issued from the Society during this period, amounts to no less than 595,482.

MISSIONARY COLLECTIONS, &c.

Congregational Collections and Anonymous Donations only (and not the Names of Annual Subscribers) are included in the Magazine Lists.

	£	s.	d.
Rev. Mr. Bottomley and Friends, Scarborough	—	9	9
Rev. T. R. Gawthorne and Friends, Belper and Heage, Derbyshire	54	8	3
J. T. —	—	1	0
Lady Huntingdon's Chapel, Sleaford, by Rev. T. Keyworth 14 0 0			
Helpringham, by ditto — — 1 1 0	—	15	1
From the Young Mens' Society, connected with the Old Meeting, Kidderminster, by the Rev. Mr. Helmore	—	6	6
A Female Class at the Tabernacle —	—	3	0
A Family, in Weekly Subscriptions, by the Rev. C. Buck	—	2	0
A Female Auxiliary Society, at the Rev. Mr. Douglas's, Reading		7	0
Collection at Feltham Chapel —	—	2	5
Hope Street Sunday School —	—	6	0
A Friend, by the Rev. Mr. Turnbull —	—	1	0
Missionary Prayer-Meeting, Gate Street	—	11	2
Contributions at Havant, by the Rev. Mr. Scamp	—	43	7
Anonymous, London — —		100	0
From Llanrwst, Denbighshire, by the Rev. Evan Pritchard.			
Penny Society — 10 12 8			
Collection at the Calvinistic Chapel — 4 7 4	—	15	0
A Blind Gloucestershire Friend, by Mr. John Adie, Gloucester		10	0
Mrs. Ann Hendry, late of Mophouse, N. Britain. Legacy 50 0 0			
Surplus 14 10 7			
£ 64 10 7			
Duty and Expences 9 12 1	—	54	18
Female Missionary Prayer Meeting, Fetter Lane, by Rev. G. Burder		8	15
Friends at Twyford and Sawing, near Maidenhead, by the Rev. J. Waters —	—	5	0
Juvenile Society, White Row, London, by Miss Goode	—	25	5
A Penny Society, by Mrs. T. F. —	—	1	9
Homiletical Society, Edinburgh, by Dr. W. Buchanan	—	1	0
A few Friends, Cawsand Bay, by the Rev. Mr. Hockley	—	3	13
A Friend to the Institution, received by Order, at Messrs. Fry and Sons, Bankers —	—	25	0
John Sly (with respects to his Brother *Matthew*)	—	1	0
A Servant in a Serious Family, by the Rev. J. C. jun.	—	1	0
Eros —	—	1	0
Towards the Expense of Petitions to Parliament, on India Missions, by the Rev. Mr. Kemp, &c. Swansea —	—	2	0
Rev. G. Young and Friends, Whitby —	—	5	5
Collection from the Sabbath School in Cliff Lane, Whitby, by ditto		0	15
From the Pupils of Mrs. Clark's School, Wivcliscombe	—	1	0

ERRATA in a former List of Collections.

For Althon and Friars' Dean, in some copies, *read* Alton and Prior's Dean.
For the Rev. Mr. Kingsbury, Southampton, *read* Caversham.
For Fareham, *read* Farnham.

The Contributions received by the Rev. Mr. Raffles should have been thus expressed.

Rev. Mr. Greatbach and Friends, North Meols —	3	0	0
Children and Young Persons at ditto, by a Subscription of One Half-penny per Week — —	—	2	0

☞ *Additional Contributions unavoidably postponed until next Month.*

MISSIONS IN INDIA.

It is with the most heartfelt satisfaction we congratulate our Readers, and others who have joined in Petitions to Parliament for liberty to send Missionaries to India, on their present success. Notwithstanding the opposition to the proposed measure in the House of Commons, on the adjourned debate, on the division which took place on Wednesday morning, at three o'clock (June 29) the House divided, — In favour of the Resolution, 89 — against it, 36 — majority, 53. — The Resolution then passed, as follows :—

" XIII.—That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

" Provided always, That the authority of the local Governments respecting the intercourse of Europeans with the interior of the country, be preserved; and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

Besides 840 Petitions presented to the Legislature on this most momentous subject, thousands of Petitions, we are confident, have been addressed to the Great Head of the Church, to whom they must still be directed, during the subsequent stages of the Resolution, on its progress through both Houses of Parliament.

POETRY.

AN INDIAN'S ADDRESS TO AMERICANS.

I DWELL with the tempest, and, rock'd by the storm,
No pillow of luxury come I to crave,
Sole lord of the brute, in whose furs I am warm,—
Yet pity the Red Man, ye sons of the wave.

Ere the wide-spreading Ocean, now rolling so blue,
Your ancestors bore from afar to our shore,
These forests compris'd all of pleasure we knew,
Then pity the Red Man, thus happy no more!

Enamour'd of freedom, where cities arise,
No bonds of confinement these limbs shou'd annoy;
Yet there lies in your hands a superlative prize,
Oh! pity the Red Man, and bid him enjoy.

You have laws which the beauty of order afford,
Which the Savage ferocious compel to be tame;
You speak, — and the passions are still at the word!
Then pity the Red Man,—and teach him the same.

What is that which excites th' ineffable sigh,
When the wretched their burdens of sorrow reveal,
And expresses communion of joy by the eye?
Declare to the Red Man, that he too may feel.

You drink at the fountain of mental delights,
Where streams intellectual deliciously roll;
And while the rich banquet so sweetly invites,
Ah! pity the Red Man, — he too has a soul!

The comforts which civiliz'd manners impart,
And the Arts and the Sciences blossom to give,
Shine full on your breasts, and ennoble the heart;
Then pity the Red Man, and teach him to live.

But chief, — the blest name, to Christians so dear!
Your passport to mansions of glory on high,
That Name which supports you in death without fear!
Make known to the Red Man, and teach him to die.

P.

Annual Meeting

OF THE

PROTESTANT SOCIETY

FOR THE PROTECTION OF RELIGIOUS LIBERTY.

[Communicated by the Society.]

We now insert the Narrative of the Meeting of this most useful Institution, which we were prevented from introducing in the last Magazine, and which we can only briefly relate.

THE inconvenience of the day appointed for their Meeting, and the various anniversaries of other societies which had previously attracted our country friends, did not prevent a very numerous attendance to learn the measures of a Committee who had, during the past year, effected more for the domestic security of religion than had been obtained during the whole of the past century, and on whose vigilance and efforts, sanctioned by the divine blessing, our future protection and the compleat establishment of our religious liberty must principally depend. At the interest which was displayed we rejoice, for we consider religious freedom as the atmosphere, most favourable to the existence and growth of personal piety, and of evangelical beneficence.

At the Meeting Mr. SAMUEL MILLS was again unanimously requested to preside; and the Secretaries, Messrs. PELLATT and WILKS, then read the minutes of the proceedings, and the correspondence of the Committee on the various important subjects which had attracted their attention during the past year:—and which, as they principally related to the Act obtained during the last session of Parliament, and to the exertions for the removal of all obstructions to the evangelization of India, which have been already promulgated throughout the country by two circular letters, we decline to detail.

* * *

Mr. JOHN WILKS then addressed the Meeting in an animated speech. To the *miscellaneous* objects of the Committee, including among many other important matters, prosecutions for riotous disturbances of public worship at *Acton* and *Wickham Market*, and a successful interference with the curate of Stony Stratford for refusing to read the burial service of the Established Church over a child baptized by a Dissenting Minister, he first referred.

The principles and advantages of the NEW ACT he next explained, and congratulating the Meeting on the great additional security which had been thereby acquired, communicated the impediments which had been interposed by zealous enemies and injudicious friends, and which the Committee, by prudence, firmness, frankness, and independence of all political parties, were enabled finally and most happily to overcome.

To the inconveniences which had resulted, and which increased from the assessment of places of worship to the RATES for the relief of the POOR, he then referred, and the novelty, illiberality, inexpedience, and injustice of such practice he satisfactorily exposed. He also stated the successful resistance which the Committee had made to an attempt to charge the Trustees of *Surry Chapel* with those Rates, and the applications which had been made to Government upon the subject, and from which we concluded that the abolition of such assessments will be eventually and wisely obtained.

The interesting subject of INDIA

was the next topic of remark. The benevolence, practicability, and wisdom of terminating the existing restrictions he indubitably enforced, and announced his confident hope that the promise which Government had given to a deputation from their Committee* on Tuesday, March 30, before any petitions were presented, would be realized, but that expectations of any further immediate improvement could not be discreetly entertained.

To the bill depending in Parliament for the removal from the Roman Catholics of the existing disabilities he finally referred. As to that measure, he stated that the Committee had hitherto observed perfect neutrality, although all parties, political and religious, had deprecated their opposition, and solicited their support. To that prudent conduct he stated that the Committee would adhere, until a moment should arrive when they could interfere with some probability of success, to effectuate the repeal of the remaining statutes hostile to the perfection of that liberty which their Society were desirous to acquire. In the mean time, he assured them that no persons could surpass that Committee in their anxiety to break all the remaining fetters by which they were enchained, and to abolish those TESTS which their love to civil freedom and their attachment to religious principle must equally induce them to deplore and condemn. Whenever that auspicious moment should approach, he expected that all the Members of that Society would cheerfully and most actively co-operate in a design so important, and thus consummate the structure of religious freedom which they had united to erect.

To effect these objects, and to afford protection to country ministers and congregations, equally from the violence of the misguided populace, the mistakes of magistrates, and clerical opposition, he assured them that continued union was required; and having stated that the monies expended since the last Meeting had exceeded the monies received, he concluded by ex-

* As we have not before published the result of that interview, we now extract it from the circular letter of the Committee, dated April 1, 1813, for the general satisfaction of the numerous and anxious friends to one of the noblest objects which ever animated the zeal of the Christian world.

"An interview was appointed by the Earl of Liverpool, the First Lord of the Treasury, and the Earl of Buckinghamshire, who is President of the Commissioners for the Affairs of India, with a deputation from our Committee. At that interview, which occurred on Tuesday, March 30, and at which great attention and urbanity were displayed, we firmly asserted the principle of right which we have always avowed, and suggested a plan by which that right would have been restored, and yet by which the East India Company and the Government would have possessed a power of supervision by which the abuse of that right would have been prevented. The justice of our principles was acknowledged, but the expedience and practicability of regulating the intercourse with India by that principle were as firmly denied; we were however informed, "That his Majesty's Government considered the gradual introduction of Christianity into India as beneficent and wise; that they thought it disgraceful to this country that such neglect of the religious improvement of the Hindoos had so long continued; and that it was their intention, because it was equally their inclination and their DUTY, to adopt all measures which prudence would sanction to terminate that disgrace. That they therefore designed to propose to Parliament, that the present exclusive powers of the East India Company should no longer exist, but that the Government should also be empowered to grant permission to pious men of every sect to visit and reside in India, subject to no further restrictions than would be imposed on the few persons whose residence for commercial purposes they might also permit. That although discretion would be vested in every existing Government, yet that they would be responsible to public opinion and to Parliament for any refusals they might offer to those who should apply, and that a legislative enactment of the nature which they proposed would be declaratory of the opinion of Parliament, that all prudent facilities should be afforded to the christianization of India; and that no obstacles ought to be capriciously interposed to the progress of an object which all good and wise men must unite to desire.' And they promised to communicate to us any clauses which might be introduced, and to receive with attention any alterations conformable to their principles which we should suggest."

pressing his hopes that an institution so useful would not be permitted to languish from diminished assistance, but would be promoted and improved by renovated cultivation and universal care.

The following Resolutions were then proposed, and supported in many judicious and eloquent addresses, highly commendatory of the principles and proceedings of the Society, explanatory of the local benefits which had resulted from its establishment, and assuring the Committee of their continued contributions, recommendation, and support, by the Rev. Messrs. SLATTERIE of Chatham, THOMAS of Chelmsford, ROBERTS of Bristol, SLOPER of Devizes, BOGUE of Gosport, MATTHEW WILKS, JOHN TOWNSEND, PETER of Caermarthen, ELIAS of Wales, BROWN of North Walsham, WOOD, GREIG and PLATT of London, and MILES, a Wesleyan Methodist, and by JAMES HERON, Esq. of Manchester, SAMUEL HOPE, Esq. of Liverpool, and SAMUEL YOCKNEY, Esq. of London.

1. That the importance and utility of the Protestant Society for the protection of Religious Liberty, having been additionally demonstrated by the proceedings of another year, This Meeting again recommend, with augmented confidence and pleasure, that Institution to the support of all congregations of Protestant Dissenters throughout England and Wales, and of all persons desirous to promote the cause of Religious Freedom in the British empire, and throughout the world.

2. That this Meeting applaud the liberality with which the Committee have afforded the benefits of their protection to persons of all denominations—their communication at a considerable expense of their proceedings to their country correspondents—and the firmness and prudence—the independence and conciliation which they have invariably displayed.

3. That the exertions, whereby the Committee succeeded to obtain the repeal of the Five Mile Act, and Conventicle Act, and the enactment of another Statute, far more consistent with liberal toleration and more favourable to the promulgation of religious truth, merit from this Meeting peculiar and animated praise.

4. That the noble zeal which has been manifested to overthrow those obstacles inconsistent with religious freedom, which have unhappily prevented the diffusion of Christian knowledge among the inhabitants of the East also obtains from this assembly particular applause.

5. That this Meeting additionally convinced by recent experience, of the inexpedience and injustice of assessing places exclusively appropriated to religious worship to the rates for the poor; highly approve the efforts, which have been made to terminate that evil, and enjoin the continuance of those efforts until parliamentary relief shall be obtained.

6. That this Assembly consider the right of every man to worship God according to his conscience as an unalienable right—that they disapprove all penal and prohibitory statutes, whereby that right is subverted or infringed—and that they therefore eminently desire the repeal of all such Acts, and that they will strenuously support every attempt for the attainment of that repeal which the Committee of this Society may originate or promote.

7. That regarding knowledge as essential to that liberty, which this Society is formed to protect, the Meeting cannot but express their admiration of the new œconomical and excellent plans of education, recently introduced:—and recommend the institution of societies for the instruction of the poor, wheresoever those establishments may be required by necessity, and can be supported with effect.

8. That the London Committee for managing the affairs of this Society for the ensuing year, consist of the following thirty gentlemen, including ministers and laymen in equal proportions:

Rev. Messrs. Brooksbank,
Buck,
Chapman,
Collison,
Greig,
Hill,
Hyatt,
Jackson,
Lewis,
Platt,
Stodhart,
Townsend,
Tracey,
Matthew Wilks,
Mark Wilks.
Messrs. Wm. Bateman,
Brookes,
Esdaile,
Hayter,
Mills,
Neale,
J. O. Oldham,
Pritt,
Steven,
Townsend,
Walker,
Watson,
Wontner,
Yockney,
Young.

And that the frequent attendance of all country ministers and deputies, during their visits to the Metropolis, at the Monthly Meetings of that Committee, at half-past six o'Clock on the last Tuesday in every month, at the New London Tavern, Cheapside, be particularly desired.

9. That Robert Steven, Esq. be requested to continue to act as Treasurer to this Institution for another year, and that he be requested to accept the sincere acknowledgments of this Meeting.

10. That the cordial thanks of this Meeting be again offered to Thomas Pellatt and John Wilks, Esqrs. the Secretaries to this Society, for their indefatigable and judicious exertions, and that they be respectfully requested to continue in those situations during the ensuing year.

11. That to Samuel Mills, Esq. the Chairman, this Meeting also renew their thanks, with peculiar pleasure, for the valuable assistance, which he has constantly afforded to this Society, and for the impartiality and intelligence with which he has presided at this Meeting.

12. That these Resolutions be printed and circulated in the Evangelical and Baptist Magazines, and in any other publications at the discretion of the Committee.

Among the observations which were made, we learned with regret that, in some districts, apathy existed towards this Society, and that some congregations had withheld their concurrence, either because they presumed that the necessity for the Society terminated with the attainment of the new Act; or, that the generality of co-operation justified them in withholding their individual support. We were, however, far more delighted with the zealous, and even enthusiastic approbation, which the members present bestowed; and concur in the opinion which they expressed, that such hesitation can only be attributed to inconsideration, and to want of acquaintance with the past labours and future designs of this Institution, and with the persecuting spirit which yet exists, and against which this Society will afford an ample and impenetrable shield.

From the congregations in the principality of Wales we also learned that, notwithstanding their general poverty, thi Society has experienced unprecedented assistance, and that, to use the language of the Treasurer, the honourable appellation of "*Ancient Britons*," they thereby continued to deserve.—An imitation of their conduct we therefore anxiously recommend:—and as the annual subscriptions required from congregations in England, do not exceed £2; we hope that they will be universally afforded, and that, by their union, they will enable this Society, which has dissipated so many clouds that had long and injuriously obscured the horizon, to disperse every remaining shade, and to diffuse the benign beams of religious liberty over the British Isles, to the vast continent of India, and throughout the world.



Rev.d Augustus Des Granges
late Missionary at Vizagapatam
Ob.t July 12.th 1810 Æt 30.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

AUGUST, 1813.

MEMOIR

OF

THE REV. AUGUSTUS DESGRANGES,

LATE MISSIONARY AT VIZAGAPATAM, IN THE CIRCARS, INDIA.

If the memory of the righteous, in general, be blessed, peculiar honour seems to be due to those servants of Christ who, cheerfully relinquishing the inestimable privileges of this happy country, devote themselves, at the hazard of life, to the service of the heathen. It would be base ingratitude in the church of Christ to forget such men as Eliot, Brainerd, Swartz, and Vanderkemp. We rejoice to think that the Evangelical Magazine has had the honour of preserving from oblivion the names of many laborious and excellent servants of the Redeemer who have finished their course and entered into their Master's joy. Among these may be numbered Augustus Desgranges, who was for about five years a faithful, indefatigable, and useful Missionary of Jesus Christ in India.

Augustus Desgranges descended from ancestors who were professors of the Protestant religion in France; and who left their native country in the time of persecution, that they might preserve a good conscience in this land of civil and religious liberty. He was born and educated in London; but, with the particular circumstances of his childhood and youth we are not acquainted. He was, however, made a partaker of the grace of God in early life; and soon discovered an earnest desire to communicate the blessings of the gospel to the Heathen. He was accepted as a student by the Missionary Society, in the year 1801, and sent to their seminary at Gosport, where he continued two or three years, in the diligent pursuit of studies suited to the important business of a Christian Missionary.

The Directors of the Missionary Society had long turned their eyes towards the immense plains of Hindoostan, where, perhaps, two hundred millions of the human race are labouring under the most cruel and degrading superstitions; and over nearly half of whom the influence of this country is such as to render them, in a sense, our fellow-subjects. As soon, therefore, as Providence had provided suitable instruments for the great undertaking, the Directors resolved to send out Mr. Desgranges, Mr. Crau, and Mr. Ringletaube to commence the work. These were accompanied by Mr. Vos and Mr. Palm, with their wives, who were destined to Ceylon. They proceeded by the way of Copenhagen, in a Danish

vessel, in April, 1804; and on the 4th of December following arrived at Tranquebar.

In March, 1805, Mr. Desgranges and Mr. Cran removed to Madras; Mr. Ringletaube going southward to Travancore. After much consultation with the friends of religion, as to the best spot in which to commence their labours, they appear to have been directed by the providence of God to Vizagapatam, a large trading city on the coast of Coromandel, about 500 miles to the north of Madras, containing about 20,000 inhabitants, and surrounded by large and populous villages *, the seat of much idolatry and superstition. Dr. Carey, of Serampore, concurred with others in recommending this place, saying, 'Vizagapatam is in the heart of the Telinga country; and you may itinerate to whatever distance you please on all sides, and be well understood. Were I to advise, I would say, Settle there; and keep your eyes also on the Kurnata country:—the whole of that space is ground unoccupied. You will complete a chain of communication between us and the south. Perhaps, it may not be impossible for us to have a yearly meeting somewhere about Jaggernaut †. This would strengthen our hands and comfort our hearts. Another reason for settling there is, that government, I hear, have granted you permission to do so. This appears to me an instance of the peculiar interposition of Providence, and should be followed up.'

Mr. Desgranges and his companion being well satisfied that God had called them to preach his gospel at Vizagapatam, proceeded to that place, where they arrived July 18, 1805, and were kindly received, especially by a gentleman high in office, who had been used to conduct public worship in the fort, on the Lord's Day, to the men of the garrison. This service, however, he immediately transferred to the Missionaries, who cheerfully undertook it, the court-house being made their chapel, and the Judge's seat their pulpit ‡. A small salary was afterwards allowed them by government.

Here our dear brother beheld, with an aching heart, the horrid superstitions of the thousands of idolaters with whom he was surrounded; and in one of his letters says, 'Would to God that all the ministers in our native country, the students at the different seminaries, and the religious public, could see what we see, and hear what we hear. Every man they beheld bowing to a stock of wood, or a stone, would be an argument to come over to India and help us. The horrid noise of thousands of idolaters, at the celebration of their festivals, would sound like thunder in their ears, "Haste, haste to the help of the Lord against the mighty;" and those who could not come, would have the number and ardour of their addresses to the throne of grace increased an hundred fold.'

To qualify himself for preaching the gospel to the natives, Mr. Desgranges and his colleague applied themselves very diligently to the acquirement of the Telinga language; in which they were much assisted by a vocabulary, drawn up by a gentleman, who allowed them to copy it. They found the difficulties of the language vanish more

* Their intention was to have settled at Ganjam; to which town they had permission, by the Governor in Council, to proceed. This place, though not then preferred, has lately been fixed upon by the Missionaries at Vizagapatam, as an eligible station; and Mr. Lee, one of their number, lately removed to dwell there.

† Jaggernaut is near the sea-coast, in the Cattack country, about 300 miles from Calcutta, and about 250 from Vizagapatam.

‡ They were soon visited by Nathaniel Sabat, the converted Arabian, who came to them daily to learn the English language.

rapidly than they expected. Their hearts were in the work, and their labours were rendered pleasant by the cheering hope of being able ere long, both to translate the Scriptures, and preach among the people the gospel of our salvation by Jesus Christ *.

In the month of May, 1808, they were joined by a converted bramin, named Anandarayer, who proved a most valuable assistant in the acquirement of the language, and in the work of translation; so that two of the gospels were finished in January, 1809, and some progress made in the rest. Soon after this, Mr. Desgranges was called to sustain a most severe affliction in the death of his excellent brother Mr. Cran. Mr. Cran had suffered much by a bilious fever, in November, 1808, by which he was considerably reduced. By the advice of a physician, he undertook a journey northward, in company with Major General Gowdie, who behaved with the greatest kindness to him; and, for a time, he appeared to be gaining strength; but when he arrived at Chicacole, in the beginning of January, 1809, he became much worse; and, after a short illness, closed a holy and useful life, on the 6th day of that month. Several letters, written to Mr. Desgranges during his journey, fully display the state of his mind, and shew how completely his heart was set upon the conversion of the heathen. In one of these letters he says, 'I am sorry to say that this leaves me in a weak state. However, I was able to go into the village in the evening, and address the poor heathen. They rejoiced to hear; and I was constrained to pray that God would be pleased to spare my life a little longer, that I may enjoy the pleasure of proclaiming the good news. I find this does me good.' In another letter, from a different place, he says, 'I have had much conversation with the natives, at least once or twice a day; and sometimes with a considerable number of both sexes. I have found many desirous to hear more of the gospel. Travelling among the natives, and proclaiming the good news of salvation, is certainly delightful work.' Such were the sentiments and feelings of this faithful Missionary of Jesus Christ, when it pleased the sovereign Ruler of the world to put a period to his valuable life and labours. Mr. Desgranges, hearing of his illness, hastened to visit him; but did not arrive till a few hours after his death. He had the mournful task of conveying to the grave the remains of his dear and faithful colleague, at the burying-place at Chicacole. 'This,' said Mr. Desgranges, in a letter to the Directors, 'was a severe stroke to me. I had great difficulty to bear up under it. God assuaged my grief for a moment, and forced me to say, "Thy will be done." Still my heart is heavy, and reflection on my loss makes me lament on the mountains of India, as David on the mountains of Gilboa, over his beloved Jonathan.'

Mr. Desgranges, however, applied himself vigorously to his great work. In April following, he says, 'I thank God, I enjoy better health at this hour than I have since the time I was first attacked by the liver complaint; but I speak with fear and trembling on the subject of *health*, in a country where it is so precarious as in this. I feel more powerfully than ever the force of the expression, "In the midst of life we are in death."

The usefulness of Mr. Desgranges and his brother had been very considerable in the instruction of the children, both of the natives and of the Europeans. In this good work

* In September, 1807, they sent home a specimen of their translation of part of St. Matthew, and the History of the Temple of Jaggernaut: a curious mythological fable of the Gentoos, which has been published in the Literary Panorama, in 1812.

they derived great assistance from the generous subscriptions and donations of our affluent countrymen resident in the neighbourhood, as well as from the countenance of government.

The Missionaries at Vizagapatam having repeatedly, and most earnestly requested an enlargement of their number, the Directors sent out Mr. Gordon and Mr. Lee to assist them. They were obliged to proceed by way of North America, where they resided several months. They sailed from Philadelphia in May 1809, and arrived at Calcutta in September. On the 13th of March, 1810, they (together with their wives) reached Vizagapatam, to the inexpressible joy of Mr. Desgranges. On the 12th day of April a Christian Church was formed.—'A solemn day,' says Mr. D. 'May it be remembered many years by a large increase of holy, lively, and zealous members!' The first native members were the Bramin Ananderayer and his wife. Mr. Desgranges had the satisfaction of administering the Lord's Supper for the first time (which unhappily proved his last also) in India.

He was now very earnest to finish the translation of the Gospel of St. Luke, in which he was engaged; and on the 6th of June it was completed, and immediately sent off to the Corresponding Committee of the British and Foreign Bible Society at Calcutta, by whom it was printed, under the superintendence of Ananderayer. It is recorded of the venerable Bede (as Mr. Bogue observes in a funeral discourse for three of the Missionaries) that he was employed in translating the Gospel by St. John when he was seized with the illness which terminated in his death: notwithstanding his infirmities, he persisted in his work. At length, feeling his departure at hand, he bid his amanuensis make haste; and, when he had just dictated the last verse, he gave up the ghost,'—Nearly thus was it with Mr. Desgranges; he was extremely anxious to finish the Gospel of St. Luke, and in less than a month finished his career*.

He was taken ill on the 4th of July. His disorder, which was extremely violent, was of a bilious nature. He suffered much pain, especially in his head; complained of extreme heat and thirst, and was troubled with frequent vomiting of bile. He had the advice of physicians; but every remedy proved insufficient. Mrs. Desgranges was lying very ill at the same time, in the next room. The physicians desired she might be removed to another house. A few hours before the death of her husband, she was carried through his chamber; when, being desirous of seeing each other once more, they took their last farewell, till they shall meet again beyond the grave. His children also were, at his request, brought to his bed-side. The scene was affecting beyond description.

In regard to the state of his mind during his affliction, it was calm and serene from first to last. His words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the Mission,—more particularly the translation of the Scriptures;' but added, 'God can carry that on without my means; so that my life is not necessary on that account.' On the day he died he was asked many questions; to which he could only answer, Yes, or No, or by lifting up his hand. The kind providence of God, however, preserved to him the use of his senses; so that he knew every person distinctly, and understood all that was said to

* See an excellent Sermon, called 'The voice of God to the Churches,' occasioned by the death of O. Cran, A. Desgranges, and J. Brain, preached at Gosport, by their tutor, the Rev. D. Bogue, printed for Williams, Baynes, &c. 1811.

him, till within an hour or two of his death.

Mr. Gordon was so ill at the same time, that he was prevented from being with him after the 8th of July, the doctor absolutely forbidding it; which deprivation greatly distressed his mind. He was not, however, on this account deserted, nor were his last expressions suffered to be entirely lost.

He particularly desired his colleagues to take care of Ananderayer, the Christian Brahmin who assisted him in translating the Scriptures, and his wife; and wished that he should continue at that work. He expressed also his desire that his brethren Gordon and Lee should continue at that station; and write immediately to the Directors to send more Missionaries. He wished that great attention might be paid to Aukapillai, a village about 16 miles distant, from which several persons had lately come to make enquiries about the Christian religion; that the Brahmin might often be sent to preach at that place; and that, if possible, a school might be established there. He desired also, particularly, that the native school in Vizagapatam should be nourished; and that care should be taken of his wife and children, until an opportunity offered for her return to England, which he desired for the better education of the children *.

A number of persons being round his bed, he was asked whether he wished to meet them in heaven. 'O, Yes!' he answered; 'and, if I could, I would now tell them how good the Lord has been to me.' Being asked if he was happy in the prospect of death and eternity; not being able to speak, he immediately lifted up his right hand. Indeed, he rejoiced much in the hope of being with Christ, and also of meeting in heaven his much-beloved brother Cran.

Poor Anandcrayer, the converted Brahmin, was much affected. He wished to be assured that the same care should be taken of him by the surviving brethren, as by Mr. Desgranges; — and, being assured of this, he burst into tears, and pressing the hands of his dying father (as he called him) to his lips, he kissed them, and asked if his mind was fixed on Christ; to which he replied in the affirmative. 'Will you pray to Jesus,' said he, 'to give us his blessing?' Mr. Desgranges then closed his hands, and prayed for him. The Brahmin then said, 'I will not go from this place, but will go on translating the Old and New Testaments, as long as God will give me power. In the place where you die I will die; and I will not leave this compound (or garden) to go anywhere else.' Mr. Desgranges then put his hands on the Brahmin's head, and prayed for some time. Many natives surrounded his bed and wept; they were all constrained to say 'he was a good man.' — On the 12th of July, 1810, about six o'clock in the evening, Mr. Desgranges departed, aged 30 years.

His remains were conveyed to the European burial-place in the town, attended by nearly all the gentlemen in the settlement, and a vast number of natives of every caste. The boarders, charity-boys, and servants followed, weeping as they went, in testimony of their affection. The corpse was carried in a palanquin; and his little son Augustus, with Mr. Lee, followed in another. After the funeral service had been performed, a public and honourable testimony was given to the excellency of Mr. Desgranges character by the commanding officer of the district. Indeed, he was a truly pious and devoted servant of Christ. His disposition was remarkably mild and gentle; and in his conduct he was modest,

* Mr. Hands, Missionary at Bellary, has lately married the widow Desgranges; so that both herself and children are comfortably settled in India.

upright, and exact. He was an affectionate husband, and a tender father. As a friend, faithful and sincere, studying to promote peace; — as a Christian, he followed the Lord fully: he was a man of prayer; much acquainted with his own heart; and one that abhorred sin in all its forms. As a missionary and a minister, he determined to know nothing but Jesus Christ and him crucified; he insisted, and depended much on the influences of the Holy Spirit. His soul longed for the conversion of the Heathen who surrounded him. In pursuit of this object, he attained their language under great disadvantages; reasoned with their Brahmins, and collected together the villagers, speaking to them of the great things of God. In the most indefatigable manner he laboured at the translation of the Scriptures; and used his utmost exertions to disperse copies of them throughout the country. During the months of May and June, 1810, he laboured very hard, and with much anxiety of mind, to finish the gospel of Luke, in order that he might send a copy of it to Bengal, against the meeting of the Corresponding Committee of the British and Foreign Bible Society. He just accomplished his desire in that respect; but was soon obliged for ever to abandon that good work in which his whole soul had been most actively engaged *.

Thus terminated the life of this valuable young Missionary, who had spent five years in India, and had just begun to be useful. But such was the holy will of Him who cannot do wrong: 'Just and true are all thy ways, O thou King of Saints!'

Mr. Gordon and Mr. Lee have continued almost ever since at Vizagapatam, proceeding in the translation of St. John, &c. and have been joined by Mr. Pritchett, who was for a time at Rangoon, and who bids fair to be eminently serviceable in this station; which, it is hoped, will prove of the most extensive advantage to the populous regions which surround it.

Into this great harvest may the Lord send forth many more able and faithful Missionaries, until the millions of the Hindoos 'throw their idols to the moles and the bats,' and acknowledge the only living and true God!

A BAPTISMAL ADDRESS,

Delivered at the Baptism of Miss Elizabeth Parminter, by the late Rev. Samuel Lavington.

To the Editor.

Sir,—I trust it will meet your cordial acquiescence, as it does my wishes, to give to the Religious Public, through the medium of your Magazine, the following Baptismal Address, by the late Rev. S. Lavington, of Bideford, Devon, whose exemplary piety and devotedness to the work of the Gospel Ministry is well known to many of your readers, who no doubt will, with much pleasure, recognise in this Ad-

* A worthy evangelical clergyman at Calcutta, writing to a friend in London, says, 'Before this reaches you, you will doubtless have heard of the loss which has been sustained in the death of Mr. Desgranges. I never knew him personally; but his character was thoroughly known, and his labours more highly appreciated by us than I can express. In him and Mr. Cran the Mission at Vizagapatam has suffered most deeply. Two such men are rarely found: yet it has pleased the great Head of the Church to take them to himself whilst in the full career of their usefulness. We must not however complain, for he doth all things well. Prayer can do great things; it may, for instance, bring two or more such men from England to fill their places.—May the Lord pour out a spirit of prayer and supplication for that purpose. The translation made by Mr. Desgranges is about to be printed. He was, it seems, finely adapted to that important line of labour: O! that he had lived to complete it! He wrote and studied with all his heart, and was to the last full of love and holy fire.'

dress the impressive words of that excellent man; who being dead, yet speaketh by it to all Christian parents. The manuscript from which this is copied verbatim, was lately given to me by an amiable and pious mother (in whose possession it has been for many years) as particularly applicable to the baptism of my own child. Considering it as calculated to be generally useful, I adopt this means of rescuing it from obscurity, and sincerely desire the blessing of God may attend the perusal of it, so that parents may recollect the solemn vows they make in the baptism of their infants, and endeavour, by the divine assistance, to train them up for heaven and immortality. Yours very respectfully,

J. H. SPRAGUE, M. D.

Elizabeth Castle, Jersey.

BEFORE THE ADMINISTRATION.

ALL things are naked and open to the eyes of Him with whom we have to do; and the business that we have now to perform with him is of considerable importance; perhaps one of the most important transactions that mortals can be engaged in on this side heaven:—To converse with Jehovah, to covenant with Jehovah; to which, not this little company only, but the whole world of angels are spectators and witnesses! In such circumstances 'tis impossible not to be serious; it were a pity not to be sincere.—Alas! to prevaricate with God is dangerous. Secret reservations are highly offensive to Him who will have all or nothing. When you devote this child therefore to God, (as I presume is your intention in calling us together) you will remember that it is from this day forward more peculiarly the Lord's. He may continue her with you in health, or he may afflict her with sickness, or he may remove her by death, and you have no right nor reason to complain, when you both join in thus solemnly devoting her to God, to be disposed of at his pleasure. How great is the duty that is now before you. Is it a small privilege to have your child washed and sanctified in the name of the Lord Jesus and the Spirit of our God? to be related to God?—to be united to God?—to be entitled to divine protection and divine provision? — Strange language this for man, that is a worm, and the son of man that is but a worm; and yet we are permitted and encouraged to make use of it: for hath he not said, 'I will be a God to thee and to thy seed?'—and could he say more? It includes all the blessings of grace or glory, of earth or heaven, of time or eternity. I will be *thy God*, stands instead of all relations; as if he had said, I will be thy king, I will be thy friend, I will be thy father, I will be thy sun and shield, and exceeding great reward; and what I am to *thee*, I will be to *thine*, I will be a God to thee and to thy *seed;* I will take this child for my own, I will watch over her in her infant state, I will give charge concerning her, I will bear her in my bosom; and if, when I have nourished and brought her up, she will not rebel against me; if she will then consent to this covenant which you now make for her, and will subscribe with her hands unto the Lord, and take my vows upon her, then I will be her God, and will engage, and do hereby engage, to perform all those promises to her which I now make to you. I will be a father to her; my Son shall be her ransom; my Spirit shall be her comforter; my word shall be her guide; and my kingdom shall be the lot of her inheritance.

This is God's part of the covenant; and is there nothing required on yours? Yes, there is: he who says *I will be your God*, expects and demands that you should be *his people*. You are then deliberately and with full consent to yield up

yourselves to God as those that are alive from the dead. You are to present this day your bodies, your spirits, your children, your substance, and all you can call your own, as a living sacrifice and a free-will offering to Jehovah. You are to renounce the world, the flesh, and devil, and all other lords that may have usurped the dominion over you, or that may be likely to rival God in your hearts and affections; and whether you eat or drink, or whatever you do, you are to do all to the glory of God. This is what you now promise for your child, and this is what your parents once promised for you; but neither what they did for you, nor what you do for your child, will be any avail, if when you come to years of discretion you do not publicly signify your consent to it. See to it then, that you are in covenant yourselves, and that not only by your parents' act, but your own. First make him your God, yours by choice, and the solemn resignation of yourselves to him, and then you may boldly plead his promise to be a God to your child.—The ancient method of admitting into the covenant was by circumcision: a partial, painful ceremony; but now happily superseded by the more merciful and extensive rite of baptism; in which, by washing with water (and God knows how much our polluted nature stood in need of washing) in the name of the Father, Son, and Holy Ghost, the child is solemnly entered a visible member of Christ and his church. But as a very great stress is laid upon the faith of the parents, you will give me leave to ask? Do you believe in God the Father Almighty, Maker of Heaven and Earth? and do you take him for *your* God and *your* Father, humbly resolved to live to him here, that you may live with him for ever in the celestial Paradise hereafter? Do you believe in Jesus Christ his Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried, that he descended into hell, or the invisible world, that he rose again the third day, that he ascended up into heaven, that he sitteth at the right hand of God the Father Almighty; that from thence he will come to judge the quick and the dead? — Do you believe that the same Jesus is both Lord and Christ?—Do you take him in all his several characters, offices, and relations, and answer all the obligations which, as your Prophet, Priest, King, Judge, and Saviour, are due to him? Do you believe in the Holy Ghost, that sacred and divine person, whose peculiar office it is to enlighten, sanctify, strengthen, and comfort the minds and hearts of genuine believers? — Do you believe the Holy Catholic (Universal) Church, and aim at being useful and honourable members of it? — Do you believe the communion of saints on earth, and long for the perfection of it in heaven?—Do you believe the forgiveness of sins, and bless God for Jesus Christ, through whom alone forgiveness is attainable?—Do you believe the resurrection of the dead, and live in view of a future judgment? and, finally, do you believe the life everlasting, and is it your grand concern, amidst the various employments and amusements of this present life, to pursue and secure glory, and honour, and immortality?—If you believe these things, then is this a child of believing parents, and as such, has a right to baptism.

AFTER THE ADMINISTRATION.

You have devoted this child to God; and God now returns it back again to you, with this important charge, 'Occupy till I come.' The day is fixed in the divine counsels; it is fixed when he will come and enquire into our conduct with respect to this particular child. Here is another branch added to your fa-

mily, to be fed and clothed, and provided for: but that is not all; here is an immortal soul to be taken care of;—here is a life begun that will continue for ever in happiness or misery, which will in some measure depend on its first impressions, and the education she receives from you. 'Train up a child in the way he shall go, and when he is old he will not depart from it.' 'The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.' It matters not how tender you are of her in other respects, if you neglect her soul; nor how much wealth you leave her, if you leave her an heir of wrath.—I charge you, therefore, in the name of the Eternal God, Father, Son, and Holy Ghost, to whom you have just now devoted her, if you have any desire to see family religion flourish, if you have any love for the fruit of your own bowels,—if you would look upon her with comfort while you live,—if you would leave her with comfort when you die—if you would meet her with comfort in the day of judgment,—I charge you to take care of her, and bring her up in the nurture and admonition of the Lord. Be careful to season her tender mind with the knowledge of God and divine things, that she may remember her Creator in the days of her youth, and may know betimes the holy Scriptures, which are able to make her wise unto salvation. *Caution* her, and as far as your influence and authority reaches, keep her from idleness and bad company; accustom her to reading, meditation, and prayer, and let her chief companions be such as fear God and keep his precepts.—In a word, you are to command your children and your household after you, to keep the way of the Lord; and you are so to walk before them in it, as that you may safely address them, and say, Those things which ye have seen in us, do, and the God of peace shall be with you.' If something like this be your plan of education, you will train up children that will be comforts to yourselves, ornaments to society, and a blessing to the world and the church; and when the great Householder shall call you home, you will leave the world, and leave your children with a satisfaction which none but religious parents can know:—That while you yourselves are cut down for pillars in God's temple above, your family is a growing nursery for heaven. Amen. Amen.

THOUGHTS ON PSALM LI. 11.

No. 3.

THE Spirit of God was imparted to David, to qualify him to be a prophet and a poet.

'Being a prophet,' saith St. Peter, 'and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.' The Spirit of prophecy God was pleased to pour down on the minds of the patriarchs, especially at the close of their lives, as we see in the instances of Jacob, and Moses, and Joshua. The evening of David's life also was thus divinely illumined. His last words are considered as a prophetic description of the kingly office of Messiah. 'The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.'—But not to the closing period of his life was the heavenly gift confined: soon after he ascended the throne,

and while meditating to carry his victorious arms among the neighbouring nations, his mind was visited by the inspiration of the Holy Ghost, under whose prophetic impulse he composed the Second Psalm; which, by an authority that cannot err, is expressly applied to the ineffectual opposition made by Herod and Pontius Pilate, with the people of Israel, against Messiah the King, whom his Father hath set on his holy hill of Sion. This inspiration of God's Spirit was a privilege of singular eminence. He heard the words of God, he saw the vision of the Almighty. To him were revealed the counsels of infinite wisdom, and the secrets of the covenant of grace. He was enabled to look forward on that age which should be dignified by the descent of the Son of God from heaven, to reveal the riches of that everlasting covenant which is ordered in all things and sure; to behold a long race of princes of his own body introducing the reign of Him whose throne should endure for ever. While this privilege became a source of the purest joy to his own heart, it imparted a lustre of sanctity and awful dignity to his character.

Among all those on whom the God of nature hath bestowed a genius for poetry, few have consecrated the heavenly gift to purposes so noble and pure as did he, whom the fond admiration of his country honoured with the name of "The sweet Psalmist of Israel." To paint the attractive charms of beauty, and enkindle irregular desire; to flatter kings, and in their bosoms to nourish self-conceit and vanity; to give the colour of heroism to deeds of devastation and of murder;—these, and objects similar to these, have been the foul purposes to which poetry in all ages hath been basely prostituted. How different the themes on which David employed his original powers of fancy and description! The perfections of the Deity, as they shine in the heavens, in the sea, and on the dry land; the equity, the faithfulness, the tender mercy of the Divine Government; the uncreated glory and mediatorial excellence of Messiah; the nature, the extent, and blessedness of his rule; the future grandeur and sanctity of our redeemed minds; those are among the important subjects which gave wings to his chastened and sanctified imagination, the warmth of devotion to his heart, and extensive celebrity to his works. His songs, accompanied by the music which God directed him to employ, added life and vigour to the national worship, aided the rising devotions of the people, while at the same time they purified the passions which they awakened.

This spirit of prophecy and of holy song, David had reason to fear that God would withdraw from him, as by his aggravated offence he had grieved the Spirit and defiled his temple.

God gave his holy Spirit to David also, and especially, to enlighten his mind, to purify his heart, to fructify his life, to guide and comfort his soul. When God puts his Spirit within us, it is that he may cause us to walk in his statutes, to keep his judgments and do them. By the guidance of his good Spirit, through the word dwelling in us, he leads us to the land of uprightness; when he pours water on him that is thirsty, and floods on the dry ground; when he pours his Spirit on our seed, and his blessing on our offspring; it is then that our children, the dear hopes of our families, spring up, in every pious and lovely disposition, as willows by the watercourses. The heart, which otherwise would be a desert, becomes, like Eden, the garden of the Lord. When the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, our souls become like the land of Egypt, after the waters of the Nile have spread themselves over the valley.

The bud of holy purpose begins to burst, and open in all the beauties of a religious profession. The tree of righteousness looks green, while every branch is bowed down at once with fruitfulness and with humility.

What a sad reverse of all this would David's heart feel and his life exhibit, should the Spirit of God be withdrawn from him! Woe would be to him, should God's Spirit depart from him; but his iniquities had separated between him and his God; and his sins had hid his face from him. He had reason to fear that God's Spirit would no longer strive with him; and that he would be surrendered to the uncontrouled domination of his own depraved passions;—therefore did he so earnestly pray that God would not take his Holy Spirit from him; but that he might abide with him, and, as a spirit of repentance and godly sorrow, assist his mind in recovering its lost peace, its injured health, and the joy of God's salvation. It was ill with David's soul when his iniquities prevailed against him; but it would have been unspeakably worse, had God's Holy Spirit ceased to be a reprover to him. Deadness and insensibility in the sacred offices of religion would invade his soul. God's promises, once sweeter than honey oozing from the comb, would become tasteless as the white of an egg. No rising of the heart to God in secret prayer; — no panting after God, and that fellowship with him which at once humbles, purifies, and strengthens the soul; — no holy joy at the sacred festivals; — no readiness of mind to every good work; but a constant indisposition, leading to find excuses and start difficulties. The heart is easily drawn aside in the duties of devotion, and with difficulty brought back and fixed on them. The sad revival of lusts, which once seemed to be mortified, and corresponding decay of holy tempers, which at one time appeared to have gained the fixed ascendency in the soul. The prospect of such a change in his heart alarmed his fears, and bringing him to the very knees of his soul, caused him most fervently to implore of God that 'he would not take his Holy Spirit from him.'

MORE SAINTS IN GOD'S SIGHT THAN IN OURS.

Are there few that be saved? — was a question which curiosity put to the divine Redeemer. From the innumerable descendants of apostate Adam, will there be many brought to surround the throne of Mercy with hallelujahs? or will the heavenly ranks be thin, and the anthems of praise feeble? If the entertaining such a thought by the disciples should excite our wonder, let us recollect, that when (as under the Jewish dispensation) the streams of divine favour appeared to be confined to one family, the narrow idea was more natural than it can be to us, who live under the gospel; and who see that, in every nation, he that feareth God and worketh righteousness, is accepted of him.

Our Lord frequently checked enquiries when he saw them dictated by an improper motive, or tending to a useless purpose. He did not, therefore, give an immediate answer; but aiming rather to turn the enquirer's thoughts inward, that each one might examine his own situation, he exhorted his hearers not to be solicitous concerning others, but to exert their utmost efforts for themselves. 'Strive to enter in at the strait gate,' says he; 'for many, I say unto you, will seek to enter in, and shall not be able *.'

There is indeed a laudable view in which such an enquiry may be taken; for he who knows the

* Luke xiii. 23, 24.

worth of salvation, who is sensible of the misery of sinners out of Christ, who feels the power of renewing grace, and rejoices in the hope of eternal glory, will wish others to partake of the blessing. The new heart given by grace is not a narrow, but an enlarged one. He who has found the Pearl of great price, though he parts with all he has to obtain it, will not selfishly conceal, but will point others to the treasure, — will gladly show them also the way to true riches. Thus proving how far above temporal are spiritual blessings, inasmuch as the more he communicates to others, the more is himself enriched.

Those who are peculiarly engaged in this work of spreading abroad the knowledge of a glorious Redeemer, have frequent occasion to lament, 'Who hath believed our report? — and to whom is the arm of the Lord revealed? We have laboured in vain, and spent our strength for nought.' They are apt to despond, and to think that the cause of religion must fail: — in deep vexation and grief, they are ready to say with Elijah, 'We only are left.'

But God, who forms the diamond out of man's sight, in the bowels of the mountain, frequently prepares the jewels which shall adorn his crown in a similar manner. The work is all his own, whatever hand men may seem to have in it; and he frequently proves it so to be, by reserving to himself some whom the hasty, the severe, or even the truly pious, may condemn as worshippers of Baal.

This we know, that the general assembly of the church of the first-born, whose names are written, whose crowns are laid up in heaven, will exhibit an innumerable multitude, such as no man can number; and, perhaps, the church of God on earth, even in its lowest state, is far more multitudinous than the hopes of the wicked, or the fears of the godly are willing to allow. At those low times, when the love of many waxes cold, because iniquities abound, — when lukewarmness, error, and inconsistency of conduct prevail, so as to make us say 'We only are left,' even then, perhaps, that God who knoweth them that are his, will say—'I have reserved to myself many thousands.'

SCINTILLUS.

ADDRESS

To Christian Ladies of Property.

BY A LADY.

My dear Sisters,

HAVING received, by inheritance, property which enabled me to be useful, I felt the obligations devolving on me, as a disciple of Christ, to seek to promote his cause by the improvement of the talents committed to my trust. On considering how I might lay out a portion of my property to the greatest advantage, it appeared to me, that by educating a young man for the ministry, I could do more good and more extensively promote the salvation of souls, than by expending an equal sum of money in any other way. Impressed with this idea, I supported a young man of approved piety and promising abilities, at an academy for a few years; the expence amounting to about 50*l*. per annum: he has completed his studies; and is at this time preaching to a large congregation with success. A second is now studying for the ministry at the same expence, under the same tutor; and the more I consider the subject, the more I feel satisfied with the mode of doing good I have been led to adopt. My only regret is, that I cannot myself more extensively pursue it. Permit me, my dear sisters, as a mean of removing this regret, to recommend this method of Christian benevolence to you;— the necessities of a world lying in

wickedness and perishing for lack of knowledge, plead with me. Is it true that two-thirds of the human race, 'bone of our bone, and flesh of our flesh, accountable and immortal like ourselves, are, at this moment, bowing down to stocks and stones, the work of their own hands? Is it true that thousands are every year prematurely receiving the wages of sin, in the service of Satan? — and, Is it true also that these have never yet heard the glad tidings of One mighty to save from such degrading and awful bondage? Is it true that two-thirds of the remaining third of mankind are either groaning under the torturing lash of superstition, or hardening themselves in the daring impieties of Infidelity, while no kind voice is heard proclaiming the freeness of salvation to the one, — no son of thunder enforcing the noon-tide evidence and awful sanctions of sacred truth on the other? Is all this but too true? Is it in your power to send one herald of mercy to lessen the extensive misery? Think then and determine, as in the sight of God, what ye ought to do; but though many could easily afford to keep a student always at an academy, yet to some, I am aware, the expence of this exertion, though not beyond their will, is beyond their means. Some of these could, in the course of life, educate one; others might unite, two, three, or more, to support one; and thus would a far more lively interest be excited in the progress and future labours of individuals, sent by such means into the vineyard, than is usually felt by persons merely subscribing to an academy, though one may be done, without the other being left undone.

Now, my dear sisters, having laid this plan of usefulness before you, I leave it to your reflection: only observing, that as the accomplishment of the divine promises concerning the universal diffusion and influence of the gospel, appears evidently to be hastening, it is a seasonable and laudable ambition to seek to be instrumental in the blissful consummation; — it is an opportunity the present moment peculiarly affords to manifest our love to the Redeemer, and secure to ourselves a distinguished privilege. Let us seize it with avidity, and give God the glory.

Your sister, M.

EXTRACTS FROM TWO LETTERS *of the late Rev. J. Edwards,* OF LEEDS.

I AM still a prisoner,— a state-prisoner, it is true. Thanks be to the tender mercies of our God, my prison is both a Patmos and a palace: his gracious presence is with me, night and day. — Oh, he is good, good indeed! — and 'it is good for me to be afflicted.' It is equally good and pleasant for me to be in Gethsemane's garden, or on mount Tabor, or tossed up and down in a storm, so that I can but see his face and hear his voice, saying 'It is I, — be not afraid.'

I am obliged by the account you give of Mrs. G. It is well for us that a throne of grace is as near to us, and free for us, in one place as in another; and, indeed, *secret prayer* is the great thing in experimental religion. The main spring, if I may so say, which, if it be not kept in order, the whole movement of vital religion must become faint and languid. Shut me up in a dungeon, or place me upon the mountain,—let me see neither men nor books (if that situation be my lot, not my choice) if my heart were enlarged to call upon the Lord, I should be no loser; and if, on the other hand, I could spend every day in hearing the best preachers, reading the best books, or conversing with the best men, unless *secret prayer* were carefully kept up, and every other means

watered and improved by that, my soul would starve in the midst of plenty.

"Walk with God." What a comprehensive phrase, both with respect to duty and privilege! but, alas! how many difficulties and obstructions does the enemy of souls lay in our way! Unbelief draws the veil before our eyes, — Sin builds a wall across the road, — the World spreads a thousand snares to entangle our feet, — the Devil attacks us with his fiery darts, — and Self, wretched Self, joins issue with them all, and either gives or takes occasion against us continually. When I reflect how many they are that rise up against me, how weak my best defence is, and what a treacherous party I have, as it were, within the walls, I am amazed to think that I am yet upheld!—that a spark of divine grace is still preserved within me unquenched, amidst an ocean of sins, snares, and corruptions; and yet I am alive, and trust to live for ever! for He who is *the truth* hath said, 'Because I live, ye shall live also.' O blessed be God for Jesus Christ! When I look to myself, what do I see but sin and vanity? — but in Him I have righteousness and strength, — in Him I have life and peace! O may we go out of ourselves, and look unto Him, lean upon Him, live upon Him! All fulness is there; — all emptiness, yea, worse than emptiness is here!

In a word, with respect to myself, I find both comforts and crosses, feasting and fighting in the experience of every day. A body of sin and death constrains me to cry, 'O wretched man that I am,' &c.; but the knowledge of a better righteousness enables me to sing, 'I thank God, thro' Jesus Christ, my Lord.' O what a mine of comfort is contained in that one verse, Jer. xxxi. 3!

I was exceedingly pleased with the last visit I paid my London friends. The little interviews between those who are united by the double ties of grace and friendship, are among the happiest seasons of this life; yet they are short and changing. We meet only to part. Blessed be God for a hope of meeting hereafter, upon better terms, to part no more.

Miscellanea.

WHITBY FOSSILS.

Mr. Editor,

HAVING in a former paper, on the Whitby Fossils, made a deduction 'That there must have been a revolution in this globe, which has mixed terrene and marine substances, the original cause of these fossils, we will now shew that this revolution was the *General Deluge*, or what is commonly called *Noah's Flood*, and that the Mosaic account is genuine.

1. Among these fossils are found petrified nuts in full size; being a proof that they must have been in or near a ripened state when they were brought into their present situation; and that must have been in autumn. This exactly corresponds with the Mosaic account of the Deluge.

'In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven opened. Gen. vii. 11.

'The second month' here answers partly to October and partly to November, as the Jews, previous to the departure from Egypt, began their year at the autumnal equinox.

'The seventeenth day of the month,' must correspond with the first of November. *Tizri*, their first month beginning in the middle of September, and ending in the middle of October; *Marheshvan*, their second, beginning in the middle of October, and having 30 days, like the other Jewish months, the 17th of it must have answered to the first of November. At this season nuts are not only ripe, but frequently have fallen from the trees, as must have been the case at the Deluge.

'The same day were all the fountains of the great deep broken up.' By this we are to understand either

the breaking down of the boundaries of seas and oceans, or the agency of Divine Power, in driving the latent waters from the centre of the antediluvian globe to its surface. This would cause such a promiscuous mass of terrene and marine substances as actually appears in the neighbourhood of Whitby. The nut and the cockle, the snake and the nautilus, the hazel and the muscle, are found in the same heap.

2. That these petrifactions are not accidental forms, but were once in an animated and vegetative state, appears evident from their associations. It is common to find the snake among hazel bushes, and the cockle and muscle upon rocky coasts. In this associated manner are they found petrified.

3. Another proof of their having been caused by the Deluge, may be gathered from the position of the different strata in which they are deposited. These generally lie north-east and south-west. The cause is visible. When the waters of the Deluge began to decrease, they would naturally run towards the north-east here, on account of the rising grounds, and leave their sediment, which has formed these strata, intermixed with petrifaction.

After such remarkable coincidences between the Mosaic account of the Deluge, and the local circumstances of these petrifications,—that person must have a vagrant genius who seeks for other causes to account for the latter; and the front of a determined infidel who denies the former. I remain yours, &c.

T. RANKIN.

Juvenile Department.

Dying Experience of a Young Child, at Whitburn, in Scotland.

DURING her illness she manifested a truly Christian and heavenly frame of mind. — Being once asked 'Who is it that saves sinners?' She answered, "It is Christ." She was further asked, 'Do you think that Christ will save you? She replied "Yes." 'What reason have you to think so?' "Because he came to save sinners; and I am a sinner."

She afterwards repeated the Lord's Prayer, and added these lines:

'And now I lay me down to sleep,
I pray the Lord my soul to keep,' &c.

After saying these words she closed her eyes, and in a little time took farewell of her parents, and all the children in the family, beginning at the oldest and going on to the youngest. — She requested her father to say something comfortable and suitable. He repeated that passage, 'God so loved the world, that he gave his only begotten Son,' &c. She then said, "O! it is sweet." It was asked 'Do you feel it sweet?' She answered "O, yes."

Such examples afford great encouragement to the religious care of parents in the instruction of their offspring in the principles of Christian faith and duty. Such a scene as that which has been now presented, is well calculated to afford the sweetest consolation to the hearts of Christians when thus bereaved. Though taken from their fond embraces, an heavenly and still kinder Friend has taken them into his immediate presence,—and to the early enjoyment of that complete happiness for which he has graciously prepared them. How benevolent and extensive the design of the religion of Jesus Christ! The youngest are not excluded from its saving, sanctifying, consoling influence!

IRELAND.

ON a recent occasion, when the friends of the British and Foreign Bible Society had announced their intention of forming a Branch Society, in the neighbourhood of one of the schools of the Hibernian Society, the poor children, who had been instructed in reading the holy Scriptures, felt it their duty to contribute to that object; and some of them applied to their mothers for flax, saying, they would spin, over and above their task, as much as would amount to a piece of money which passes there for ten-pence. — Their mothers accordingly gave them flax; and the result was, that 7s. 6d. was paid to their teacher; who was highly pleased with them on this occasion, as no means had been used to excite them to contribute; — it was perfectly voluntary on their part.

Obituary.

MRS. F. ROBERTSON.

At Crofton, near Blyth, Northumberland, April 20, 1812, died Mrs. F. Robertson, wife of the Rev. W. R. She was born in Cheshire, Jan. 1763: and, in the early part of the late Rev. I. Nicholson's ministry there, she experienced the power of divine grace. For about 13 years prior to her death, she suffered much affliction; so that she was frequently given up by the faculty and her friends. During the whole of the time, she discovered a firm reliance on the Rock of Ages, and expressed a lively sense of the preciousness of Jesus. From the latter part of 1811, she seemed to have a preseatiment of her death: and for some time before her change, intimated a conviction that her dissolution was approaching. When hopes were expressed of her recovery, as the spring advanced, she said she had no desire. In the beginning of April, on entering her chamber, she said she should not leave it till removed by death; which was verified. One day, when Mr. R. had been praying for her recovery, on rising from his knees, she looked at him in a very expressive way, and said, 'Why did you pray so? I do not wish, nor do I believe it will be so.' She often expressed her concern for her son and daughter; yet her mind at last seemed easy relative to them. Her son, by his particular desire, was bound to sea: and she parted with him with Christian fortitude. He sailed for North America 11 days before her death, but was put back; so that he was present at the closing scene.—Those who attended her, perceived her love for Christ and sense of her own unworthiness increasing. On the morning of the 20th, she was observed to be restless and weak. She said she was resting on Christ as her sure hope. A friend said to her, 'When your flesh and heart faileth, God will be the strength of your heart and portion for ever.' She answered, "He is, he is! He is precious to me; and not to me only, but to all who believe!"

About three o'clock of the day she was speechless; but very sensible. After Mr. R. rose from his knees, she took an affecting leave of him, her children, and friends. He was desirous to hear her speak again; and the Lord granted the request. She somewhat recovered, took a little wine, gave clear proofs of her sensibility, and again took leave of those around her bed. Mr. R. repeated, among other passages suited to her situation, that text, 'Though I walk thro' the valley of the shadow of death, I will fear no evil;'—she added distinctly, "Thou art with me; thy rod and staff, they comfort me;" and shortly after fell asleep in Jesus. These words were improved on the Sabbath following, in reference to her decease.

MR. JOSEPH STEPHENS,

OF TRALEE, COUNTY OF KERRY.

Mr. Joseph Stephens was born in Tralee, county of Kerry, July, 1786. His parents were members of the Established Church. When only five years old, serious impressions were frequently made upon his mind, and his desires were drawn after God; but foolish young men led him off from seriousness until the year 1802, when he was again alarmed, and sought the Lord; but, through trifling company, the vanities of the world again gained an ascendency over him; so that no particular alteration appeared in his spirit or conduct till March, 1806; when he removed from Dingle to live in Tralee, with his brother-in-law, Mr. J. Leggatt. Here it pleased the Lord to bring him to the knowledge of the truth. The scales fell from his eyes, and he saw the Saviour set before him, as the atoning sacrifice for sin: the Spirit applied the blood to his conscience; pain, anguish, and distress fled away; and his soul was filled with joy and peace in believing. He walked worthy of his high and holy calling, adorning the gospel of God his Saviour in all things; and was a pattern of piety and good works to all who knew him.

'When borne on the treacherous current of youth,
Thy love steer'd his bark, and made tranquil the stream;
Unfolded benignant the lamp of thy truth,
And bade him, tho' trembling, rejoice in the beam.'

Shortly after this his health began to fail, and as he was of a weakly constitution, fatigue, and labour soon exhausted his strength, and a consumption immediately followed.—When his disorder increased, his religious friends felt very much for him, and visited him. About two days before his death, being asked what confidence he had, he replied, 'The blood and righteousness of the Lord Jesus.' The victory was complete, the fears of death had fled, and vanished like evening shadows, and the precious name of Jesus hung upon his lips,—every other object and name were forgotten. He was reminded by his brother-in-law, that a convoy of ministering angels would soon attend to carry his happy spirit to the realms of eternal bliss, where he would everlastingly enjoy the company of angels, patriarchs, prophets, apostles, confessors, martyrs, and spirits of just men made perfect, and, above all, Jesus, who died for guilty, hell-deserving man, his Advocate at the right hand of God. He then replied, with holy transport of soul, 'O, yes! I shall see all to-night!' On being asked would he rather die than live, he answered he was fully resigned to the will of God; but if pleasing to him, would rather have done with a world of misery, sorrow, labour, and temptation, and go to that heavenly place, where he should be

'Far from a world of grief and sin,
'With God eternally shut in.'

The last agony and awful hour of his departure coming on, he was violently agitated in strong convulsions; but in his great extremity he got a degree of relief. His Saviour then graciously acknowledged him. He called upon his God; and left his friends a dying testimony of the love of God to him. He was heard to articulate two or three times, 'O, what a world it is! O, what a world it is!' The last word he was heard to utter was the blessed name of Jesus. He died in Tralee, March 10, 1809, in the 23d year of his age. ADOLESCENS.

REV. J. MAURICE.

THE subject of this Obituary was the eldest son of the Rev. P. Maurice, now minister of the Independent congregations at Ebenezer and Tynygwndwn, near Lampeter, Cardiganshire. The invaluable privileges of instruction and example with which Mr. M. was blessed in his father's house, were not conferred on him in vain: he venerated the work and the people of God from his childhood; and very early seemed to be under some impressions of spiritual things. As a child, he was truly affectionate and dutiful. His motto was, *Obey God and your Parents.*—When about the age of 15 he was deeply affected with a sense of his lost condition as a sinner, and a deep impression of their aggravated guilt who are favoured with religious instructions, and afterwards despise this Saviour! He soon devoted himself publicly to the Lord, in communion with the church under his father's care. Some time after this, he intimated an inclination to give himself to the work of the ministry. Having a taste for learning, and having already gone through Virgil and the Greek Testament, he was anxious to enjoy further the advantages of an academy; and, on application, was admitted student at Carmarthen, under the tuition of Mr. Peter and Mr. Davies. While he was there, he discovered considerable intellectual powers; and his studiousness and diligence were very promising. For the last two years he was appointed Tutor of the Grammar School, under Mr. Peter; but, unhappily, by too intense application, he impaired his constitution; and a decay was brought on, which terminated in death.—When he left Carmarthen, he had an invitation from the united societies of Sarney and Domgay, in Montgomeryshire, to go to them on trial. He went; and laboured among them, as probationer, for a few months; during which time he conducted himself so as to gain the esteem of all who were acquainted with him; and received an unanimous call to

settle among them as their minister. About that time an application was made to him to become tutor of a new institution, as a preparatory school, then setting up at Neuaddlwyd, in Cardiganshire. At the same time also he received a call from the church at Tynygwndwn, to labour among them as co-pastor with his father. Having a particular delight in school (for which also he was eminently calculated) and seeing that he could attend the school at Neuaddlwyd, and at the same time assist his father in the ministry, he left the friends at Domgay and Sarney, and accepted the tutorship at Neuaddlwyd, and the call of the church at Tynygwndwn. He was accordingly ordained there on the 3d of October, 1810 *. Both these situations he filled with great faithfulness, and to the satisfaction of all, so long as his health permitted. This, however, gradually declined; and his disorder compelled him to leave the institution, April 17, 1811. From that time he was confined; and grew weaker and weaker, until the 24th, when his earthly house was gently dissolved, and the immortal inhabitant fled to its everlasting home! During the short time he was confined, he was unwilling to appear to his relations and friends to be really dying, though he was perfectly sensible of it himself. He, therefore, said but little; but what he did say, indicated a good assurance of his interest in Christ, and full resignation to the will of God. He left this world with the utmost apparent calmness on the same day of the month as he came into it, — having, but a few hours before, completed his 24th year.

Mr. Maurice was, upon the whole, one of those decided and consistent characters which are rarely to be met with. As a Christian he was cautious, prudent, and modest in all his deportment. He was generally serious, yet affable; — carefully avoiding moroseness on the one hand, and levity on the other. His strain of preaching was chiefly practical: his sermons were full of matter, generally well arranged; and his manner of delivering them was plain and solemn; but a little stiff. As a tutor he excelled, — teaching in an easy, familiar, and affectionate manner. — While at the institution at Neuaddlwyd, he greatly endeared himself to those young men who were under his care; and his memory will be long respected. It was feared that his removal from that school, so soon after its commencement, would have affected it more than it did. When he was called away, the Lord graciously provided a Mr. Davies, who succeeded him for a short time; and of late Mr. Philips, the minister at Neuaddlwyd, who was already the divinity tutor, has taken the whole charge upon himself. — If the churches and friends continue their support, it is to be hoped that this school, by the assistance and blessing of Him whose influence is necessary to promote every real good, will yet prove a lasting benefit to the church of Christ, especially in Wales, where such an institution was evidently much wanted.

J. G.

Machynlleth.

* See the Evan. Mag. for 1810, pages 329 and 524.

AMERICA.

[FROM THE PANOPLIST.]

DIED last summer, at the Patterson Falls of the Pasaic River, North America, Mrs. *Sarah Cumming*, the amiable and beloved wife of the Rev. H. Cumming, of Newark. They had visited these Falls for the purpose of viewing the wonderful works of God; and when just leaving the spot where they had been standing and conversing, Mr. C. turned his face a moment, and, on hearing a noise, looked back, when, to his unutterable grief, his wife was not to be seen! She had fallen from the precipice; and her lifeless body was plunged in the gulf below. Her remains were inferred at Newark, in the presence of thousands of weeping spectators. Mrs. C. is universally spoken of as one of the most excellent and pious persons of her sex. She had been married but a few weeks; and was thus suddenly removed from very desirable worldly prospects. Her deeply afflicted relatives have the strong consolation of believing that their loss is her unspeakable gain.

On the Sacrifice of Christ: *its Nature, Value, and Efficacy. A Discourse delivered at the Rev. Geo. Burder's Meeting-House, March* 11, 1813, *to the Patrons and Students of the Protestant Dissenting Academy at Homerton. With Enlargements and a Supplement of Notes and Illustrations, by* J. P. Smith, *D. D.* 3*s.*

'He who publishes (says Dr. S.) on any subject which has been ably treated by another, owes to the public an exposition of his reasons; and to bring out a pamphlet as a discussion of a topic which has well filled large volumes, appears to require some apology. The common pleas, That every man has his circle, in which he may expect more attention than another; and that the same truths may be usefully treated in different ways, are not admissible in every case.' The respectable and learned author of this sermon has, on this account, occupied one of the notes appended to this discourse, in reference to Dr. Magee's Discourses and Dissertations on the Atonement and Sacrifice of Christ.

'On the publication of the improved edition of Dr. Magee's book in 1809, I read it with much interest and general acquiescence. When my brethren appointed me to preach on the Sacrifice of Christ, the recollection of that work was of course excited; and I could not but feel some anxiety, lest, on the one hand, I should tread the round of apparent imitation; or, on the other, seem to affect a puerile originality. . . . To escape this dilemma, the sermon was prepared and preached without once referring to Dr. M.'s book; and when the requisition to publish obliged me to revise and transcribe it, I observed the same caution, till the whole discourse, and a considerable part of the notes were written. I then carefully perused the valuable work mentioned, with a view to ascertain the kind of comparison my own little production would bear to it. . . . . Upon the whole, I found the points of resemblance to be few; and a considerable difference apparent in the plan, the mode of discussion, and the doctrinal deductions.'

This discourse consists of three parts, according to the following syllabus: — Part I. On the Nature and Design of the Sacrifice of Christ; — 1. The general Nature of Sacrifices; — 2. Ancient Sacrifice symbolical; — 3. Application of this reasoning to the Sacrifice of Christ.

Part II. On the proper Value of the Redeemer's Sacrifice: — 1. The Person offering it; — 2. The Subject of the Sacrifice; — 3. Circumstance which confers its proper value on this great Sacrifice.

Part III. On the Efficacy of the Sacrifice of Christ. 1. Removal of Obstructions to the legal and honourable Exercise of Divine Mercy; — 2. Foundation of the Overtures of Reconciliation in the Gospel; — 3. Assurance of the Holiness and Happiness of all who cordially acquiesce in this Method of Grace.

To this sermon are appended valuable and instructive notes on, 1, Human Sacrifices; — 2. Socinian Views of the Sacrifice of Christ; — 3. Heathen Notions of Sacrifice; — 4. Doctrine of the Pythagoreans and Platonists, — 6. The Philosophy of Causation favourable to the Doctrine of Redemption; — 7. In what Sense Guilt was imputed to Christ; — 8. Evasive Interpretations of Scripture; — 9. On the term *Satisfaction*; — 10. On Christ being called *A Saviour*; — 11. On Christ's offering himself; — 12. On the phrase *Eternal Spirit*; — 13. On the Deity of Christ; — 14. On Citations of Scripture; — 15. Comparison of Dr. Magee's Book and this Discourse.

We regret not being able to give quotations from this excellent and learned discourse; but we assure our readers, that we heartily concur in sentiment with the ministers who desired its publication. We are persuaded no intelligent Christian can read it seriously without advantage; and we would particularly recommend it to students; on whom the author thus impresses the importance of his subject: — 'You, my beloved brethren, students for the Christian ministry, in the venerable seminary to which we are devotedly attached, — you have the strongest motives to hold this doctrine dear and precious. It is all your salvation, and all your desire; and to announce its glad tidings to mankind is the choice and purpose of your lives. You participate in the pleasure afforded to me this day, of bearing a public testimony to this glorious theme. Ye are witnesses, and God also, that these

are the sentiments which, privately and publicly, are professed and maintained among us, not in the elucidation of their theory only, but with a studious regard to their influence on the heart and in the life!"— P. 63.

A Series of Discourses; *containing a System of Doctrinal, Experimental, and Practical Religion. Preached in the Parish-Church of Dewsbury, by the Rev.* J. Buckworth, *M. A. Vicar. Second edition*, 5*s.* 6*d.*

This volume contains 20 sermons, on the following subjects: — The Existence of God, — Truth of the Scriptures, — The Spirituality, Unity, and Dominion of God, — Sinfulness of Man, — Redemption by Christ, — Faith, — The Gift of God, — Rendering Christ precious, — Overcoming the World, — Working by Love, — Inward Witness, — Duties of Husbands, Wives, Masters, Mistresses, Children, Servants, Tradesmen, &c. All these subjects are treated evangelically and practically, with forcible and faithful appeals to the conscience. The first edition of 1200 copies was originally intended for the exclusive use of the author's parishioners; but several copies having met a favourable reception beyond his parochial boundaries, he was induced to give a wider circulation to the work by the present edition.

We have no doubt that the blessing of God will attend the perusal of these plain discourses, especially in families, for which they are adapted.

The author closes his Preface in the following modest language:—'A sincere love for his fellow-creatures first directed his thoughts to the train of subjects; the same principle induced him to preach them; and, under the influence of this disposition, they are proposed for public inspection. The motive, he trusts, will disarm criticism of its severity, silence the censorious reader, and excite the utmost candour in the perusal of every page.'

The Fruits of the Spirit; *being a comprehensive View of the Principal Graces which adorn the Christian Character. By* J. Thornton. 12*mo*, 4*s. boards.*

There are some divines, to whom we are indebted for an able defence of the doctrines of Christianity, and for an ample developement of its practical duties; nor would we undervalue their important and useful labours. It is possible, however, for the understanding to be irradiated with the beams of truth, — for the conduct to be free from external blots, — and for the tongue and pen to be employed in exposing error and enforcing virtue, while the mind has not imbibed the spirit of Christ Jesus. With pleasure, therefore, we introduce to our readers a volume which gives an exhibition of truth and morality, combined with charity, — that love to God which is the spring of holiness, — that benevolence towards man which is so powerful an incentive to useful exertion in every department of society.

This excellent little work consists of ten chapters, of which the following are the titles: —On the Influence of the Holy Spirit, — On holy Love, — The Christian's Joy, — On Spiritual Peace, — On Patience, — On Gentleness, — On Benevolence, — On Fidelity, — On Meekness, — On Temperance. From the uniformity of manner which pervades the divisions of the volume, it appears that they were originally designed for pulpit-discourses; and, perhaps, it would have been, on some accounts, desirable to have left out the numerals, which mark the heads and subdivisions, as we are inclined to think, that the author's production would then have been perused by persons who will now object to its sermon-like form. The style is classically neat, and the subjects are presented to view in an attractive aspect. We hesitate not to give the piece our warmest commendation, and to offer our grateful acknowledgements to Mr. Thornton for so valuable an addition to those books which feed devotion in the closet, and tend to produce peace in the family, with general good-will among mankind.

The Conversations of Erastus and Trophimus *on the Doctrines of distinguishing Grace. By* John Birt. 12*mo*, 3*s.* 6*d. boards.*

These conversations are conducted with so much judgment and good temper, as to make us wish that all

religious controversies were carried on in the same manner. Erastus is an advocate for the moderate and guarded system of modern Calvinists. Trophimus is a no less moderate Arminian; but with strong prejudices against the Calvinistic system; which gradually give way to the arguments of Erastus. The one contends for the glory and sovereignty of grace; the other for human responsibility, and the honour of the divine character. The author's object is to shew that both are best secured in the temperate system of Erastus. The ingenuity displayed on one side, and the judgment on the other, with a good share of candour on both, render these Conversations highly interesting, and worthy our warm recommendation. A better book can hardly be put into the hands of young persons who are seeking information on this interesting subject.

The Pre-Existence and Deity of the Messiah defended, *on the Indubitable Evidence of the Prophets and Apostles. In Answer to a Socinian Pamphlet on the Unity of God, &c. By* W. A. Hails, 12*mo*.

The author appears to be a man of considerable shrewdness, and well acquainted with his subject. Criticism is well known to be the strong hold of Socinianism; and it must be acknowledged, that men of great literary eminence have been marshalled in their ranks. It is in vain however to criticise against the main design of the Bible; and the uniform aim of the sacred writers is evidently to exalt the Saviour, while that of Socinian critics is no less uniformly to degrade him. A Mr. Campbell, it appears, has made some attempts this way; and, screened behind the names of Wakefield and Belsham, has levelled his artillery at many of the passages usually brought in defence of the Deity of our Saviour. Mr. Hails meets him on his own ground; and defends them with ability. He argues from the Hebrew as well as the Greek originals; and particularly from the plural name *Elohim*, so frequently occurring in the Old Testament; and to be sure, it must be a strange circumstance, if Moses and the Prophets, who uniformly opposed Polytheism, should constantly distinguish the God of Israel by a plural name, without any foundation in propriety. The Trinitarian system is the only key to open this Socinian mystery.

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* Thos. Jones, *Curate of Creaton.* 12*mo*, 5*s. boards.*

This is a most useful publication for young persons, and others who wish to cultivate an intimate acquaintance with the Scriptures. A distinct account is given of every book and chapter; and without the form of a commentary, a great number of judicious hints and observations are introduced, by way of illustration and improvement. The language is perspicuous, and the sentiments evangelical; and it forms, upon the whole, an excellent key to the Bible, and will, we doubt not, be widely circulated. —— The title-page states this to be a *fourth* edition; but it is so of that part only which refers to the Old Testament. The Directory to the New Testament is but just published.

The Excursions of Vigilius. *By* S. Morell, *Little Baddow.* 12*mo*, 3*s*.

The object of this small volume is to expose a vice to which professors of religion are under greater temptation, perhaps, than any others, namely, *covetousness*; which assumes so many shapes and disguises as not to be easily detected. The author, however, has ferretted out this ugly and destructive sin, 'the little fox that spoils our vineyards,' in a manner that deserves our thanks and commendation. He does not appear, indeed, to be an experienced bookmaker; for one of that class would have spread his work with incidents and digressions into two good volumes. We confess, however, that there seems some abruptness in the commencement of the narrative. Vigilius is not suffered to rest a single night after his journey before the business of his errand commences; and it is pursued straight forward with a course more rapid than that of nature, and which might be remedied by a little enlargement. The author is also too quick in converting a broken tradesman into a lawyer's clerk; which requires qualifica-

tions of which he seems not fully aware. The characters in general are however ably drawn, and the dialogue well supported. The generous and humane will read it with much pleasure. Our only fear is, that the class of readers for whom it is expressly designed, will cast it aside with the pride of self-gratulation, that they are not covetous.

A Collection of Religious Letters. *By the Rev.* J. Brown. *Whitburn.* 12*mo*, 3*s*.

The writers of these Letters have, for the most part, been long known in the religious world: they are all deservedly and highly esteemed.—These Letters have been collected with care; and many of them from sources to which few, comparatively, have access.

'A word in season' is often peculiarly useful and acceptable.—Such the reader will meet with in these letters. Under a great variety of circumstances the Christian may obtain suitable instruction and advice, dictated by warm friendship, solid judgment, and sound experience. In the season of doubt and difficulty wise direction may be found—while the chamber of sickness and the house of mourning may have their gloom dispelled, by the consoling words of a kind and faithful monitor. The great truths of the gospel are everywhere presented in their native purity and happy connection.

In the intervals of business one of these letters may be easily and profitably perused; and there is hardly any class of readers to whose improvement they are not well adapted.

It is only necessary to add, that Owen, Doddridge, Watts, and Hervey, are among the numerous writers of these useful and instructive letters which we do not hesitate to recommend to the attention and perusal of our readers.

Correspondence *on the Formation, Objects, and Plans of the Roman Catholic Bible Society; including Letters from the Earl of Shrewsbury, &c. with Notes and Observations, exhibiting the Genuine Principles of Roman Catholics. Price* 2*s*. 6*d*.

Having abstained, during the discussion of the Roman Catholic claims in Parliament, from any observations on the subject, we shall not enter largely into the contents of this pamphlet, but briefly notice, that the correspondence it contains arose from the declaration of an eminent Roman Catholic Priest, that 'if any of the Bible Societies feel disposed to try our esteem of the Bible, by presenting us some copies of a Catholic version, *with or without notes*, we will gratefully accept and faithfully distribute them.' The final result, however, proves, that no such intention or willingness existed among their clergy in general; and that when a society of Protestants was formed (independent of the British and Foreign Bible Society) to supply the poor Roman Catholics with their own version (*without notes*) the proposal was rejected.

The pamphlet certainly developes the genuine and unaltered principles of the Church of Rome respecting the unrestrained dispersion of the Scriptures; but (the Catholic) Bishop Poynter, says, in a letter to Mr. Blair, 'We have taken measures for printing a stereotype edition of the New Testament, *with notes*.' Some of these notes are not only calculated to support the avowed doctrines of the Church of Rome, but charge the Protestants with a wilful corruption of the sacred text.

A Sermon, *preached before the Society for Relief of the Destitute Sick, in St. Andrew's Church, Edinburgh. By* Thomas Chalmers, *Minister of Kilmany.* 8*vo*, 1*s*. 6*d*.

The large extract we gave from this author's Missionary Sermon, in our Magazine for April, p. 130, sufficiently speaks our opinion of his talents, which are here employed with equal skill and energy in behalf of another important and benevolent institution. The discourse is founded on Ps. xli. 1; and the author's leading object appears to be, to discriminate between the benevolence of the world and that of Christianity; the former a principle highly gratifying to our vanity, and to the softer passions of our nature: but Christian benevolence is a work and a labour. It often calls for the severest efforts of vigilance and industry—a habit of action not to be acquired in the school of fine sentiment, but in the walks of business—in the dark and dismal receptacles of misery—in

the hospitals of disease—in the putrid lanes of this great city, where poverty dwells in lank and ragged wretchedness, agonized with pain, faint with hunger, and shivering in a frail and unsheltered tenement! To this benevolence the author urges, with much originality and force of argument, expressed in a glowing animated style; and we have seldom, if ever, met with a sermon better adapted to promote its object.

The Triumph of Faith: *a Sermon at Ponder's End Meeting, occasioned by the Death of Mrs. M. Cromwell, aged* 104. *By* J. Knight. 1*s.* 6*d.*

The aged and pious lady, whose death occasioned this discourse, was the relict of the late T. Cromwell, Esq. great-grandson of the Protector. But independent of all extraneous circumstances, the Sermon itself claims attention, as a judicious elucidation of that striking passage, 2 Tim. iv. 7, 8. 'I have fought a good fight,' &c. with a very animated application.

Literary Notices.

In the press and speedily will be published, Sermons and Charges, by the late Edward Williams, D. D. in one vol. 8vo.

York-House: a small work, by a Lady, particularly adapted for Female Boarding-Schools.

A new edition of Mr. Collins's Voyages to Portugal, Spain, Asia-Minor, Egypt, &c.; with serious Observations and Reflections.

Rev. J. Townsend intends republishing the English edition of Mons. Claude's celebrated Defence of the Reformation, in two vols. 8vo, fine paper, price, to subscribers, £1: to be paid on delivery. The work will be put to press as soon as 250 copies are subscribed for.

Mr. Bennett, of Rhode Island, is preparing A General History of the Baptists, particularly in America. To make an 8vo volume, of about 800 pages.

Mr. Frey has issued Proposals for a Hebrew and English Dictionary: to be published in 12 Parts, at 8s. each; royal, 12s.

Sir, *To the Editor.*

As you inserted a Query, by Philobræus, in your Magazine for April, which no one has yet answered, you will excuse my offering a Reply, that the letters to which he refers are the initials of the words in Psalm cxxi. 2. The dots on the tops of the letters should have led him to consider them as abbreviations.

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

My help is from Jehovah,
Who made heaven and earth.

I suppose your Correspondent refers to Robt. Stephens's small edition, in nine volumes, printed at Paris in 1544.—The Rabbinical Legend, in the title of Isaiah, is

שנדפס במצות דברטו סטפנוש ובביתו בחדש אדר שנת שי"ד לפק" פה פאריש העיר הגדולה והאם בצרפת.

'Which was printed at the command of Robert Stephens, and in his house, in the month Adar, in the year 304, according to the smaller computation (*i. e.* leaving out the thousands) here at Paris, the great city and metropolis of France.'

☞ The Jews reckon 240 years short of the Christians: therefore, 240 added to 304, make 544. R.

Select List of Publications.

Studies in History, vol. 1; containing the History of Greece, in a Series of Essays, accompanied with Moral and Religious Reflections, Original References, and Historical Exercises for Youth. By T. Morell, of St. Neot's. 8vo, 10*s.* 6*d.*

A Hebrew Grammar of the English Language, with the Book of Psalms. By J. S. C. F. Frey.

The Domestic Chaplain: 52 Short Lectures on Interesting Subjects. By J. Stanford, A. M. New York. 10*s.* 6*d.*

Four Sermons, before the Missionary Society, in May, 1813, by the Rev. Messrs. Peter, Philip, Fletcher, and Mathias; also the Report of the Directors, Appendix, List of the Subscribers, &c. Price 3*s.*

An Essay on the Equity of Divine Government and the Sovereignty of Divine Grace. By E. Williams, D.D. 8vo, 12*s.*

Poems (on Religious Subjects) by J. B. Drayton, Esq. 12mo, 6*s.*

Sunday School Manual. 6*d.*

Britannus and Africus, new ed. 8*d.*

POETRY.

THE REDEEMER.

Soft be the notes that sing of love,
Of love which bled for mortal man;
Soft as the dulcet harps above,
Which heav'nly breezes gently fan.

A Saviour quits yon glorious fields,
Veils light transcendently divine;
And pow'r celestial freely yields
His life to punishment condign!

He died the death! Creation groan'd!
Convulsions rent the Jewish fane;
For sinful man the God aton'd,
For guilty man the Lamb was slain!

Gently, my lyre, nor tune a string
Which mingles not a minor chord:
Whilst Nature silent mourns her King,
The crucify'd, redeeming Lord!

Weep then, my eyes, fresh drops of woe,
That ever ye should basely prove
Inlets to sin; or cause to flow
The vital blood of heav'nly love!

Adore, my soul, transcendent grace
Uplifted on the cursed tree;
Dim, floating o'er the Suff'rer's face,
See drops of pity shed for thee!

Ere the last sigh, there issues still
The softest sound of perfect peace;
Rolls 'It is finish'd!' o'er each hill,
And Sinai's thunders instant cease.

No longer now the 'voice of words'
Menaces from that awful mount;
A peaceful shade yon cross affords;
Beneath it springs the richest fount.

Oh; precious stream! Forgiveness, joy,
Serenest satisfaction, heav'n,
Flow in its current, and employ
Each happy soul to Jesus giv'n.

Oh! Halcyon tide, still pure, still free,
Ever without one angry wave!
Thy dews I covet, sacred sea,
For they alone have pow'r to save.

FANNY.

Lines written under an Hour-Glass, in a Grotto, near a Stream of Water.

This bubbling stream not uninstructive flows,
Nor idly loiters to its destin'd main;
Each flower it feeds that on its margin grows,
And bids thee blush, whose days are spent in vain.
Nor void of moral, though unheeded glides
Time's current, stealing on with silent haste;
For, lo! each falling sand his folly chides,
Who lets one precious moment run in waste!

T. D.

Hales Owen.

THE ACTS OF FAITH.

Tell not me of Lynxes' eyes,
That's a lying Poet's tale;
But true Faith looks thro' the skies,
Sinai's blood, and Moses' veil.

Tell not me of Samson's strength,
Faith is stronger far than he;
He was overcome at length,
Faith can never conquer'd be.

Heaps of Philistines he slew,
Crowds of sins by faith will fall!
It can soon those sins subdue
Which did basely him enthrall!

Tell not me of earthly kings,
Swell'd with riches and renown;
Faith more wealth and honour brings:
It obtains a heav'nly crown!

J. Lagniel.

TO THE REVENGEFUL.

To render back evil for evil disdain,
'Tis the part of an unthinking brute;
To render back evil for good is profane,
'Tis an object of Satan's pursuit.

Return good for evil—thy conduct will prove
A spirit that's truly divine,
Fraught with mercy and peace, joy, meekness, and love:
I pray that this spirit be thine.

Deptford, Kent. W. B.

EPITAPH

ON A LOVELY TWIN-CHILD,

Who died Dec. 6, 1812.

A twin-born child, I tasted life, and sigh'd
To be for ever from its cares set free:
My Saviour heard, and graciously comply'd,
And now in heav'n I see the Holy Three.

The *Father*'s love exceeds maternal care,
The *Son* has bought me with his precious blood, [where
The *Spirit* wrought his work, and led me
I join in Hallelujahs to my God!

Oh! may the sister, who with me has shar'd
A mother's fond solicitude and love,
To wipe the tears of sorrowing love, be spar'd,
Then meet me in the realms of bliss above.

M. A.

RELIGIOUS INTELLIGENCE.

Extract from the Periodical Accounts of the Moravian Brethren, No. 64.

CAPE OF GOOD HOPE.

Extract of a Letter from Brother J. A. Kuester, dated Gnadenthal (formerly Bavian's Kloof) Jan. 12, 1812.

I make no doubt but that, in reading the diaries accompanying this letter, you, and all the sincere lovers of the Lord Jesus Christ, will rejoice greatly at the many instances therein recorded, of his power made manifest among our dear people. He continues to approve himself unto us as the friend of poor sinners, and to turn the most benighted heathen to his saving light, and from the power of Satan unto God: which, in the year past, even Tambukkys and Caffres have powerfully experienced. In no year, since the commencement of this mission, have so many been baptized as in 1811: 82 adults and 59 children have been, by this holy Sacrament, added to the church; and 47 were made partakers of the holy communion. Our congregation consisted, at the close of the last year, of 760 persons, of whom 223 were communicants. The inhabitants of Gnadenthal amounted to 993 in number, living in 208 houses.

On Epiphany (Jan. 6) 15 adults received holy Baptism; and on the 8th, being the anniversary of the opening of our new church, five children were made partakers of the same favour, and five young people, baptized as children, were solemnly received into the congregation. Both these days were, indeed, days 'which the Lord hath made,' on which we and our people truly rejoiced in his salvation. You may conceive how we felt, while we were sitting at dinner, to hear the voices of the greater part of our congregation, which had assembled unknown to us before our door, singing the praises of our Saviour with cheerful hearts! I assure you it penetrated our very souls. Thus also, after the close of the evening service, the whole congregation remained standing before the church, and continued for a long time singing hymns of praise and thanksgiving. The evening being very calm, the chorus of the Hottentots' sweet voices seemed to be carried forward thro' the air, and was echoed back from the hills in a most delightful manner. I wish you could be witness to the effect of such music. — The Hottentots never fail to add their favourite hymn, *The Lord has done great things for us*, &c. which is, indeed, a most heart-reviving truth.

Gnadenthall, May 29, 1812. Again, my dear brother, I call upon you to join us in thanks and praise to our gracious God and Saviour, that he continues to lay his blessing upon our feeble testimony of the great atonement made for sin by his sufferings and death, and causes the word of the cross, though preached in weakness, and with no excellency of speech, or enticing words of man's wisdom, to be accompanied with power and the demonstration of his Spirit. The hearts of the Hottentots seem indeed to be opened to hear the gospel of Christ. He openeth, and no man shut. More and more come and join us in adoring Him as our crucified Redeemer; and they worship Him in sincerity and truth: nor can they speak of him without shedding tears of joy, their lips overflowing with gratitude for the mercy shown unto them. We often cannot refrain from weeping with them, when we hear their simple and unaffected declarations of their faith in and love to Jesus. O may that blessed name, the name of our crucified Lord and Saviour, be more and more glorified here in Africa, and many hundreds and thousands of poor Hottentots, and other nations, enter into His everlasting kingdom of grace, and enjoy the fruits of his meritorious sufferings and death!

Since the beginning of this year 81 persons have been baptized into the death of Jesus; 39 partook, for the first time, of the holy communion; 54 became candidates for the same; 53 for baptism; 10 were received into the congregation; 20 children have been born, and eight persons departed this life; 35 have obtained leave to dwell on our land.

J. A. KUESTER.

AMERICA.

The Wesleyan Methodists in America appear to have increased very rapidly. The Rev. Mr. Asbury says, in a letter to his friend, dated Dec. 3, 1812, — "We, (i. e. himself and the superintendants) have visited Nine Annual Conferences, and the General Conference, with Nine Camp Meetings. The latter excelled in life, multitudes and power. I found that our Western Conferences gave an account of about 12,000 increase. Emigrations, earthquakes, &c. have been made favourable to the work of God.

"We shall find it necessary to appoint another Conference in the west, upon the Mississippi, and form an annual episcopal circuit of ten conferences. This circuit to be travelled in nine months, is about 6000 miles, and reaches completely round the United States." — (*Extracted from the Methodist Magazine for July* 1813.)

TURKEY.

The foreign journals mention, that Drs. Allbon and Lafent, physicians at Constantinople and Salonica, have discovered that vaccination is a preservative from the plague. Of 6000 adults vaccinated, none caught the contagion. Even infants who were vaccinated, continued to suck mothers who were labouring under the attacks of the plague, without being infected; and an Italian physician, who is studying in Turkey the symptoms of this dreadful complaint, inoculated himself with matter drawn from a person who died of the plague, and afterwards underwent vaccination without the contagion developing itself, though he put himself in all possible points of contact with infected persons in the hospitals.—Should this information prove to be correct, the world will have to rejoice in one of the grandest and most important discoveries ever made.

Provincial Intelligence.

Rotherham Academy.—The Annual Meeting of the Constituents of this Academy, was held, as usual, on the last Wednesday in June; and was numerously and respectably attended.

The preceding day the Examining Committee, of which the Rev. Mr. Phillips, of Mill Hill, was Chairman, met about 10 o'clock in the morning, and continued a minute and close examination into the attainments of the students until a late hour in the evening. The subjects of examination were Latin, Greek, Hebrew, and Syriac; Chronology, Principles of Criticism, Geography, the Use of the Globes, and Mathematics; Logic, the History of Philosophy, Sacred Antiquities, Chemistry, and Divinity. The enquiry was so conducted as to ascertain whether their acquaintance with the several topics was but slight and general, or, as far as it proceeded, fundamental and accurate; and the result was highly creditable to the students, and extremely gratifying to the Committee.

On Wednesday, four of the seniors delivered orations before the Meeting, on the following subjects: — 1. *De Obligatione, quæ moralis dicitur*, by Mr. Browne; 2. On Original Sin, by Mr. Curwen; 3. On Divine Influence, by Mr. Turner; 4. Περὶ της κυρίως αρετης, by Mr. Whitridge.

On auditing the accounts, it appeared there was a balance of £ 617. 10s. 7d. against the Institution. To relieve the funds, the Treasurer, Jos. Walker, Esq. made a present of One Hundred Guineas; other gentlemen made donations equal to one year's subscription; and several ministers promised to lay the subject before their respective congregations, and make collections in the course of the present year.

As the applications from destitute churches are far more numerous than can be complied with, and as the present building will only accommodate 14 students, it is judged to be highly expedient that the premisses (which have lately been vested in trust for the use of the Institution, by the bounty of J. Walker, Esq.) should be enlarged, so a to furnish accommodations for 20 students. To carry this into effect, a building fund has been established; and applications will be made to the religious public for further aid.

We have the pleasure to announce, that the Rev. Mr. Bennet, of Romsey, has signified his acceptance of the Theological department, vacant by the much-lamented death of the Rev. Dr. Williams; and that the Rev. J. Gilbert will continue his very valuable services as Classical Tutor to the Institution.

Associations, &c.

The Hants Association held their half-yearly meeting at Chichester, April 23; when Mr. J. Bennet preached a most interesting sermon, on the Duties of the Churches to the rising Generation. The other preachers were Messrs. Bogue,

Adkins, and Durant, from Acts ii. 1; 1 Tim. i. 15; Rom. viii. 13. — Mr. Bennet's sermon (at the request of the Association) is to be published; and will be accompanied with his farewell address.

On Whit Monday, June 7, was held the 15th Annual Meeting, at Peppard, Oxon. to counteract the pernicious practice of revelling. In the morning the Rev. S. Douglas, of Chelmsford, preached to the young people from Ps. xc. 16. In the afternoon Mr. Gunn, of Hadley, from Job xxxiii. 27, 28. In the evening Mr. Churchill, of Henley, from Heb. ii. 3. Messrs. Waters, A. Douglas, Raban, Watkins, and Cannon, assisted in the various services of the day. The weather was fine, and the congregation large. The children of the school and the poor were provided with a dinner. The sermons were appropriate; and above all, the presence and blessing of the Great Head of the Church attended the Meeting.

June 30. The fifth Meeting of the Welian Saxon Association was held at Hay, Breconshire. Mr. Powel, of Caebach, introduced the morning service by reading and prayer; Messrs. Williams and Franklyn, of Hereford, preached.—In the afternoon, Mr. Lewis, of Tredustan, began with prayer; and Messrs. Jones, of Maesyronen, and Rees, of Huntington, preached. —— The next Meeting is appointed to be held at Gore, Radnorshire, Sept. 30: Mr. Lewis, of Tredustan, is appointed to preach, on Gospel Baptism; and Mr. Jones, of Maesyronen, on the Love of God in Adoption.

June 9. The first annual meeting of the South-west Essex Auxiliary Bible Society was held at Woodford, when a most gratifying report of its progress was read, before a numerous and respectable assembly of ladies and gentlemen from all parts of the district. The Rev. Messrs. Hughes and Steinkopff attended, and addressed the meeting with their usual eloquence and effect. Addresses were likewise delivered by the Rev. Messrs. Layton, Collison, Waller, Anlezark, Lambe, Warren, Maslen, Emblem, West, Lacey, and Hamilton; and by Messrs. Bevan, Pead, J. Martland, Blair, Marten, Carpenter, Warmington, Sansom, Chapman, Cooke, and by Vice-Admiral Harvey, who, in consequence of the indisposition of the President (Lord Henniker) took the chair for the day.

July 5, 1813, was formed at Brighton a Bible Association, for the distribution of the Scriptures in that neighbourhood. Rev. R. J. Carr, Vicar, President; Rev. J. Styles, and N. Kemp, Esq. Vice-Presidents; W. Wigney, Esq. Treasurer, &c.

In the same town a Naval Institution is about to be erected, at the Free Chapel of St. James's, for the education of 500 boys (chiefly the children of seafaring men) on Dr. Bell's plan: and free sittings are to be provided in the same chapel for 800 of the poor inhabitants.

CHAPELS OPENED.

On the 19th of May a new chapel was opened at Clapton, where a room had been licensed for several years: a desire being manifested by many to hear the gospel beyond what this could accommodate, a few individuals undertook the erection of the present chapel, and are happy to see it already attended by a respectable number. On this occasion three sermons were preached to crowded audiences; that in the morning, by the Rev. Robert Winter, D. D. from 1 Chron. xxix. part of v. 3. the Rev. W. B. Collyer, D. D.; that in the afternoon, from Rev. xxi. 22; and the concluding service by the Rev. J. Clayton, jun. from Heb. iv. and part of ver. 7. It is ardently to be desired, that this additional sanctuary may draw many to learn the way of salvation who have hitherto lived indifferent to their immortal interests.

June 30. A new chapel was opened at Monks Kirby, Warwickshire. Morning, Mr. Burdett, of Sutton, preached from Ps. lxxii. 17.—Afternoon, Mr. Hartley, of Lutterworth, from Rev. xxi. 5.—Evening, Mr. Freestone, of Hinckley, from Ps. lxxxv. 5. Messrs. Fall and Jervis engaged in prayer.

July 9. A new Chapel was opened at Bere Regis, Dorset. Mr. Hall began the morning service; sermon, Dr. Simpson, Phil. i. 6. In the afternoon Mr. Trowbridge began; sermon Mr. Hooper, from Isa. lii. 7. In the evening a third sermon, by Dr. Cracknell, from 2 Cor. ii. 15. 16. Mr. Collins and Mr. Miles prayed.

ORDINATION.

July 8. The Rev. Leman Hall, late of Hoxton Academy, was ordained at Dorchester; Mr. Wheaton, reading and prayer; introductory discourse, Mr. Jeanes; questions and ordination prayer, Dr. Cracknell; charge, Dr. Simpson, from 1 Tim. iv. 16.; sermon, Mr. Hooper, from 1 Cor. xvi. 10; Mr. Trowbridge concluded. In the evening Mr. Durant preached from 1 Thess. ii. 19; and Mr. Keynes the preceding evening, from John ii. 2. The prospects are encouraging.

NOTICES.

The New Chapel in King street, Portsea, is to be opened on Wednesday Sept. 8. The Rev. W. Jay to preach in the morning; and the Rev. Rowland Hill in the evening.

Next day the Hampshire Association will be held at the same place. Rev. Mr. Bogue to preach in the morning, and the Rev. Mr. Durant in the evening; The Hampshire Sunday School Union will be held at six o'clock on Thursday morning.

Beside the accommodations which will be rendered by friends, others may be obtained in private lodgings.

The Annual Meeting of the Independent Benevolent Society, in Gloucestershire, will be holden at the Rev. S. Phillips's Meeting, at Chedworth, on Tuesday, Sept. 28. On the preceding evening an open Committee will be holden at Mr. Phillips's house, for the purpose of auditing the accounts of the Society.

LONDON.

The Hibernian Society have lately published their Annual Report; from which we rejoice to perceive that the institution flourishes in a considerable degree, that is to say, in respect of its evident utility. The practicability of success is no longer doubtful. A wide door is thrown open. What has been done in twenty instances may be done in thousands; and facilities for prosecuting the plans of the Society may be expected in proportion as their practical utility is seen and felt. The spirit of persecution is indeed manifest. Little opposition, however, is found from the priests at the commencement of the schools. A measure of consistency and strength has generally been obtained before the hostility commenced. This hostility has, in a few instances, been violent, and sometimes fatal. But even this violence has frequently paved the way to future success.

In the Barony of S——'an attempt to open a school entirely failed, through the interference of the titular bishop of the diocese. One or two schools have been totally destroyed. In one case, the parish priest publicly accused the parents, and with awful imprecations threatened to make the ground open and swallow them up if they persisted in sending their children to the school; in consequence of which the schoolmaster, with a wife and four children, were reduced to absolute want. Few priests, however, are thus outrageously violent; some seem not to disapprove of the schools; and by others they are openly encouraged.'

The number of scholars paid for by this Society is increased to upwards of 3000; but the benefits of Christian instruction are not confined to the number of children taught at their expence, but are extended to all the children who attend the same schools, the total number of whom is about 4500. But it is melancholy to reflect, that the Society finds itself checked by the limited nature of its resources. It has been calculated, that to cover Ireland with schools, that is, to place one in each of the 2400 parishes, and thus to educate 200,000 children, would not cost £5,000. per annum. — And will British Christians hear this statement, and remain indifferent whether Ireland be covered with schools or not?

The indirect utility of the Society is considerable. Catholic schoolmasters have become sincere converts to genuine Christianity. Fifteen adult Catholics, from reading the New Testament at one of the Society's schools, have ceased to attend mass; and many of the inhabitants, in the neighbourhood of the schools, now read with avidity the scriptures of truth.

During the last year seven young men, educated under a pious clergyman, for schoolmasters, have commenced their labours, with good prospect of success; and four more are under tuition for the same purpose.

It is encouraging to this Society, that two additional Auxiliary Societies, the Westminster, and West London, have lately been instituted, and others are commencing, from which much assistance may be hoped for; and surely the claims of this Society may be urged on British Christians with peculiar force. Ireland has been shamefully neglected; but we hope 'the set time to favour her' is arrived. The Society has found an open and an effectual door; but waits for

the pecuniary aid of the friends of evangelical truth, to enable them to support and extend their valuable efforts. Our readers will feel a mixture of shame and grief when they understand that the state of their funds is as follows:

Disbursements —	£1570	4	0
Receipts — —	858	11	0
Deficiency, due to the Treasurer	£711	13	0

Subscriptions and Donations are received by Mess. Hankey and Co. Fenchurch Street; Ransom and Co. Pall-Mall; and by Mr. J. Neale, Assistant Secretary and Collector, 21, Rosamond Street, Clerkenwell.

Hoxton Academy. Tuesday evening, June 22, the friends of this Institution assembled at the adjoining chapel; when Mr. Wright, one of the Students, engaged in prayer: Mr. Bristow delivered a discourse on the Character of Elijah; Mr. Hamilton, on the Ministry of John the Baptist; and Mr. Greenal, on the Regal Office of Christ. After which Mr. Harris, of Cambridge, gave the following Report, and concluded with prayer:

'The undersigned beg leave to submit to the Subscribers, and other Friends of the Hoxton Academy, a Report of their Examination of the Students. The Examination comprised Exercises in the learned Languages, in Mathematics, in Biblical Criticism, and in intellectual Philosophy.

'In Hebrew and Chaldee were read parts of Isaiah, Ezra, and Daniel: in Greek, passages from Xenophon, Homer, and Demosthenes; and in Latin, from Virgil, Horace, Cicero, Livy, and Tacitus. In these literary engagements, though considerable diversity of attainment was discoverable, as must be expected from the different standing of the classes, yet all the Students acquitted themselves with gratifying readiness; and some of them shewed considerable proficiency in this important branch of education for the Christian Ministry.

'One of the classes was examined in some propositions from Euclid's Elements, and with considerable facility demonstrated those elegant exhibitions of abstract truth and conclusive learning.

'Another class replied, with comprehensive accuracy, to various questions relative to the Criticism of the New Testament; and sufficient proof of proficiency in intellectual Philosophy was given in essays on some interesting branches of that study.

'On the whole, we consider the attainments of the Students such as to warrant very sanguine hopes that those who, under the fostering care of this institution, are directing their views to the Christian Ministry, will fill it with usefulness and honour,—and such as to evince, on the part of the highly esteemed Tutors, the continuance of that indefatigable diligence and zeal to which, under the Divine blessing, the Academy owes so much of its celebrity and usefulness.'

William Harris, Cambridge.
Joseph Slatterie, Chatham.
John Thornton, Billericay.
David Smith, Brentwood.
John Clunie, London.
George Redford, Uxbridge.
John Burder, Stroud.
John Philip, Aberdeen.
John Thomas, Clapham

Homerton Academy, June 30. The Literary and Theological Examination of the Students educating at the Old College, Homerton, was held in the library of that house, the Rev. Dr. Collyer in the Chair. A numerous assembly of ministers from the country, with those immediately connected with the institution in London, and a respectable body of laymen, were convened. The young men were examined in Virgil, Horace, the Greek Testament, Homer, and Æschylus; and the knowledge of the languages which they displayed, reflected the highest honour upon the erudition and superintendance of their tutors, and upon their own application and industry. The long indisposition of the resident tutor, to whom the classical department belongs, had prepared the constituents to expect an inferior exhibition; and they were agreeably surprized by the attainments of their Students under all these disadvantages. The Theological Examination turned on the points of the *Inspiration of the Scriptures, and the Deity of Christ*: on both subjects, the answers

of the young men demonstrated their acquaintance with those important doctrines, and the soundness of their conviction of the truth as it is in Jesus. A more satisfactory and interesting examination never took place.—Two orations were delivered on the preceding evening at New Broad Street.

1. 'The Christian Temper, as it corresponds with the Divine Excellence of the Christian System,' Mr. James Tait.

2. 'The Final Triumphs of the Gospel,' Mr. John Conder.

In the evening of the examination, the Rev. Mr. Stevenson, of Castle Hedingham, preached a sermon appropriate to the occasion, which will be presented to the public.

☞ We have received a printed Account of the Proceedings of a very respectable Meeting of Ministers educated at Homerton, held in London, July 1, which we would gladly have inserted in the present Number; but its length obliges us to defer it until next month.

Slave Trade.—This infamous traffic, after having been solemnly renounced by this country, has been carried on to a great extent by Portugal, a country in alliance with us, and for whose protection such vast sums have been expended. It appears from a speech lately delivered in the House of Commons by Mr. Wilberforce, that the Portuguese have taken the ground we have abandoned—that they have transported annually from Africa 70 or 80,000 blacks, who were crowded (*spoon-wise*, as it is called) into small vessels, where many of them were suffocated for want of air, or perished by the small-pox and other infectious and disgusting diseases. Mr. W. complained of these enormities with a generous indignation, and moved for information as to what steps had been taken by our government with that of Portugal, to abolish the trade in that country. But as it appeared that Government were sincerely endeavouring to remove the evil complained of, the motion was withdrawn for the present.

From public documents lately laid before the House of Commons, it appears, that in the course of last year there were committed for trial in London, Westminster, and Middlesex, 1121 males and 542 females,—total 1663; of which number no less than 998 were convicted. In Ireland, during 1811, there were committed 3009 males and 892 females, — total 3901; of whom 1208 were convicted.

A new Roman Catholic Chapel at Kensington was opened on Sunday, July 11; when High Mass was performed, and a discourse delivered by Dr. Poynter, the titular bishop of the London District, in his *apostolic robes!*

The Free Church in Birmingham was lately consecrated, when Dr. Outram preached. The Rev. Mr. Spry, of Bath, is appointed minister.

Society
for the Reformation of Manners.

Some persons, impressed with the great obligations under which the professors of Christianity are laid by its precepts, to obtain, by every suitable means, a due regard to the commands of God, have connected themselves for this purpose; more particularly to lessen the commission of offences against the Sabbath-day.

The profanation of the Sabbath among the higher, and middle classes by dissipated associations and excursions of pleasure; among the lower ranks by idleness and intemperance (independent of its gross violations by worldly business) is generally known and lamented.

This Society, while employing its humble efforts to promote a greater attention to the Sabbath-day, invites the co-operation of every denomination of Christians.

It assumes the title of a former Society, founded in 1695, and revived in 1757, and which in those days obtained the assistance of men, whose characters are now embalmed in the recollection of our churches.

This institution has much reliance on its determination to employ (while not losing sight of any eligible resource) the influence of example and of exhortation. It will earnestly solicit the public attention to its object, especially that of ministers and magistrates, with all other civil officers.

On Wednesday, August 4, at six o'clock in the evening, at the Rev. Mr. Brooksbank's Meeting-house, Steyning Lane, the Society will hold its next meeting; when the assistance of all who wish well to the cause is respectfully desired.

Signed on behalf of the Society.

BENJ. WILLS.

RECENT DEATHS.

July 1, died the Rev. *J. Venn*, M.A. Rector of Clapham, Surry; and on the 9th instant, his remains were interred in the burying-ground belonging to the parish. His funeral was preceded by 14 clergymen in their robes. The pall was borne by six gentlemen, among whom were several Members of Parliament; and about 70 mourners followed the corpse. The service was read by the Rev. Mess. Sharp and Pearson. Several thousands of spectators were present; and the seriousness which prevailed, and the tears which were shed on the occasion, proved how much Mr. Venn was esteemed by his parishioners, and by all who were acquainted with his character. In him the Bible Society has lost a zealous advocate, — the poor a sympathizing friend, — and the rising generation, especially the children of the poor, who came and dropped their tears into the grave, an affectionate father. — On Sunday, the 11th, his funeral sermon was preached by the Rev. Mr. Pearson, from Heb. vii. 8, to a crowded and weeping audience. His death was also noticed and improved by several ministers at other places of worship in the neighbourhood.

It is remarkable, that on the same day died Mr. *Evans*, Baptist Minister, of Abingdon; and also the well-known Mr. *W. Huntingdon*, at Tunbridge Wells. On Thursday morning, the 8th, the remains of Mr. H. were brought from thence, in a hearse and six, and followed by seven mourning coaches, with Lady Sanderson and her daughters, and the children of the deceased by a former wife, as chief mourners. Mr. Huntingdon's and other private carriages, with a number of horsemen, joined the procession, which reached Lewes a little before five in the afternoon, and proceeded to the chapel of the late Mr. Jenkins (Jireh chapel) where Mr. Huntingdon usually preached when in that part of the country. A considerable number of persons, among whom were many from London, were assembled in the chapel-yard, in which was the tomb, and where the body was deposited, in silence, without any service or address, which, we are informed, was agreeably to his desire, and as Mr. Jenkins also had been interred. After the mourners had retired, a person, apparently without the approbation of Mr. H.'s friends, attempted to address the people who remained. — In the evening, Mr. Chamberlain, from Leicester, who has lately officiated for Mr. Huntingdon during his illness, preached at the chapel to a numerous, though not crowded congregation, from Isaiah lvii. 1, 2. — Mr. C. also preached at Providence chapel, on the Sunday following; which was thronged, we suppose, in expectation of hearing something respecting Mr. H.; but very little was said of him; and no funeral sermon, we are informed, was intended. — Mr. Huntingdon's last sermon was at Providence chapel, Gray's Inn Lane, on Wednesday, June 16, from Rev. iii. 3. He then was apparently in his usual health, though it is said, that on his way to Tunbridge Wells, he intimated that he did not expect to return. —— The following Epitaph, said to be dictated by himself a few days prior to his death, is intended for his tomb-stone: —

'Here lies the COAL-HEAVER, who departed this life July 1st, 1813, in the 69th year of his age, beloved of his God, but abhorred of men. The omniscient Judge, at the Grand Assize, shall ratify and confirm this, to the confusion of many thousands; for England and its metropolis shall know that there hath been a PROPHET among them. W.H. S.S.'

This inscription is copied from the 'Sussex Weekly Advertiser,' of July 12; and the next week produced the following confirmation. Referring to some doubts that had been suggested of its authenticity, the editor assures the public, 'It may be relied on as the genuine production of Mr. Huntingdon.'

July 6. *Granville Sharp*, Esq. youngest son of the late Dr. Sharp, Archdeacon of Northumberland, and grandson of the late Dr. John Sharp, Archbishop of York. This venerable philanthropist retained the vigour of his mind and body till within a short period previous to his dissolution, — when he terminated, in his 79th year, a life actively, and almost uninterruptedly, devoted to the interests of liberty, humanity, Biblical literature, and religion.

MISSIONARY COLLECTIONS, &c.

Congregational Collections and Anonymous Donations only (and not the Names of Annual Subscribers) are included in the Magazine Lists.

	£	s.	d.
Northern Missionary Society, by the Rev. Angus M'Intosh, Tain	150	0	0
Uttoxeter Friend — —	2	0	0
Collections by the Rev. Mr. Philip.			
Aberdeen Auxiliary Missionary Society — — 52 0 0			
———— Female Servants' ditto — — 20 0 0			
———— Juvenile Auxiliary ditto — 4 0 0			
———— Female Children ditto — 2 2 0			
Woodside Prayer-Meeting — 2 0 0			
Children at ditto — — 0 11 0			
Rev. Mr. Stewart and Friends, Dingwall — 9 9 0			
A Poor Man, a Friend to the Society — 5 0 0			
Another Poor Friend — — 2 7 0 —	97	9	0
Auxiliary Society, Yeovil, by the Rev. Mr. Taylor —	11	0	0
———— Canterbury, by the Rev. Mr. Gurteen —	8	0	0
Rev. D. Roberts and Congregation, Llanfyllin —	6	8	7
Female Auxiliary Society, Fetter Lane —	4	0	0
Rev. W. Adams and Friends, West Cowes —	4	10	6
Sunday-School Children at ditto — —	1	10	6
Children of a Family in the Congregation at ditto (W. C. — A. C. — H. C. — E. C. — and L. C. 8s. each) — —	2	0	0
From a Serjeant in the 1st Regiment of Guards (the Tenth of some Prize-Money) by the Rev. Mr. Hackett —	1	0	0
Stirling Missionary Society, North Britain, by the Rev. Mr. Smart —	20	0	0
After a Monthly Prayer-Meeting at Stockwell, by the Rev. Mr. Jackson	16	10	6
From the Missionary Box at the Rev. Mr. Thomas's Meeting, at Bruton, Somersetshire — — —	4	0	0
Rev. John Fernie and Friends, Brewood, Staffordshire —	7	0	0
Friends at Chesham, by the Rev. Mr. Surman —	4	4	0
W. £ 10. — A. B. Boston, £ 5. 5s. —	15	5	0
A Friend, by the Rev. Mr. Lake, Worcester — —	5	0	0
A Small Missionary Society at Fenwick, Ayrshire, by W. Muir, Esq.	3	10	9
Friends at White Roothing, by the Rev. J. G. Thompson —	2	13	0
Sunday School Children, at the Welsh Calvinistic Methodist Chapel, Pall Mall, Liverpool, from July 1, 1812, to July 4, 1813 —	10	5	0
Galston Missionary and Bible Society, Ayrshire, North Britain, by the Rev. Dr. Smith, of Galston — —	25	0	0
Rev. Mr. Miller and Congregation, at the Countess of Huntingdon's Chapel, Chatteris — —	15	2	2
Collection at Lady Huntingdon's Chapel, Canterbury —	5	5	0
Shrewsbury Auxiliary Missionary Society, by the Rev. Mr. Weaver	65	0	0
A Lady, by the Rev. Mr. Hogg — —	1	1	0
Preston Auxiliary Missionary Society, Half a Year's Contribution, by Mr. John Hamer, Treasurer — —	40	8	7
M. R. of M. £ 1. — M. O. W. £ 1. — —	2	0	0
Rev. J. Arundel and Friends, Whitby — —	4	4	0
Mrs. Fisher and M. Toms, Hackney, for purchasing Spectacles for aged Negroes in Demerara — —	2	0	0
Collections by the Rev. Mr. Kemp, Swansea.			
J. Y. £ 10. — Juvenile Society, £ 7. 6s. — 17 6 0			
Collection at Countess of Huntingdon's Chapel, Swansea 15 15 0 —	33	1	0

ERRATUM in the Magazine for July. — *For* Mrs. Hendry, of Mophouse, *read* Mrs. Henry, of Mosshouse.

Missionary Chronicle.

FOR AUGUST, 1813.

Missionary Meetings.

General Meetings, for the purpose of maintaining and increasing a zealous attention to that great object, — the Conversion of the Heathen, are intended, by Divine Permission, to be held at the following Places, in the present Month : —

LIVERPOOL.

Wednesday and Thursday, August the 4th and 5th.

LEEDS.

Wednesday and Thursday, August the 11th and 12th.

NEWCASTLE UPON TYNE.

Lord's Day. August the 15th, and the following day.

HULL.

Wednesday and Thursday, August 18th and 19th.

The following ministers, among others, are expected to engage in the various services of the intended Meetings:—The Rev. Messrs. Bogue, Waugh, Thorp, Raffles, Burder, and Tracy; together with the ministers of the respective towns and their neighbourhoods, in which the meetings are held.

BRISTOL MISSIONARY MEETING.

For the convenience of the Ministers and Friends living in the neighbourhood of Bristol, it has been resolved upon, by the gentlemen of the Committee, to hold the Meeting earlier than in the past year.

Tuesday, Wednesday, and Thursday, the 15th, 16th, and 17th of September, are the days on which the Meeting will be held.

We understand that the order of the services will be the same as last year; that is, Tuesday Morning, at Redcliff Church; Evening, at Bridge Street; Wednesday, at Castle Green; Evening, at the Tabernacle; Thursday Morning, Public Meeting for Business; and the Sacramental Service in the Evening. —The Names of the Preachers will be announced in our next, with other particulars.

We have no doubt but this Meeting will more than revive the delightful feelings which were produced on the preceding occasion; and, therefore, hope, that all the Ministers and Friends of the Society in the neighbourhood who possibly can, will attend.

CORNWALL AUXILIARY MISSIONARY SOCIETY.

The First Annual Meeting of this Society was held at Falmouth, on the 29th of June, 1813; when two sermons were preached, by the Rev. William Moore, of Truro, and John Foxell, of Penzance. — Subscribers in the different districts connected with this Society, will have the perusal *gratis* of the publications of the Parent Society, in proportion to their subscriptions.

Missionary Society in a Manufactory.

Rev. and dear Sir, *Bristol.*

I HAVE the satisfaction of communicating the following information, which I am persuaded will afford you much pleasure: — In a manufactory here, where a few serious characters are employed, a MISSIONARY SOCIETY is formed: they have a Treasurer and Secretary appointed; and contribute One Penny each, weekly. The amount is to be paid at stated periods into the hands of the Treasurer of the Bristol Juvenile Missionary Society. I cannot help recommending this circumstance to the notice of pious Mechanics: and trust there are many in the united kingdom in similar situations, who, feeling for the miserable situation of the unenlightened heathen, will be inclined to imitate it.

Yours, &c.

T. C.

THE CHINESE DECALOGUE.

This Literary Curiosity was communicated by the Rev. Mr. Morrison, at Canton. We believe it has not before appeared in the English Language. We hope shortly to present to our readers some of the Chinese Forms of Prayer; and also THE LORD'S PRAYER, in the Chinese Characters, with their power or sound; and the English literal Translation annexed. The block for this purpose was engraved in China, under the direction of Mr. Morrison, at the request of the Editor of this work. — We hope it will appear in our next.

THE HOLY ADMONITIONS OF

WAN-CHANG TE-KEUN

(The God of Letters.)

The TEN PRECEPTS composed at the Window shaded by the Plantain Tree.

I. Beware of Lasciviousness.

Not having seen, you should not think of.
When seeing, there should be no irregularity.
Having seen, there should be no remembrance.
With respect to virgins and widows, be particularly guarded.

II. Beware of wicked Thoughts.

Do not harbour a dangerous thought.
Do not put forth an irregular thought.
Do not remember resentment unallayed.
Do not look on gain and covet it.
Do not see ability and envy it.

III. Beware of the Errors of the Mouth.

Do not speak of women.
Do not meddle with clandestine affairs.
Do not publish people's defects.
Do not change what you have said.
Do not make loose songs.
Do not revile the sages.
Be most cautious with respect to superiors, relations, and the dead.

IV. Beware of Sloth.

Do not go to sleep early and rise late.
Do not neglect your own field and plow your neighbour's.
Do not run too fast after gain.
Do not learn to do that from which there is no advantage.
Be most on your guard against having the body present but mind absent.

V. Beware of throwing away Characters.

Do not with old books roll up parcels, nor paste the windows.
Do not with useless papers boil tea, or rub the table.
Do not blot good books.
Do not write at random against the doors or walls.
Do not destroy a rough copy.
Do not throw away writing on the road, or in a filthy place.

VI. Pay due Respect to the Relations subsisting amongst Men.

Kindness is the principal duty of a father.
Respect is the principal duty between a prince and his minister.
Brothers should mutually love.
A friend should speak the truth.
A husband and wife should mutually agree. — They should be particularly careful to shew respect.

VII. Cleanse the Ground of the Heart.

Consider the doctrines of the antients to regulate the heart.
Sit in a retired place and call home the heart.
Be sparing of wine or pleasure, and purify the heart.
Reject selfish desires and purify the heart. — It is particularly requisite to understand the utmost reasons of things to illuminate the heart.

VIII. Establish a good Manner.

Be diligent in business, and attentive to your words.
Let your intentions be exalted, but your manners humble. (*Literally*, 'Let your mind be high, but your body low.')
Be bold, yet careful. (*Literally*, 'Let your liver be great, and your heart little.')

Rescue men from present errors, and follow the antients.
Reject the depraved, and revert to the upright.
Study the Sages Nine Topics of Study.
1. When you look, study to see clearly.
2. When you listen, study to hear fully.
3. In your countenance, study to be placid.
4. In your appearance, study to be venerable.
5. In your words, study to be faithful.
6. In business, study to be respectful.
7. In cases of doubt, study to enquire.
8. In anger, study to recollect the difficulties in which you may be involved.
9. In what you acquire, study to be just.

Venerate the Three Things which the Sages venerate.
1. Venerate Heaven's decrees.
2. Venerate magistrates.
3. Venerate the sayings of the Sages.—Be careful not to regard every thing that is said.

IX. Be attentive to your Intercourse with a Friend.

Be not inattentive from first to last.
Let your inside and outside be the same.
Do not make a difference between the noble and ignoble.
Living or dying be the same.
Let the meritorious and defective mutually advise.
Reject (the antients) E and Hwuy, and serve *Chung-ne* (Confucius.)
Reject the dissipated and boisterous, and associate with the moderate and upright.
You should establish yourself as a friend whom 10,000 ages may imitate.

X. Widely diffuse Instruction and Renovation.

When you meet with superiors, discourse of right reason.
When you meet with equals, speak of the rewards of good actions.
Print a number of good books.
Speak much of good actions.
You should particularly oppose the erroneous, and venerate the true, in order to defend my doctrines.

BAPTIST MISSION SOCIETY.

The Meeting at the Jews' Chapel in London, on Wednesday, June 22, was very numerous. Mr. Hall delivered an excellent and appropriate sermon, from Hag. i. 2, 'Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.' Mr. Suttcliff preached in the evening, from Gal. iv. 4, 'But when the fulness of the time was come, God sent forth his Son.' The devotional parts of the services were conducted by Mr. Saunders, of Frome; Mr. Pilkington, of Raleigh; Mr. T. Thomas, and Dr. Simpson, of London. The collection amounted to nearly £ 350.

We subjoin a brief Abstract of the Report read by Mr. Fuller, the Secretary, stating the Progress of the Mission from January to November, 1812.

At Calcutta and Serampore. — Here things were very encouraging at the close of the year 1811. 'The Lord has been pleased,' say they, 'to appear in a more effectual manner than in any former year: 59 have been added to us at this station.' Kreshnoo, Sebuk-ram, Thompson, and Debrun, were constantly preaching the gospel to above 1000 of various nations. The Benevolent Institution, a charity school, on the Lancastrian plan, for the poor children of nominal Christians, chiefly among the Portuguese Catholics, was in a very prosperous state, more than 300 children attended; and a place had been erected to contain near 1000.

In an excursion which Messrs. Ward and Marshman took on horseback for their health, they entered a village, where many people gathered round them, furnished them with seats, and sat down to hear. The Missionaries read the Ten Commandments, and then asked the people 'Which of them they thought evil or unjust?' They answered 'None: all are good.' Our brethren insisted that the tree must be good from whence these branches came, and proceeded

to shew how every man by nature was averse to these just and good commands, and of course, to the God who gave them; which state of mind must be a state of wickedness and of great danger. They farther shewed how Jesus Christ came into the world, to deliver men both from the guilt and the dominion of sin, and that their errand into this country was wholly to bring a message of love, to make known these glad tidings, and communicate to them a share of the blessings which they themselves enjoyed. The people were very attentive.

On the 11th of March, Mr. Jonathan Carey, with Deepchund and Vykoonta, went to a Hindoo festival at Chagda, where the river Hoogly is about three quarters of a mile wide. 'The immense crowds upon the shore seemed like a forest of heads.' Many had come above ten days journey; and the river was covered with men, women, and children, nearly to the middle of the current, all intent on their idolatrous ceremonies. About seven in the morning Deepchund began to speak to the people, declaring the inefficacy of what they were doing to remove their sins, and pointing them to the Lamb that was slain. The people listened with great attention, and eagerly received a number of Scripture tracts, which were distributed; and even followed the Missionaries to their boat, some up to the neck in water, and others swam to the boat, to obtain the tracts, with which they swam again to shore. They thus continued to discourse and distribute tracts, sometimes on the water, and sometimes on shore, the whole day. Sometimes the shout of *Hurri-bol* * was raised by opponents. Once a lewd brahmin insulted them; but he was upbraided by another; and the people exulted in seeing him put to shame, and drove him away.

On the Missionaries return they witnessed a most gratifying spectacle. A number of people sitting under a tree, close to an old temple of Sheva, in ruins, and in the midst of them a brahmin, who has obtained a Scripture tract, explaining its contents to the attentive crowd! 'I could not help stopping,' says Mr. J. Carey, 'to contemplate this scene. One of these *Images of the Divinity* (as the brahmins are called) with a poita hung round his neck, just come up from the river, from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he, perhaps, had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance,— this man became an unwitting teacher of the gospel. This sight was so new and so cheering, it compensated all our trouble.' On their arrival at Serampore, they found the printing-office had been consumed by fire.

At a church-meeting a week or two after the fire, four new deacons were chosen; and Mr. Thompson and Mr. Leonard called to the ministry. The latter, with his wife and mother, and two others, were formed into a church to be planted in the city of Patna, 500 miles up the country.

Between 20 and 30 seapoys, stationed near Serampore, came to the Mission-House for Hindoo Testaments. They are said to be encouraged to read them by their officer, and to take pleasure in it; but the Missionaries have no access to them.

It appears that large bodies of Hindoos have left the ancient forms of idolatry, and formed different sects under one leader, of their own choice, their *Goroo*. Some of these goroos have 100,000 disciples. They oppose the brahmins, incline to an hospitable mixture of castes, and open a wide door for the entrance of the gospel; for having rejected the authority of the brahmins, the people push their enquiries farther, and will often acknowledge that they 'never found the true Goroo till they heard of Christ.'

Some of the goroos themselves have of late acknowledged Christianity to be the only true way. One of them, who is considered as the head goroo, on whom Kreshnoo waited at Ugradeep, on his visit to that place received him very kindly, declaring that 'he wished to see him, and to hear of the faith of Christ. The caste,' added he, 'is not of God; I will therefore follow the Lord with you; for with you are all castes, Englishmen, Mussulmen, and Hindoos.' "At night," says Krishnoo, "about 30 of his dis-

* A sort of huzza, tantamount to 'Great is Diana of the Ephesians.'

ciples, of various castes, ate together; and the goroo commanded me to sit among them, and to partake of the repast. I did so; and we praised God while partaking of this *love-feast*. After he had eaten, the head goroo forbade an inferior goroo, tho' a brahmin, to invest his son with the poita; and one of his disciples to give her sons in marriage to idolaters. To many present he said, 'We will no longer preserve the distinctions of caste, but seek to possess the true religion, in which there is no caste.—Come, let us walk in the true way;—let us delay no longer.'

On the 10th of August the brethren Johns and Lawson, with their families, and Miss Chaffin, arrived at Calcutta, in good health.

At this station there had been baptized, at various times, since January, 19 persons, including eight soldiers, who were awakened chiefly by the preaching of native brethren; and six Portugueze, who owe their conversion to Sebuk-ram.

CHRISTIANITY IN INDIA.

The following is a general Statement of the number of Petitions presented to Parliament, in favour of the Introduction of Christianity into India, with the days on which they were presented:—

Feb. 15. (From the General Assembly of the Church of Scotland)	— 1	May 7	—	65
Feb. 19. (From the Society in Scotland for propagating Christian Knowledge)	1	10	—	41
April 9. (From the Missionary Society)	— 1	11	—	19
April 13. (From the Protestant Dissenting Ministers of the Three Denominations)	5	12	—	42
April 14. (From various places)	5	13	—	50
April 27	— 16	14	—	11
28	— 19	17	—	39
29	— 63	18	—	27
30	— 30	19	—	13
May 1	— 1	20	—	54
3	— 25	21	—	17
4	— 36	24	—	19
5	— 38	25	—	8
6	— 70	26	—	4
		27	—	4
		28	—	13
		31	—	20
		June 1	—	11
		3	—	26
		10	—	38
		11	—	47
		12	—	8
		13	—	6
		15	—	4
		18	—	1
		21	—	8
		22	—	5
		Total		908

The following is a list of the petitions, signed by near half a million of persons, as far as we have been able to ascertain them. The probability is, that many may have been omitted. It will be observed, that in some cases the same place is mentioned several times. For example, in Bristol, Liverpool, Coventry, &c. there was a general petition, one from the friends of the Missionary Society, and one from the friends of the Baptist Mission in India: — Ayr, Abingdon, Accrington, Aylesbury, Arbroath, Atherton, Amersham, Aylsham, Ashford, Alfriston,—Angus and Mearns, Synod of,—Ampthill, Anstruther Easter, Atherston, Alfreton, Acle, Aylsham, Ashborne, Almondsbury, Avening, Bury St. Edmunds, Berwick-upon-Tweed, Battle, Burton-upon-Trent, Bildeston, Birmingham, Bingham, Banbury, Brighthelmstone, Brixworth,—Brampton, Cold Ashby, Creaton Spratton, and West Haddon,—Burton on the Water, Bilston and Canu Lane, Bury, Bristol, Bedford, Bulwell, Barnard Castle, Biggleswade, Bridlington, Birmingham, Biggleswade, Banwell, Beaumaris, Barnsley,—Batley, Motley, and Churwell,—Bramley, Bradford, Burslem, Burnham, Brixham, Beckington, Beccles, Beverley, Bungay, Bodmin, Barnoldswick, Brentford, Bridgnorth, Brosely, Ballingdon, Braintree, Beeston, Burnley, Bishop Stortford, Bisley, Burnt Island, Bridgewater, Belper, Bampton, Blunham, Bristol, Breadgar and Belston, Buckingham, Braunstone, Biggar, Baccup, Bocking, Blackburn, Bradford, Bonsall, Balmerino, Baptist Mission Society, Bingley, Burnham Benow, Brean, Bedworth, Beaminster, Birmingham.—Charlton and Harold,—Chiping Wycombe, Chard, Cleck-Eaton, Coventry, Cardiff, Chester, ditto, Cheltenham, Canterbury, Calverly, Calne, Collumpton, Cottingham, Chapel-en-le-Frith, Cefu-byenan, Cefu Mawr, Campden, Chelmsford, Cwnfelin and Monach, Cranbrook, Chesham and Shardlow, Castle Donningham, Cardington, Croscomb, Cottonsend, Cheadle, Chelsea, Carmarthen, Coventry, Caerphilly, Colford,—Carleton, Rhode, and Burwell,—Colubrook, Cambridge, Colchester, Chichester, Collumpton, Chalford, Culmstock, Coppice Coseiy, Church Missionary Society for Africa and the East, Cawston, Cauldwell, Lullington and Walton on Trent, Clifton Reynes, Datchet, Daventry, Dewsbury, Driffield, Dingwall, — Dissenters in and near London and Westminster, — Darlington, Dysart, Devizes, Darlaston, Dedham, Diss, ditto, Denbigh, Dunstable, Devon, Debenham, Deptford, Dalkeith, Derby, Downham, Darkhouse Cosely, Dronfield, Duffield, Dunfermline, Durs-

ley, Derby, Eye, Fasingwold, Ellaston, East Deerham, Enfield,—Ellingham and Kenninghall, Elland, Edinburgh, Earls Colne, Exeter, Evesham, Earls Barton, Exeter, Epworth, Emberton, East Brent, —Field, Dawling, and Birmingham,—Folkstone,—Fife, Synod of,—Frome, Fenny Stratford, Faunden, Fakenham, Fairford, Fordon, Frome Selwood, Falmouth, Fishguard, Great Coggeshall, Greasly,—Guisely, Rawden, Horsforth, and Yeaden, - Glasgow.—Glasgow and Air, Synod of,—Gate Street Chapel, Gildersome, Gamlingay, Gainsborough, Guildford, Grundisburgh, Great Grimsby, Great Berkhamstead, Great Missenden, Gloucester, Great Wigsborough, Greenock, Great Linford, Grantham, Hungerford, Hertford, Henley-upon-Thames, Heyfield, Herstmonceux, Haverfordwest, Hoxton, Harlow, Hayle Copper House, Halesworth, Henley, Haddingham, Haddington, Hebdenbridge, Hemel Hempsted, Heckmondwicke, Horsham, Hucknell, Horsley, High Wycombe, Hinekley, Henforth, Halifax, Harlston Haworth, Huddersfield, Hillsley, Hitchin, Hamsterley, Hackleton, Holmfirth, Haslington, Hooknorton, Halifax, Halston, Halstead, Hammersmith, Helston, Hevingham, Marsham, &c.—Huddersfield, Hatfield-Broad-Oak, &c.—Halifax, Hedon, Hampton, Horsley,—Horsford and Horsham Saint Faith's,—Ipswich and Clare,—Ipswich, Isleham, Idle, Ilkeston, - Islington and Pentonville,—Ilford, Ingham, Inverkeithing, Kendal, Keighleys Kidderminster, King Stanley, Kettering, King's Lynn, Kingston-upon-Hull, Kislingbury, Kelvedon, Keyworth, Kingsbridge, Kirkby Woodhouse, Knaresborough, Kimbolton, Kinross, Kirkby Lonsdale, Kilmany, Kilwinning, Kirkaldy, Llausaintfraid Glyncevlog, Lambeth,—London and Westminster,—Lewes, Leicester, Liskeard, Liverpool, Llanrwst, Lancaster,—Lympsham and South Brent,—Laxfield, Lowestoffe, Lodden, Louth, Little Baddow, Leith, Layer Breton,—Lothian and Tweedale, —Luton, Llenrouth, Lockwood, Lutterworth, Leighton-Buzzard, Lingfield, Loughborough, Leeds, ditto, Llanelly, Langham, Loscoe, Lincoln, Leith, Louth, — Little Saughton and Keysoe, — Logie, Linlithgow, Leighton-Buzzard, Lavendon, Margate, Maldon, Missionary Society, Melksham, Melton Mowbray, Mansfield, Mysendham, Milborne Port, — Middleton Cheney, Chalcombe, and Thetford,—Moulton, Marazion, Maidstone, Mountford, Minsterley, Maidstone, Musselburgh, Moffat, Matlock, Milford, Mangotsfield, Montrose, Mark, Nottingham, New Mills, Newark, Newcastle and the Potteries, Northampton, Newbury, Northamptonshire, Norwich, Neatis Head, Norwich, Newport, Normanton, Neath, Newark upon Trent, New Windsor, Narberth, Nantwich, ditto, —Northrepps, Sidestrand, and Trimingham, -- Newport, Newport Pagnell, &c. North Crawley, Newton Blossomville, Newcastle on Tyne, ditto, New Shoreham, —— Ossett, Oundle, Oxford, ditto, Oakham, Oxendon Chapel, Olney, Penzance, Penn, Preston, Pattrington, Plymouth Dock, Plymouth, Port Isaac, Princes Risborough, Painswick, Portsmouth, Potton, Potters St. near Harlow, Paisley, Port Glasgow, Perth, Portsea, Paulton and Clutton, Plymouth Dock, — Perth and Stirling, Synod of, — Pembroke, Pembrokeshire, Portsea, Royston, Ramsay, Rouston on the Water, Reading, ditto, Rochdale, Radcliffe, Rye, Romsey Infra, Romsey Extra, Rochester and Chatham, Rochford, Ridgmount, Rayleigh, Rugby, Ruthin, Redruth, Rotherham, Rushden, Road, Rotherham, Rippon, Radford, Reepham, — Richmond (Yorkshire) — Raunds, Ravenstone, Rutherglen, Southampton, — Sunderland, Bishop Wearmouth, and Monk Wearmouth, — Shrewsbury, Stockport, Sawston, Selby, Shields, Scarborough, — Sutton, Isle of Ely, — Shepton Mallet, Sudbury, Swindon, Swansea, Stonehouse East, Stone, Southill, Stirling Presbytery, Stirling, Stockton, Southam, St. Ninians, Swansea, Sittingbourne, Stevenson, Stockton, Shiffnall, St. Columb Major, Sheffield, St. Minver, St. Austle, Scarborough, Stapleford, St. Ives, ditto, St. Neots, Shore, St. Albans, Stafford, Stroud, Stonehouse, Scarning, St. Just, Saffron Walden, Sutton in Ashfield, Stoke Gomer, Shelfanger, Swavesey, — Stebbing, Bardsfield, and Withersfield, — Stowmarket, Seven Oaks, Sedgley, Sanghurst, Sheerness, — St. Paul's Cray, St. Mary's Cray, Foot's Cray, and Syncsford, — St. Kevern, Salisbury, Sheepshead, South Repps and Cromer, Swaffham, Sawley and Long Eaton, Solva, Sorn, Saint David's, Siston and Wick, Stratford-le-Bow, Sheffield, Sherrington, Stoke Goldington, Saddleworth, Taunton, Trowbridge, ditto, Truro, Tadcaster, Tamworth, Tewkesbury, — Turvey, Harrold, Sharnbrooke, Bletsoe, Stagsden, and Carlton, — Tetbury, Taisford, Trelill, — Tintagel, Minster, and Forrabürry, — Tavistock, Towkesbury, Tottenham, Thorpe, Thrapston, Terling, Thornbury, Tring, Tunbridge Wells, Towcester, Tottlebank, Tiverton, Taunton, Thorpe Arch, Thornbury, Uxbridge, Ufculm, Winterton, Wigan,

Wolston and Draycott, Wantage, Wolverhampton, Wrexham, Wallingford, Whitchurch and Wear, Whitchurch, Winchcomb, Wotton-under-Edge, Wellington, ditto, Whitechurch, Witney, Wadebridge, —Walworth, Camberwell, and Peckham, —Woolwich, Whitehaven, Winscombe and Compton Bishop, Worcester, Wednesbury, Walsall, Wilton, Whinberg and Westfield, Wymondham, ditto, Westmancote, Welsford, Watford, Wakefield, Worstead, Whithy, Witham, Warrington, Woodbridge, Wattisfield and villages adjoining, Walton, Wick, Winterbourn, Wrington, Wellingborough, Weston, Wedmore, Yarmouth Great, York, Yeovil, Yaxham and Welbourne, York, Youlgreave, Launceston, Newhaven, Wivelsfield and Lindfield, Callington, Rugby, Chesterfield, Ockbrook and Alvaston, Romsey, Lymington, Broughton, Upton upon Severn, Shipston, Cirencester, Deptford, Greenwich, Woolwich, Cork, Stand in Pilkington, Manchester and Salford, Partington, Southwark, Ogden, Lewis, Uckfield, Deptford, Woolwich, Liverpool, Manchester, Broughton, Ryeford, Potters Barr, Harlington, Upottery, Tiverton, Birmingham, —Uckfield, Dublin, Eastwood, Fordingbridge, Chipping Norton, Celfowir, Wokingham, Ashburton, Dartmouth, Kilmarnock, Aberdeen, Alnwick, King's Lynn, Wolverhampton, New Ross, Alcester, Great Gidding, Haddington, Dunbar, Prestonkirk, Ochiltree, Faversham, Dudley, Lauder, Horsington, Wincanton, Lyme Regis, Wimborn, Hartley Row, Weymouth, Newport, Holywell, Stair, Ardrossan, Stevenston, Cardigan, Uttoxeter, West Bromwich, Retford, St. George's in the East, Spilsby, Otley, Auchinleck, Falkirk, Pennycuik, Portmoak, Malmesbury, Holywell, Burgher Associate Synod, Pembrokeshire, Borrowstouness, Caithness, Tannadice, Blackburn, Chinley, Gospel Oak, Llangollen, Cardigan, Lampeter pont Steven, Aberystwith, Llanfyllin, Cold Rowley, Cambridge, Downham Market, Galston, Cramond, Wisbech, Market Harborough, Kilkenny, Kennoway, Farnham, Kennington, Harwich, Kingston on Thames, Oakham, Dartmouth, Ottery St. Mary, Sidbury, Honiton, East Budleigh, Sidmouth, Stockinham, Axminster, Tonbridge, Dolgelley, Nevin, Pentypool, Llandilo, Conway, Dublin, Tiverton, Barnsley, Gravesend, Brechin, Dundee, Chelwood, South Petherton, Ilminster, Broadway, Donyatt, Ilton, Llangollen, Thurso, Llanvirnach, Llangloydwen, Hellanamgoed, Aberystwith, Newport, Shaftesbury, Peterhead, Christchurch, Wellington, Bruton, Chard, Yeovil, Alton, Basingstoke, Ringwood, Titchfield, Winchester, Gosport, Island of Jersey, Havant, Llanelly, Llanbrynmair, Llanedi, Abergavenny, Rhayader, Dolgelley, Pwlhelly, Crichie, Banff, Tain, Bala, Lanover, Llanuwchllyn, Fald-y-brenin, Llanddewr-yr-croes, Cayo, Penryn, Anglesea, Chelmsford, Falmouth, Holyhead, Ashburton, Peebles, Buntingford, Chesham, Manchester, Corsham, Denbigh, Market Lavington, Amlwch, Llangofrie, Isle of Anglesea, Doncaster, Saffron Walden, Knaresborough, Staines, Southgate, Llanerchymedd, Polperro, Billericay, Uxbridge, Liskeard, Shaftesbury, Derby, Shrewsbury, Plymouth, Stroud, Donhead St. Mary, Frampton on Severn, Gloucester, Sleaford, West Bromwich, Cambridge, Woolwich, Swansea, Ramsgate, Stourbridge, Lichfield, Tyrone, Hexham, Stowmarket, Needham Market, Lanark, Wilbarston, Langfelach, Neath, Languie, Myneddbach, Morriston, Bridgend, St. Donats, Glyncorrwg, Langonoyd, Whitchurch, Oswestry, Bishop's Castle, Ellesmere, Uppingham, Bridgnorth, Bury St. Edmund's, North Walsham, Harleston, Kirby Moorside, and other parts of Yorkshire.

LIST OF THE MAJORITY,

who voted in Favour of the Petitions, on Tuesday, June 22.

The Rt. Hon. C. Abbot (the Speaker) Sir T. Acland, Ld. Althorpe, R. Abercrombie, C. Arbuthnot, H. Banks, T. Babington, T. Broadhurst, C. Bathurst, W. L. Bathurst, W. Bootle, Ld. Bernard, W. Burrell, J. Butterworth, G. Canning, Ld. Castlereagh, Sir N. Coulthurst, W. Congreve, J. Cocks, E. S. Cowper, T. P. Courtnay, H. Dawkins, J. Egerton, R. Ellison, J. Fish, W. Fitzgerald, C. Grant, C. Grant, jun. Ld. Gower, T. S. Gooch, W. Huskisson, W. Holmes, C. S. Hawthorn, C. Harvey, J. Irving, C. Idle, T. R. Kemp, H. Lascelles, C. Long, S. R. Lushington, Lord H. Moore, E. F. Maitland, W. Mellish, P. Methuen, Ld. Morpeth, Sir J. Mordaunt, J. Marryatt, C. N. Noel, Hon. F. Needham, J. Osborn, C. O'Hara, Serjt. Onslow, E. Protheroe, E. Phipps, Hon. F. Robinson, Hon. R. Ryder, J. Round, J. Simeon, T. Shelley, Sir J. Sullivan, Rt. Hon. J. Sullivan, Hon. J. St. Paul, Sir C. Saxton, James Stephen, B. Shaw, W. Smith, G. Smith, J. Smith, A. Smith, J. H. Smyth, T. Thompson, Sir T. Thompson, R. Thornton, H. Thornton, J. Teed, T. Ure, Rt. Hon. N. Vansittart, W. Wilberforce, Ld. Walpole, C. Western, C. Wynne, T. Wood, S. Wortley, J. H. Wharton, Rt. Hon. R. Wharton, Ld. R. Seymour.

MINORITY. June 22.

A. Allan, Sir J. Anstruther, J. Alexander, J. Bruce, C. Buller, N. Calvert, H. C. Combe, T. Creevey, Ld. Duncannon, J. Dunlop, G. Dovcton, H. Fawcett, C. Forbes, K. Finlay, P. Grenfell, B. Gaskell, H. Howorth, A. H. Holdsworth, E. Law, E. J. Littleton, C. Marsh, W. R. Maule, P. Moore, J. Majoribanks, Sir H. Montgomery, M. Prendergast, A. Robinson, Sir M. Ridley, R. Rickards, J. Simpson, Sir W. Stirling, G. H. Sumner, Sir T. Sutton, R. Smith, Sir H. Vane, D. Vanderheyden, Sir M. Wood.

MAJORITY. July 1.

The Rt. Hon. C. Abbot (the speaker) Sir T. Acland, R. Abercrombie, C. Arbuthnot, J. Atkins, H. Banks, T. Babington, B. Bathurst, —— Besborough, J. Butterworth, E. Bootle, T. Broadhead, Ld. Castlereagh, T. P. Courtnay, Pole Carew, J. Fish, C. Grant, C. Grant, jun. J. Irvine, T. R. Kemp, Sir M. Lopez, J. Lockart, E. F. Maitland, P. Methuen, Gen. Manners, C. N. Noel, C. O'Hara, Ld. Osborne, E. Phipps, E. Protheroe, M. Pitt, Sir J. Pechell, Hon. F. Robinson, B. Shaw, G. Smith, J. Simeon, Sir H. Sullivan, Hon. J. St. Paul, James Stephen, J. H. Smyth, W. Smith, T. Thompson, R. Thornton, H. Thornton, Sir T. Thompson, Rt. Hon. N. Vansittart, W. Wilberforce, C. Western, R. Wharton, S. Whitbread, Sir R. Wigram.

MINORITY. July 1.

J. Alexander, W. Astell, H. Bennett, C. Brookes, J. Bruce, Sir E. Coote, J. Calcraft, W. Courtnay, G. Dovefon, Ld. Duncannon, C. Forbes, K. Finlay, H. Fawcett, J. Farquharson, E. Golding, P. Grenfell, H. Howorth, E. Law, C. Marsh, J. Majoribanks, J. Marryat, Sir H. Montgomery, P. Moore, M. Prendergast, Ld. Ossulston, Sir M. Ridley, R. Rickards, A. Robinson, Sir T. Sutton, R. Smith, J. Simpson, Sir G. Webster, Sir M. Wood.

MAJORITY. July 12.

C. Arbuthnot, J. Atkins, Sir T. Acland, J. Brogden, C. Bathurst, H. Bankes, T. Babington, J. Butterworth, Lord Castlereagh, T. Cocks, Ld. Cranbourne, T. P. Courtenay, W. Dundas, M. Fitzgerald, C. Grant, C. Grant, jun. P. Grant, W. Holmes, C. Idle, J. Kingston, T. R. Kemp, Gen. Manners, Sir J. Mackintosh, Adm. Moorsom, Ld. H. Moore, C. N. Noel, Col. O'Hara, G. Phillips, Rt. Hon. C. Rose, F. Robinson, G. Smith, S. Smith, Col. St. Paul, Ld. R. Seymour, J. Sullivan, J. Simeon, J. H. Smith, B. Shaw, Sir J. Shaw, J. Teed, H. Thornton, R. Thornton, Rt. Hon. N. Vansittart, J. Western, R. Wharton, W. Wilberforce, J. White. — TELLERS: W. Smith, J. Stephen.

MINORITY. July 12.

J. Alexander, J. Anstruther, J. Abercromby, R. Carew, Sir E. Coote, G. Dovefon, H. Fawcett, J. Farquhar, C. Forbes, W. Keene, C. Law, C. Marsh, M. Prendergast, Sir H. Parnell, R. Rickards, J. Simson, R. Smith, G. Tierney, D. Vanderheyden, J. A. Warre, Sir M. Wood, H. Wrottesley, Ld. Yarmouth. — TELLERS: G. A. Robinson, Sir H. Montgomery.

HOUSE OF LORDS, July 19.

A great number of Petitions were presented by Earls Stanhope, Grosvenor, Lauderdale, and by Lords Calthorpe, Erskine, and Holland, previous to the House of Lords going into a Committee on the India Bill. Lord Erskine, in presenting a number of Petitions from Hampshire, addressed the House in his usual style of eloquence; insisting on the bounden duty of Great Britain to promulgate the Christian faith by all just and prudent means to the utmost bounds of her empire. Do not forget, my Lords, said his Lordship, that this country holds her Indian Provinces by the sole tenure of Christianity; and, if she neglect to impart its blessings, which we enjoy in a superior degree, she may lose them; and that tremendous storm, which has burst upon Europe, from which we have mercifully escaped, that we might propagate the Christian faith, may cross the Channel and fall on our own guilty heads.

Lord Holland presented a number of Petitions from Cornwall and the island of Jersey; and expressed his approbation of the clause which government had introduced, in compliance with the 900 petitions, which he understood had been presented on this subject, particularly as it contained a legislative recognition of the rights of conscience in those benevolent individuals, who might feel it conscientiously to be their duty to seek to promulgate the Christian Faith among our Hindoo subjects, whose religious rights he was happy to perceive were at the same time secured. The bill then passed through the Committee without opposition.

July 20. The bill was read a third time, and passed; and the next day received the Royal Assent.

As we have kept the press waiting, for the sole purpose of announcing the completion of this most important measure, we have only time to congratulate our readers on the happy termination of their wishes, whose petitions having obtained a gracious answer, the first opportunity will, doubtless, be embraced to render to God the glory due to his holy name. — LAUS DEO.



Bleek sc.

Revd. George Clayton.
Walworth.

Published by Williams & Son, Stationers Court, Sept.r 1, 1813.

THE
EVANGELICAL MAGAZINE
AND
Missionary Chronicle.

SEPTEMBER, 1813.

CHARACTER
OF
THE REV. THOMAS ROBINSON, M. A.
LATE VICAR OF ST. MARY'S, LEICESTER.

We hope shortly to be able to present our readers with a Memoir of this excellent Clergyman; in the mean time, we cannot deny ourselves the pleasure of presenting them with the following Eulogium on his Character, which does equal credit to its subject and its author. It is extracted from the Speech of the Rev. R. HALL, at the last Annual Meeting of the Leicester Auxiliary Bible Society.

IT would, in my opinion, have been unnatural to usher our Annual Report into the world without noticing that solemn and affecting dispensation which has deprived this society, this town, and this country of its principal ornament. We are weakened this day by the falling of a pious and a great man in Israel. In the formation of this Society our incomparable friend had a principal share; and, through every stage, he gave it an unremitted attention, and watched over its interests with a parental solicitude. The idea of instituting an Auxiliary Society at Leicester was no sooner suggested to him than it engaged his most cordial good wishes: he lent to its support the vigour of his masculine understanding, the energies of his capacious heart; and to him, beyond any other individual, it is indebted for the unlimited patronage and the ripened maturity it has attained. He was, indeed, the father of this institution; but of what institution, formed for the promotion of the temporal and spiritual welfare of mankind in this place, was he not the father? We can look nowhere throughout this large and populous town without perceiving the vestiges of his unwearied solicitude for the advancement of the happiness of his fellow-creatures. He has inscribed his history in the numerous charitable and religious foundations which owe their existence or their prosperity to his influence. Our jails, our hospitals, our schools, our churches, are replete with monuments of his worth, and with the effects of his energetic benevolence.

It is recorded of the great Hannibal, that, when an infant, his father conducted him to an altar, and made him vow eternal hostility to the Roman republic. Our venerable friend, when he first entered Leicester, warmed with zeal, solemnized his determination to devote himself to its interests. From the moment he entered the place, he appears to have relinquished all selfish pursuits, all idea of private gratification, and to have formed that system of con-

duct from which he never departed, which had the most immediate tendency to meliorate the state of its inhabitants. He became altogether a public character: he meditated, he wrote, he preached, he breathed only for the public. Rarely, if ever, was there a mind more perfectly purified from every tincture of selfishness or vanity. He made the most extensive sacrifices of his time and of his repose with a spontaneity and alacrity which induced an almost total oblivion of his existence as an individual. Endowed with a capacity for high attainments in science, and distinguished by the honours assigned to superior merit, he generously declined the pursuit of literary eminence for the sole purpose of doing good. It is but few who are capable of adequately appreciating the magnitude of such a sacrifice. Dr. Paley was unquestionably one of those few; and I had it from the lips of our venerable friend, that in addicting himself to the duties of a parish-priest, he had, in the opinion of that great man, chosen the better part: a choice which it is evident Heaven singularly sanctioned and approved. In fixing his system of life, he had unquestionably a view to a future account, and formed his determination on the assured persuasion of his appearing before the judgment-seat of Christ, where the salvation of one soul will cause a more glorious distinction than the greatest literary attainments; where all greatness of a merely intellectual nature will disappear, and nothing will endure the scrutiny but active and disinterested virtue.

In the mean time, how narrow the bounds of his influence, how confined the ascendency of his character, had he been only the solitary student, instead of being the zealous and exemplary pastor, and the active citizen! On the former supposition, he had inscribed his memorial in books; on the present, he inscribed it on hearts; and instead of his being an object of admiration of the few, he was the man of the people.

In separate parts of his character, it were not impossible to find some who equalled, and others who excelled him; but in that rare combination of qualities which fitted him for such extensive usefulness, he stands unrivalled. As a pastor and public instructor, it may be possible to meet with some who have attained an equal degree of eminence; as a public man he may have been equalled; but where shall we look in modern times for an example of the union of the highest endowments as a pastor and preacher, and of the qualifications adapted to the functions of civil life? It is this rare union which appears to me to give the character of our venerable friend its decided pre-eminence. It is not necessary to recall to your recollection the talents of Mr. Robinson as a public instructor: you have most, if not all of you, witnessed his pulpit performances, on that spot where he was accustomed to retain a listening throng hanging upon his lips, awed, penetrated, delighted, and instructed by his manly unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him, or without being struck with the perspicuity of his statement, solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, struck with his powerful hands, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid declamation of Cicero.

The hearers of Mr. Robinson were too much occupied by the subjects he presented to their attention to waste a thought on the speaker; this occupied a second place in the order of their reflections; but when it did occur, it assumed the character, not of superficial acknowledgments, but of profound veneration

and attachment. Their feelings towards him were not those of persons gratified, but benefited; and they listened to his instructions, not as a source of amusement, but as a spring of living water. There never was a settled pastor, probably, who had formed a juster conception of the true end of preaching, who pursued it more steadily, or attained it to a greater extent. He preached immortal truth with a most extraordinary simplicity, perspicuity, and energy, in a style adapted to all capacities, equally removed from vulgarity and affected refinement; and the tribute paid to his exertions consisted not in loud applauses; it was of a more appropriate nature and higher order; it consisted of penitential sighs, holy resolutions, of a determination of the whole soul for God, and such impressions on the spirits of men as will form the line of separation betwixt the happy and the miserable to all eternity.

In a word, by the manifestation of the truth, he commended himself to every man's conscience in the sight of God; and the success which followed was such as might be expected from such efforts: — very numerous were the seals to his ministry. Through the protracted period of his labour, many thousands, there is reason to believe, obtained from his ministry the principle of a new life, who have now finished their course with joy.

His residence in Leicester forms a most important epoch in the religious history of this county. From that time must be dated, and to his agency, under Providence, must be ascribed, a decided improvement in the moral and religious state of this town and its vicinity, — an increase of religious light, together with a general diffusion of a taste and relish for the pure word of God. It is only now and then in an age that an individual is permitted to confer such benefits on a town as this ancient and respectable borough has derived from the labours of Mr. Robinson; and the revolution which Baxter accomplished at Kidderminster, our deceased friend effected at Leicester. It was the boast of Augustus, that he found the city of Rome built with brick, and that he left it built with marble. Mr. Robinson might say without arrogance, that he had been the instrument of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by sobriety of manners and the practice of warm, serious, and enlightened piety. He did not add aqueducts and palaces, nor increase the splendor of its public edifices; but he embellished it with undecaying ornaments: he renovated the minds of its inhabitants, and turned a large portion of them from darkness to light, and from the power of Satan to God. He embellished it with living stones, and replenished it with numerous temples of the Holy Ghost. He enlarged its intercourse with Heaven, and trained a great portion of its inhabitants for the enjoyment of celestial bliss. Of the number of the inhabitants who will devoutly acknowledge him as their spiritual father at the day of final audit, that day only can determine. Nor was his usefulness confined to the permanent inhabitants of this place, — it was extended to the asylum of the sick, and to the cell of the criminal. — The former found in him a physician of the soul; and returned to their homes, not only with recruited health, but with renovated minds; and the latter were, in many instances, by penitence and prayer, resigned to their awful destiny. Of him it may be said, unto an extent seldom equalled by a mere mortal, he went about doing good. When 'the eye saw him, it gave witness of him; when the ear heard him, it blessed him; for he helped the poor and the fatherless, and delivered them that were ready to perish.'

In addition to his numerous avocations, he undertook the weekly instruction of an excellent and extensive school, which was formed in his own parish, under his auspices, to which he imparted the elements of religious knowledge with a parental tenderness and assiduity which will never be forgotten.

There was scarcely a charitable institution set on foot, or a scheme of benevolence devised, of which he did not form the principal spring. He was truly the centre about which every thing of public utility revolved; while his wisdom guided, his spirited and animated character impressed itself on useful public undertakings.

Though he came to this place a stranger, without any of the means of acquiring adventitious distinction, it is not to be wondered at, that a man endued with such moral and intellectual qualities should gradually acquire distinguished ascendency. Obstructions and difficulties, indeed, he encountered at the outset of his career; but they gradually gave way to the energy of his character, and at length formed a vantage-ground, on which he stood more pre-eminent. By slow degrees, by a continual series of virtuous exertions, and by a patient and unremitted perseverance in well-doing, he acquired a degree of influence over all classes of society, which has been the lot of few individuals. Whatever was the subject of dispute, the eminence of Mr. Robinson's services was never called in question; and however discordant the sentiments and feelings of the public, they are entirely coalesced in the homage due to his worth. To the veneration in which he was so generally held, may be ascribed the principal part of that freedom from party animosities, and of that concord and harmony, which has for a long period so happily distinguished this town. The deference due to his opinion on all occasions of difficulty, the unbought, unbribed tribute of esteem and affection claimed by his worth, we delighted to pay. We felt gratified on finding such a rock on whom we could repose our confidence, such a great example of what is most dignified in human nature, on which we could fix our eyes. By a reflex act, the virtuous part of the community felt better pleased with themselves in proportion as they felt themselves susceptible of love and admiration towards an object so fitted, on every principle of reason and religion, to command them.

Though I have had the honour of a personal acquaintance with Mr. Robinson for upwards of 30 years, it is comparatively but of late that I had an opportunity of contemplating him more nearly. While I was placed at a distance from him, I admired him as one of the remote luminaries which adorn the hemisphere; I certainly perceived him to be a star of the first magnitude; but no sooner did I arrive upon the spot than I became sensible of the lustre of his beams, felt the force of his attraction, and recognised him to be the sun and centre of the system. His merit was not of that kind which attracts most admiration at a distance. It was so genuine and solid, that it grew in estimation the more closely it was inspected. It is possible some men have extended their influence to a wider circle, and moved in a more extended sphere. But where influence is diffused beyond a certain limit, it becomes attenuated in proportion to its diffusion; it operates with an energy less intense. Mr. Robinson completely filled as large a sphere of personal agency as it is perhaps possible for an individual to fill. He left no part of it unoccupied, no interstices unfilled, and spread himself over it with an energy in which there was nothing irregular, nothing defective, nothing redundant.

Our deceased friend was eminently distinguished by a steady uniformity of conduct. While he appeared to multiply himself by the extent and variety of his exertions, the principles upon which they were conducted, the objects they were destined to promote, were invariably the same. He was not active at intervals, and at other times torpid and inert; he did not appear the public man at one time, and at another absorbed in selfish pursuits; his efforts to do good in season and out of season were constant and uninterrupted, and his course knew no other variety than that of 'the shining light, which shineth more and more unto the perfect day.' His goodness, founded on principle and corroborated by habit, operated with the steadiness of a law of nature, the beneficial results of which can never be sufficiently appreciated till they are suspended. They who contemplated Mr. Robinson at the distance of forty years, viewed him with the same emotions which he excited at a more advanced age, moderated, however, and chastised, by the apprehension, that it was possible some unexpected temptation might occur to divert him from his career: we have seen it completed, we have witnessed his perseverance and his conquest, and have seen his virtues and his fame placed under the safeguard and seal of death and immortality.

Though he had reached that period of life which constitutes old age, it was a *cruda viridisque senectus*. His age had impaired little or nothing of his vigour: its chief effect was that of imparting additional dignity to his countenance, and weight to his character. He fell like a noble tree, after two or three strokes, with all his sap and verdure, with extended boughs and rich foliage, while thousands were reposing under his shadow and partaking of his fruits. Seldom has death gained a richer spoil than in the extinction of the earthly existence of this admirable man.

Having expatiated so largely on the eminent benefits accruing to mankind from the services of our departed friend, let me request your attention for a few moments longer, while I endeavour to pourtray more distinctly a few of the leading features of his character. The predominant property of his mind, intellectually considered, appeared to me to be a strong and masculine understanding, copious in its resources, versatile in its operations, and eminently prompt in its decisions. He saw with a rapid glance the different bearings of a subject, and the proper measures to be adopted in the most intricate concerns. He possessed good sense in an exquisite degree, rarely or never misled by the illusions of imagination, either in himself or others. To this was united a warmth and vivacity of temperament, which made business his delight, action his element, accompanied with a resolution in the pursuit not to be relaxed by fatigue, nor damped by disarrangements, nor retarded by difficulties. To resolve and to execute, or at least vigorously to attempt execution, were with him the same thing. He joined in an eminent degree the *fortiter in re* with the *suaviter in modo*; none more inflexible in his purposes, none more conciliating in his manners. Without losing a particle of his dignity, without meanness, artifice, or flattery, he knew how to adapt himself to all sorts of society; and was equally acceptable in the character of the saint, the sage, and the cheerful engaging companion. By his amenity of manners and benignity of mind, he smoothed the asperities of contradiction, and left to the machine of public business the least possible friction.

It is almost unnecessary to state,

that he laid the foundation of public confidence in his integrity, which was such, that it was not only never sacrificed, but, as far as my information extends, never suspected. They who might differ from him the most on some subjects of a religious or political nature, never called in question the honesty of his intentions. To this he joined, as a necessary incitement of success in active life, an uncommon share of prudence; by which I mean not that timid policy which creeps along the shore, without venturing to commit itself to the ocean; which shuns danger without aspiring to conquest. His prudence was of a more generous and enlarged sort: the result not so much of calculation at the moment, as of well-regulated passions and established principles. He loved mankind too well to betray, or to speak evil of any. Vanity never made him loquacious; nor pride capricious. Having purified his mind, under the influence of religion, from vanity, pride, and resentment, the chief temptations to imprudence were precluded. His ardent mind left him no leisure for trifling, and the great object he so steadily pursued, the least disposition to mingle with the details of scandal, or the privacies of domestic life. . . . . .

REMARKS ON ACTS X. 34, 35.

'Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him.'

THE enquiry of a correspondent concerning this much perverted text, deserves every assistance for its explanation; and with the sincerest respect for the author, from whose valuable work an extract was given, for this purpose, in the Evangelical Magazine for January, p. 17, 18, I confess that his exposition of the passage appears to me incomplete.

The various mistakes that have been made on the subject, seem to arise from a supposition, that the Apostle Peter understood, at the time, and therefore meant to express the complete doctrine of the gospel concerning the salvation of the Gentiles. The whole narrative, on the contrary, demonstrates, that he, and the believing Jews in general, had, till then, imagined that the gospel was to be preached only to persons who conformed to the Mosaic law; and that, although he was then convinced that, in certain cases, it was designed to be extended farther, he discovered, from the instance of Cornelius only, that it might be preached to persons who, like him, 'feared God, and worked righteousness.'

These expressions describe such Gentiles as had, by whatever means, attained to a knowledge of the true God; and who, in consequence, worshipped him alone; and obeyed what they discovered of his will, without conforming to the ceremonial of the Jewish law. Of such persons, there were many at that time in places where the Old Testament was publicly read in the Greek Translation, in the Jewish Synagogues.

That Peter meant nothing more than that the gospel was to be preached to persons of this description, as well as to native or proselyted Jews, is evident by his conduct. 'I perceive,' said he, that such are accepted with God;' and then he preached the gospel to them.

Being 'accepted with God,' is here plainly equivalent to being 'entitled to hear the gospel;' which, till then, Peter had regarded as an exclusive privilege of circumcised persons; but which now he discovered, and acknowledged, to belong to those Gentiles also who

'feared God, and worked righteousness.'

To those who remained in idolatry, and the vices congenial with it, his expressions have no reference, otherwise than as they intimate that he was not yet aware that the gospel was to be addressed also to them. It pleased God afterwards to commission Paul and Barnabas for this purpose; and their success convinced other Jewish believers of the *full* sense in which our Lord had commanded that the gospel should be preached to *all* nations. Many, nevertheless, still insisted that the Gentiles must be circumcised; which Paul, both in his discourses and epistles, strenuously resisted.

The passage is therefore to be understood merely of the discovery which Peter had just made, not as explanatory of the ground on which any person obtains the favour of God unto salvation, whether Jew or Gentile. Other scriptures make it perfectly clear respecting all to whom the gospel is preached, that it can only be through faith, that is *trust*, in Jesus Christ. That, among the Heathen, there are persons whom the Holy Spirit has beforehand prepared for the exercise of this faith, so that as soon as they hear the gospel they find in it all that they needed, has been demonstrated by the best authenticated facts. Whether, in places to which the gospel is *not* sent, there are persons in the same state of mind, we have not means to ascertain. All things are possible with God: and supposing many such instances to exist, instead of rendering us indifferent about sending the gospel to them, it ought surely to act as a powerful stimulus to our compassion and exertion. If our Lord notices with approbation a cup of cold water given in his name, what will he judge of endeavours to send the bread and the water of life to them who are destitute of it, and are hungering and thirsting for it?

RABBASHEB.

THE TESTIMONY OF REASON TO *THE GOSPEL.*

If there be any truth in the allegation of such as are enemies to evangelical doctrine, that the testimony of reason is opposed to 'the faith of God's elect,' it can only arise from the depraved state of the human mind in consequence of the fall, and not from any deficiency of truth or wisdom in the Author of Revelation. To suppose the latter is blasphemy; the former is an unquestionable fact. As the will of apostate man is perverted in its choice, as his affections are erroneous in their direction, so his reason no longer exercises its office with fidelity than as it is enlightened from above.—Left to itself, it calls evil good, and good evil; confounds distinctions the most obvious, and draws conclusions the most contradictory. When this is settled as a point of admitted doctrine, and is brought duly to bear upon the whole system of religious principles, it is evident that the attempts of proud Pharisees, open infidels, or conceited rationalists, to expose the peculiar doctrines of the gospel as irreconcileable to their judgments of propriety, ought absolutely to go for nothing. They are not qualified to judge in this case. If the word of God demands their admiration and their compliance, it is not as a sanction to its own principles, but as the necessary means of their escape from 'the wrath to come.'

Let us, however, be far from giving a momentary countenance to the idea, that reason and revelation are in reality opposed to each other. Where reason is not obscured by sin, as in the instance of our Lord's human nature, and of holy angels, it witnesses the procedures of divine government with humble reverence, and confesses to the Deity, 'Thy word is truth!'—or if we trace its operations when, through the grace of God, it bursts the bonds in which it was held, and begins anew to act with unsophisticated

honesty and moral freedom, equally honourable is the result to the great mystery of godliness. Of this fact I have recently met with so simply beautiful an illustration in a small volume, intituled, 'Visits of Mercy,' by the Rev. E. S. Ely, of New York, and now re-printed in London, that I deem no apology necessary to your readers for particularly presenting it to their attention. Permit me only to observe, that the publication itself is well worthy the perusal of all who are capable of feeling for the natural and moral miseries of their fellow-creatures, of appreciating the value of an active, devoted, and judicious ministry, or of panting after a share in its immortal honours. This excellent man, in the course of his visits at the hospital of his city, found in one of the wards of coloured people an afflicted slave, of whom he gives the following account:

'He had heard people say, that all were sinners; and he knew that he had done wrong; but he did not know of any way in which a sinner could be saved.

'Has no one ever instructed you in religion?'

'He had heard people say, that men could be saved; but he could not think how. This led me to preach Christ to him; and, since he had been a sailor, to explain familiarly the doctrine of Substitution. I asked if he had ever seen one man tied up to the shrowds for another? "That I have seen; and known him flogged too."

'Yet it was by his own consent.'

"O yes; or it would have been wrong."

'But after the substitute was chastised, it would have been wrong to punish, with the same stripes, the man whom he represented.'

'All this, he said, he could understand.'

'Now, you must know, that God sent his only Son, by that Son's consent, to take the sinner's place, and be made a curse, bearing the chastisement of his peace; so that the sinner who believes in Christ, taking him for his Saviour, cannot be condemned.'

"It stands to reason then," said the black man, "that if believers sin ever so much, they will not be punished for it, because Christ was punished in their place."

'That is true; but do you think that any one who trusts in Christ for salvation from sin, would consent to sin, because Jesus had suffered death for him? He thought that would not stand to reason.'

'Then I told him the consequence of knowing the way of life, only to reject it.

'He confessed that he had always been very wicked; and asserted that no one had ever taught him about religion; but now he thought that he should attend to it with his might: for such a thing ought to be stuck to all one's life.'—See page 112.

Little enlargement is needed on this interesting detail. O! that those views of the reality, excellence, and importance of divine truth, which thus spontaneously opened to the mind, thus 'stood to the reason' of the poor African, might occur to the thousands of 'the wise and learned, the great and noble,' who despise it! — that it might not be said to them, 'Many shall come from the north and the south, from the east and the west, and sit down in the kingdom of God; but *you* shall be cast out!'

Ringwood. A. B.

ON THE DEATH OF BELIEVERS.

Say on what themes shall puzzled choice descend?
The importance of contemplating the tomb;
The various kind of grief; the faults of age,
And *Death's dread character.*—YOUNG.

Dear Sir, — I am a constant reader of your Obituary Department, though many, through indif-

ference, or affectation of criticism, treat it with something worse than neglect. My motives are to be found in my own mortality, the near approach of death, and the interest I feel in those great truths of the gospel that enable the true believer to triumph over the last enemy.

I trust, your correspondents are very careful to state the exact account of every interview, &c. without disguise or exaggeration—without any flattery to surrounding friends—or any superfluous eulogium on the dead. And if too, they will be in future as concise, and render them as *interesting* as possible, I know that both yourself and your readers will acknowledge the obligation; and an attention to this hint will probably invite many more readers to converse with these monthly monitors, and will certainly blunt the edge of criticism, when, in fact, it not only ought to pause, but to tremble.

That many of the people of God leave the world in the assurance or triumphant victory of faith, cannot be doubted; and that many, equally exemplary, have had alternate hopes and fears, and have not attained a well-grounded confidence as to their final happiness, must be conceded. Their surviving friends have been satisfied, though they have not, of their interest in the Redeemer. Nor need we hesitate in admitting that, in a few instances, an impenetrable veil has been drawn over the death-bed scenes of those who have been equally eminent with the former in love to God, in a zealous attachment to his cause, and in devotedness of heart and life to his glory. But are survivors, in this latter instance, to distress themselves, because the stars in our hemisphere sometimes set in a cloud? are they not *stars still?* — for the animating words of the Prophet Daniel are,—'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'

Some of Mr. Newton's friends were once speaking to him of the uncomfortable death-bed of an eminent believer, when he exclaimed, 'Tell me not *how* the man *died*, but *how* he *lived*.'

The object, therefore, of this paper is, to guard against unhappy and gloomy conclusions when the death-bed is attended with painful circumstances. Let us leave the departed soul, and attend with more diligence than ever 'to make our own calling and election sure.' Let us hear the exhortation addressed to the same prophet:—'Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.' PATROBAS.

THE BLOOD OF THE LAMB.

REV. XII. 11.

[*From a Manuscript of the Rev. A. Pirie, Congregational Minister, Newburgh.*]

MANY are the enemies of the Christian Church, many her battles; yet, in all, her victory is ensured.—But how? 'By the blood of the Lamb and the word of' *his* 'testimony,' denominated in this passage '*their* testimony,' because believed and professed by them.—It is a delightful exercise to mark the church of God, in all ages, overcoming their enemies by these all-powerful means.

The first battle was in Eden.—The Church seemed totally overcome by Satan, the great Dragon; yet, then she overcame by the faith of that blood which was to be shed, —the Blood of the Lamb, declared in the testimony which God gave concerning the seed of the woman.

The second great battle was while Noah was building the ark. Then the Spirit of the Lord, by the prophets, strove with the corruption of the earth.—The Church seemed vanquished; but was saved by believing the word of the Lord, and by sacrifice.—Heb. xi. 7. 'By

faith Noah prepared an ark, and became heir of the righteousness which is by faith," (i. e.) which is by the Blood of the Lamb

The third great battle was in Egypt. — There the Church, however low, overcame by the sprinkling of blood. — Heb. xi. 28.

The fourth was at Babylon: but out of it they were delivered, in believing the testimony of God, under Cyrus, a type of the Lamb; for God had said, Isa. xlv. 17, 'But Israel shall be saved in the Lord with an everlasting salvation,' — Salvation by the Blood of the Lamb.

Fifth, Zion seemed overcome by the corruption of the earth.—Even professing Israel had rendered the commandments of God of none effect by their traditions, when the Son of God was born; but Christ overcame all our foes by the shedding of his precious blood, and died as a Lamb, without spot or blemish.

Sixth, the Church waged a long war with Rome Heathen; yet the Doctrine of the Cross, the Blood of the Lamb, gave her decisive victory. Holy martyrs died confessing their faith in the Blood of the Lamb.

Seventh, Zion warred long with Rome Antichristian; but overcame by a close adherence to the Scriptures, chiefly the doctrine of atonement by the Blood of the Lamb. The Blood of the Lamb makes us strong for war; we should remember its virtue. — In the preached gospel we are taught the testimony of Christ, and in the Lord's Supper the soldiers of Jesus Christ are called really, though emblematically, still to view the grand mean of victory, the Blood of the Lamb.

Hence we see the victories of the Church are wonderful. O! when we consider her friends, they have generally been but few; and, when we consider their character, a flock harmless as doves, without the weapons of the earth! — The weapons of the saints' warfare are not carnal but spiritual.

Again, her victories are wonderful, if we consider her enemies. Their number has ever out-numbered the seed of Christ; their character that of wolves, crafty, cruel, and fierce, led on by the great adversary, who goeth about like a roaring lion, seeking whom he may devour. On his side, often are the powers of the earth, — the great in civil and ecclesiastical authority; their weapons every engine of torture and cruelty, while opposed only by meekness, patience, humility, faith in the Blood of the Lamb, and word of the Lord.

Jesus, however, is the Captain of the Lord's hosts, and continues to fight for Israel. — Let the children of God adopt the prayer of the Church, Isa. li. 9, 'Awake, awake, O arm of the Lord; awake as in the ancient days, in the generations of old.'—We may see a divine hand in all the victories of the Church, Hos. i. 7, 'But I will have mercy upon the house of Judah, and will save them by the Lord their God; and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.'

We may also hence learn, that *that* religion is surely the religion of truth, or of divine origin; nothing else could have endured under such disadvantages and opposition.

Finally, as Christians, when we meet with enemies, let us not render railing for railing, or evil for evil; but, by faith in the Blood of the Lamb, as our shield, commit our cause to that God who judgeth righteously:—thus shall we ensure the sweetest victory, and overcome by the Blood of the Lamb.

ON CHRISTIAN HUMILITY.

Humility well becomes us as creatures, every moment depending on the power, the goodness, and care of our great Creator. If we properly feel our condition in that respect, we will not cherish, but suppress the rising thought of pride and self-importance. The

Christian, aware of his situation before God as a sinner, and of his obligation to the Redeemer as a saved sinner, will be peculiarly disposed to the exercise of humility. Habitual and deep impressions of his own unworthiness rest on his mind.' 'Be ye clothed with humility,' is a precept, the propriety of which, even from his own experience, often and forcibly strikes him. It is his earnest desire, his diligent pursuit, that his whole temper and conduct may be adorned with this grace. In its proper exercise it is not an enemy, but a friend to gratitude and holy joy.

Consult the experience of the most eminent saints, and you will still find this Christian humility forming one distinguishing feature of their character. The deeper too they sink in humility, the higher do they rise in devout ascriptions of praise to Him who has bought them with his blood, and to whose grace they owe their everlasting all. This grace, like all the rest, has a prevailing, extensive, and happy influence on the whole tenor of the life. It characterises the Christian's worship with a reverend awe; and forms his conversation to a holy circumspection and tenderness.

I have been led to this train of thought by a passage, which I lately found in the writings of Dr. Owen. It is from his Latin work on Theology, and may be thus translated:—'Lord Jesus, in thine infinite mercy, do not suffer me, the chief, the greatest of sinners, to employ the study of one moment in endeavouring to prove myself, in the smallest degree, less obliged to Thee than I really am, or would be, to Him who is dearer to me than my inmost soul.'

This request, the dictate of true Christian humility, will tend to awaken a correspondent sentiment in every one whose heart has experienced the influence of gracious principle and feeling.

Stirlingshire. J. C. A.

EXTRACTS FROM TWO LETTERS *of the Rev. R. Pearsall.*

Dear Sir, *Taunton, January* 3, 1758.

Dear Mr. Hervey is then gone to glory; and left many that loved and honoured him as an enlightened, devout and holy soul, far behind! Though it is the presence of our glorified Head above should cause us to set our affections there *, yet, when a saint, who, by his peculiar qualifications, has strongly attracted our love and delight here in the body, is removed, may not the thought be permitted to recommend heaven more? It is true, were our acquaintance with a glorified Redeemer such as it ought to be, and our views of heaven from his presence there so strong and impressive as the most surpassing excellence thereof demands, the addition of ten thousand the most sanctified and affectionate would be no more than the implanting so many new stars in the firmament, when the sun shines with a meridian brightness, overpowering all, and obscuring them; or, like a fresh river running into the sea, full before and full now. But, alas! how weak our faith! how apt to be affected with the passages of sense! and hence the thought of such a one, that we knew and conversed with in this world, is wont to be so much more impressive than those confessedly more grand; but which are pure objects of faith. Beza, for this reason no doubt, was used to say, he should love heaven more and earth less, now Calvin was removed. Mr. Hervey loved his Saviour ardently while in the body; he could not speak too much, nor too elegantly, when representing the incomparable beauties of Jesus, and the free and rich grace of God through him; but, O my friend, with what eyes does he now behold him! O to have a distant view,

* Col. iii. 2.

though it were but a glance! — to have a distant sound, though it were but an echo! But you will think me, perhaps, enthusiastic, though I hope not. Indeed, I did love and honour him; and though you know I could not be blind to what I thought a foible in him, I thought him one of the most excellent persons that our earth bore, for shining gifts and enlivened grace.

* * * * * * * * * *

A month ago I had a remarkable deliverance. I went to the town of Chard, to preach a funeral-sermon, at the desire of a deceased friend. Monday turned out very snowy; so that I could not come home. However, as another friend was in town that lived in the road, I set out with him in the evening. When we were almost come to his house, we came to a river that was swelled with the melted snow: he led me, therefore, over a wooden bridge. As my horse was backward to come on the bridge, he got off to lead him; but when all his feet were upon the bridge, his hinder ones slipped in contrary directions, and each went over the bridge: thus he fell with his belly on the bridge. It was now dark, so that I could not see the meaning of it; but finding I was so low, I immediately disengaged myself; and had just room for it. Here I was led to view the care of Providence directing the horse's feet, for had they gone together, probably I must have been tossed over the rails into the deep, or the weight of a heavy horse might have broken them, and we both together been plunged. In either case, my life must have been lost; or if the rails had been strong enough to have resisted the force, my leg or thigh must have paid for it. 'He shall give his angels charge over thee to keep thee: they shall bear thee up in their hands,' &c. — and indeed I was borne up strangely. O that such a salvation may but rightly impress me! * * * * * *

Taunton, August 4, 1750.

* * * * * *

Methinks important blows are struck by this time in North America. I am praying, waiting, and hoping. The Lord of Hosts be with us, and the God of Jacob be our refuge! I was remarking, in my own mind this morning, when my Dan was reading, before family-prayer, Psalm xlvi. (a portion of Scripture very applicable to the present times) that he who is called the *Lord of Hosts* is called, at the same time, the *God of Jacob*; and so it is still: he hath a Jacob in his church; and he sustains the condescending character of being their God. Let all then that wish well to this despised interest, carry the cause of Jacob to *his God*, with faith and hope; and though Jacob be very low, and no man among the great ones of the earth espouse his cause, but are rather ashamed of it, let all know that the day is coming wherein it will be superior to all opposition.— 'When God shall lay Sion's stones with fair colours, and her foundations with sapphires, then great shall be the peace of her children, and in righteousness shall she be established,' &c.

Miscellanea.

ON MISSIONS.

[*Extracted from the second edition, just published, of the late Rev. Dr. Williams's Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace.*]

That the gospel presents a universal aspect to all nations, is plain to the most common observer. Though John the Baptist confined his ministrations to the Jews, being commissioned to call them, as the subjects of the Mosaic dispensation, and to whom, as included in Abraham primarily and most directly, the promises were made, to the exercise of repentance and a thankful reception of the Messiah; and though Christ himself, for similar reasons, went only to 'the lost sheep of the house

of Israel,' yet, when he had finished his work of humiliation, and 'brought in an everlasting righteousness,' he uttered different language from what he had done before. 'And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach (or disciple) *all nations*; or, as St. Mark expresses it, 'Go ye unto *all the world, and preach* the gospel to *every creature*.' For a time, Peter hesitated with respect to the universality of this commission; but he was at length convinced that the gospel looked upon *every* man. 'God hath shewed me, that I should not call *any* man common or unclean.*' Accordingly the apostle and disciples went forth in all directions, making no difference between Jew and Gentile, Greek and Barbarian, bond and free, 'preaching peace by Jesus Christ as Lord of all.' They began, indeed, at Jerusalem, and commenced their labours in the synagogues, wherever they went, because among the Jews were 'the oracles of God;' to them were given the promises; and from them, 'according to the flesh,' Christ came. Hence, for a time, this order was observed;—'to the Jew first, and also the Greek.'

It is, however, a painful fact, that many nations are unacquainted with the gospel. But this is not to be imputed to any divine *restriction* or *prohibition* given to men, but to their criminal neglect, in not acting according to the letter and spirit of the commission. Nor can any one who has opportunity of knowing that commission, and has it in his power to propagate the gospel, remain innocent, in not promoting its more extensive spread. As for those who *hinder* its diffusion, they act in hostile defiance of the Supreme Governor,—they trample on the authority of the Prince of Life;—to stand before his tribunal, and to receive his judicial sentence, let them prepare. 'Behold, ye despisers, and wonder and perish.' 'Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.'

From this discussion it is natural to infer, that to be *unconcerned* about the propagation of the gospel among the Heathen, the Mahometan, the Jews, and ignorant people of every name, is a crime of no small magnitude; and yet too common among those who call themselves Christians. How can such persons pray 'thy kingdom come,' without condemning themselves by the very petition they utter! The evidence of the truth of Christianity having been sufficiently established, God does not employ miracles for its propagation, but leaves it with the subjects of his government, as a sacred deposit which they are to use and to circulate for the benefit of others. According to his plan of moral government, it is subjected to the same issue with other providential events, still under the control of sovereign prerogative, in raising up instruments and preparing their way. And this is an argument why we should, with holy promptitude, improve every favourable opportunity that presents itself to encourage all suitable characters, to send them forth with ardent supplication, that they may diffuse 'the sweet savour of Christ,' and the salutary streams of his gospel; and to charge them, that they communicate to others the pure doctrines and precepts of Christianity, and exemplify them in their own temper and practice. Ought not opulent merchants, statesmen, and sovereigns, to take this into account? 'The poor sheep in the wilderness' perish for want of pasture and of shepherds, while, alas! countless millions of money are expended in destroying mens' lives, or are lavished on pleasures and follies' which in the end involve their votaries in disquietude, remorse, and perdition! May British influence continue no longer so criminally dormant in reference to this momentous object! And when at any time Missionaries are employed for this benevolent purpose, may they be men of God, whose hearts and lives are transcripts of the gospel of peace!

* See Acts x. throughout.

A SUPPORTER OF HINDUISM.

A poor Hindu, servant to a Scots Gentleman at Bengal, being ill of the small-pox, the poor fellow expected to die; and in that state made a promise to his Bramin, that, if he sur-

vived he would undergo the punishment of *Swinging* *. On his recovery, his master, having heard the circumstance, ordered him into his presence, and enquired if he intended to keep his vow. The poor fellow with trembling replied, 'No.' The master immediately called several of his servants, and commanded the unhappy wretch to be bound to a tree in his garden; which being done, he took a cane, and himself beat the poor idolater till he compelled him to promise he would go to the Bramin and fulfil his vow. This supporter of Hinduism received from the chief Bramin a letter, written on vellum, richly embossed with gold, containing the highest testimony of respect for his conduct, with this observation: That he had never before heard of an European thus maintaining the honour of their religion. This precious relic the owner has brought with him to England, having returned with an ample fortune, pleased with the honour he has obtained by upholding the kingdom of Satan. — This account I received from a respectable and pious friend, to whom it was related not long since by the gentleman himself.—How painful to see any who bear the Christian name thus support idolatry! but it must fall before the doctrine of the Cross; and Missionary and Bible Societies appear to be the mighty instruments, under the direction of Jehovah, for accomplishing the glorious work.

Walworth. J. F.

* See the Periodical Accounts of the Baptist Mission, vol. i, p. 28.

CONVERSION OF A PERSECUTOR.

The Rev. Walter Cradock was a very eminent and useful minister of the gospel in Wales, about the year 1630†. A gentlemen, who lived near a place in Cardiganshire which he sometimes visited, was particularly inimical to his doctrine and preaching. He ridiculed him in conversation, made a mock of him in verses which he published, and opposed his ministry by every means in his power. It so fell out, by God's purpose, that once, when Mr. Cradock was preaching in the open field (the place in which he meant to have preached being insufficient to contain the hearers) Mr. Morgan Howel (for that was the gentleman's name) got together a number of persons to play at foot-ball, on purpose to disturb him; and even endeavoured to strike the ball against him; but missing his aim in the attempt, and falling down, he sprained his ancle, so that he could not move; and was thus compelled to hear the sermon, which it pleased God, by his wonderful grace, to make effectual for his conversion. As an evidence of the reality of this, he, like Lydia, took Mr. Cradock home to his house, received him whenever he came into the country, and at length became himself a teacher of the truth as it is in Jesus, and established the first church of believers in that neighbourhood. — *See the Preface to the Works of Mr. Cradock, by Messrs. Charles, of Bala, and Oliver, of Chester.*

† He preached at Allhallow's church, in London, during the last two years of his life, about 1646 to 1648; but died at his native place, Treveca, in Wales.

ANTIQUITY OF WRITING.

It is supposed by some, that the art of writing, or the use of letters, was first communicated by God himself to Moses, on Mount Sinai; but this does not appear probable, especially when we consider that direction which was given to him, in Exodus xxviii. 21, 'And the stones shall be with the names of the children of Israel, *like* the engraving of a signet;' *cut like the signet of a man*, says the Hebrew; that is, in the usual manner. Now it is well known, that many easterns (whose customs do not change, like ours) have their *names*, or emblematic *device*, or *cypher*, engraved on a stone, which they wear on their finger. So Josephus describes the *signet-ring* which Pharaoh gave to Joseph. Gen. xlii. 21. The same word (chutem) *signet*, is used (Gen. xxxviii. 18) where Tamar demands of Judah his signet, most probably engraved with his name or device, as a demonstrative sign of his person. It seems, therefore, highly probable, to say the least, that the antiquity of writing may be carried much beyond the time of Moses. — *See Bruce's Travels, vol. 1; and Fragments to Calmet, No.* 134.

Obituary.

MRS. NOBBS, OF HOXTON,

Was brought up with no small degree of prejudice against Dissenters. Of the truth of the gospel she was altogether ignorant, until the Lord was pleased to lead her to himself, by means of a neighbouring Dissenter, who shewed to her, and a younger sister, considerable attentions during the illness of a dear parent.

Pious conversation, and consistent demeanour, which they now had frequent opportunities of witnessing, led them to perceive that they had formed very erroneous notions of that class of Christians. — Thus gradually brought under the sound of the gospel, they, by degrees, dismissed every unworthy prejudice which they had hitherto cherished against it, and the professors of it. This friendship brought them more generally acquainted with pious Christians; and through this channel she formed an intimacy with Mr. Nobbs, whom she afterwards married.

Having now (in 1797) been in some measure convinced of the importance of religion, she commenced a regular attendance upon the public worship of God among the Dissenters, from a conviction, as she then expressed it to her friend, that there appeared to her more true simplicity in the mode, and greater devotion amongst the worshippers, than she had been accustomed to observe in the Established Church. — About a year after the death of her mother she heard a sermon by Dr. Simpson (in the first little chapel belonging to Hoxton Academy) from Isa. lv. 1. 'Ho! every one that thirsteth,' &c. which was greatly blessed to her soul; and she ever after spoke of it with much pleasure.

For a considerable time she enjoyed the means of grace uninterrupted; but having for many years been afflicted with a bilious complaint, and of late with the rheumatic gout, which reduced her very low both in her body and in her spirits, her harp was often hung upon the willows; so that, although a member at the Tabernacle, her delicate state of health frequently prevented her filling up her place there.

As it regarded her religious experience, she was seldom obtrusive in company; and, except to intimates, was always backward to express the feelings of her mind; so that from a constitutional reserve, she was frequently deprived of that advantage and consolation which free communication among Christians has a tendency to promote and to enliven: but her compassionate Saviour heard and approved her more silent and sequestered devotion, and gave her strength and courage too, even in the icy arms of death, to magnify the riches of his grace in the most exalted and rapturous expressions of love and gratitude.

Her letters, written at different times to her friends, evidently discover a mind well furnished with important truth, a clear perception of the leading doctrines of the gospel; and having received a liberal education, her style was easy, clear, and impressive.

The last opportunity she had of attending the ordinance of the Lord's Supper was on March 14; on which occasion she was blest, both under the sermon and at the sacramental board. On the 16th she attended the meeting of the Bible Society at the London Tavern, and spoke of that day as truly gratifying to her mind. The following three or four days she appeared better than usual, and seemed to enjoy her family and friends with peculiar pleasure. But, alas!

> 'We should suspect some danger near
> Where we possess delight.'

The king of terrors was now approaching, and she was to be prepared for her last conflict.

On Saturday evening (the 20th) her sight failed, and she went early to bed. In the morning, finding herself better, and it being the Sabbath, she went to Hoxton Chapel to hear Mr. Scott, having a partiality for his preaching; but during the time of prayer she became so ill, as to be under the necessity of leaving the chapel. She complained of a violent pain in her head, which she con-

ceived to be the effect of the rheumatic gout. On the 27th the physician was called in, whose advice had heretofore been attended with much success; and the medicine he ordered gave her some relief. Mr. Nobbs enquiring how she found her mind now, she replied, 'Not so happy as I could wish; but what a mercy that I have not religion to seek now, when I have enough to do to bear up under sickness and pain!' — During the same night her doubts and fears gradually subsided—and on the Sabbath morning she said, 'What a mercy I am so happy! all is peace and serenity!'

Very early on Monday morning, a day never to be forgotten by her friends, she requested her husband might be called up; and the moment she saw him, she extended her arms and said, —'O my dear! my joy is so great in Christ my Saviour, that my soul is full of love to him. I never thought that I could have given up you and my sister; but I can do it now without regret. Oh! my dear Jesus! he has a right to all my affections—he is all in all to me now. Bless the Lord, O my soul, and all that is within me bless his holy name.' She then asked her husband if he thought we should know each other in another world. He said, from some passages of Scripture, he thought we should: when she immediately exclaimed,—'O may my God then bring you to glory! and when you arrive, we shall sing 'My Jesus hath done all things well.'

Many Christian friends came to see her through the day; to all of whom she had something to say of the joys of heaven, — the glory of the Saviour, — of her delightful prospects, and unworthiness as a sinner.

In the course of the morning she expressed a wish to see Dr. Simpson once more. He was accordingly sent for. The moment she saw him, she cried out, 'Come in, thou blessed of the Lord! Oh, my dear Sir, your face is to me as the face of an angel of light!' Taking him by the hand, and fixing her eyes upon him, she said, 'O! my father, my father in Christ! — Oh! that blessed little chapel! that was the house of God! — that was the gate of heaven to my soul!' Then, with much solemnity, she said, 'God Almighty bless you! God Almighty bless your family! and O! may the Lord bring you at length to his kingdom, and I will welcome you to glory!'

While Dr. S. was engaged in prayer she evidenced an uncommon attention; but when he prayed, that, if consistent with the divine will, she might be restored, she shook her head, and waved her arms, as if to say, 'Not so, Lord! not so!

After prayer she took an affectionate leave of him, saying 'God bless you, my dear Sir, I have often enjoyed your company here; we shall soon meet to part no more for ever.'

As she sat up in bed she prayed earnestly that all her friends might live near to God, and be preserved from the snares and smiles of a sinful world, for it is very deceitful,—Oh! what a snare it has been to me.—She then began to lament bitterly on account of the former vanity of her mind. Among other things, she mentioned Dress. To her husband she said, 'I am fearful I have sinned, in wishing you to stay at home with me sometimes, instead of going about to do good; but go on, and may the Lord bless you.' — To particularize all she said upon this occasion would swell this memoir beyond the usual limits.

In giving directions as to what she wished to be done after her death, she did it with the utmost composure; intermingled with expressions of the great joy and comfort the thoughts of eternity afforded her.

Having now sat upright in bed for six or eight hours, incessantly speaking to all who came near, she was prevailed upon to compose herself; which at length she did, and said but little during the night. Almost the last thing she was heard to say, was, on the Monday night,

'Cease, ye pilgrims, cease to mourn;
'Press onward to the prize.'

Here her voice failed; but recovering, she expressed the last two lines:

'All my sorrows left below,
'And Earth exchang'd for Heaven.'

At seven o'clock, on Tuesday morning, March 30, 1813, she was seized with convulsions in the head. She spoke no more: they continued until nine at night; when, after lying composed for a short time, she breathed a gentle sigh, and her happy spirit took its flight to that Saviour, who had been her great consolation and refuge in the day of her calamity.

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Morals. *By* Hannah More. *Two vols. crown 8vo, 12s.*

It is a delightful consideration to the believer that Jesus Christ is Lord of All. He finds and forms instruments of every kind, with a perfect adaptation to all the varieties in his work of grace. All are his servants, not excepting the undesigning and unwilling ones; but, for the appropriate work of each period of his advancing reign, he has raised up willing instruments, whose hearts have been in his work, 'full of the Holy Spirit and of faith.' In all ages, to the poor and to the classes of middling life, has the gospel been preached with the amplest success; but it never was intended to be confined to them. Our God 'will have all men:' that is, men of every class and condition, 'to be saved, and to come to the knowledge of the truth.' To speak of his testimonies before kings, — to present his truth and mercy to the exalted in rank and dignity, he has prepared and qualified a Chrysostom and a Cranmer, a Melancthon and a Fenelon, a Wilberforce and a More. In writers of this description, we are not to look for the qualities which are desirable in composition for the uncultivated part of mankind, — a plainness which leaves nothing for the mind to supply, a precision which would satisfy a systematic divine. Elegance, not of diction only, but of sentiment: a faculty which detects motives and feelings peculiar to the *haut ton*, which perceives in an instant, describes by a word, and forms an union of delicacy with force, of which common minds have little conception, — are here the requisites. For these qualities, we must be content to sacrifice something of the solid and the exact. Mr. Wilberforce, indeed, is a rare and splendid exception. To his refinement of thought and his unaffected eloquence, he adds such plainness and fulness as would reach the capacity of a peasant,—such theological accuracy and consistency as many professed divines, no strangers to study or even to piety, have never been able to attain.

Mrs. More, however, belongs to the rule; not to the exception. Her former works have opened the way for her later and more evangelical productions. Her merited celebrity, and her more than feminine powers, have given her a commanding station; from which she acceptably addresses a numerous part of the community, who, probably, would otherwise have lived and died strangers to the very sound of the gospel. She has, all things considered, well used her invaluable talent. She analyses characters placed out of the ordinary range, with no less facility than those which we meet every day. She arrests, in the pursuits of folly and guilt, those who expected no hand to be bold enough to seize them, or whose proud ignorance had stamped them altogether righteous. She lays open their hearts; — she alarms their consciences; — she unfolds the testimony of the Spirit, the water and the blood. To the awakened conscience she points the way of true consolation; — to the renewed soul she supplies inestimable rules, principles, and cautions, to lead in the way of obedience; and, finally, she leaves without excuse those who lay down her volumes, still determined to walk after the desire of a depraved heart, and the fashion of an idolized world.

With such excellencies as these to command our admiration, we can pardon many defects. The want of precision in the expression of sentiment, and the seeming inconsistencies which occasionally appear, would neither surprize nor offend us, if they did not sometimes overstep the utmost boundary that our warm indulgence can permit. It cannot but appear strange, and all but unaccountable, that an author, who so well can discriminate between the chaff and the wheat, should exercise her exquisite discernment, precisely *least* where it is *most wanted*. When she attributes 'right intentions,' many virtues, and the discharge of religious duties, to persons whom she clearly depicts as without God in the world, — to what can we ascribe it? To timidity? But she is not deficient in conscientious boldness. — To the habit of an incorrect phraseology? But she is too great a mistress of language to fail in this respect. — To in-

advertence? Though there are some indications of this in Christian Piety and Christian Morals, it applies to the turn of a period, or the management of a figure, rather than to the serious realities which affect the state and the prospects of the immortal soul. — To real defects and cloudinesses in her Christian knowledge, such as obscured and distressed the mighty mind of Johnson? Abundant evidence is furnished by her luminous pages, that she is well versed in the doctrine of Christ, and can distinguish between things that differ.

We must impute this unhappy inconsistency to a *principle*, — a principle amiable and excellent; but, in this application of it, we fear, dangerously misplaced. Our valuable instructress seems to have thought, that her 'good sort of people' might be pleased and praised into the possession of heart-religion. Alas! we fear that this is a most perilous experiment! This class of persons, above any others, stand in need of being led to a total abandonment of all in which they have trusted, to the deepest convictions of the purity of God's holy law, and to the completest renunciation of themselves. Does any description of mankind present more adamantine barriers against the reception of salvation by free grace, through the redemption that is in Christ Jesus? Was it not of such, that the faithful witness pronounced that publicans and harlots should enter the kingdom of Heaven sooner than they? Instead of the delicate and lenient hand, which they will mistake for an admission that they are essentially safe for eternity, they need to be roused by peals of thunder.

We have spoken strongly of this fault in these otherwise valuable volumes: because our sense of its incongruity and injurious tendency is heightened by that general excellence to which it is a foil. Most sincerely do we wish that the reconsiderations of the popular and excellent author may induce her to wipe out this serious blot from her future editions.

The title of this work would induce the expectation of a systematic treatise on ethics, detailing the various graces and duties of the renewed character in all the applications of personal and social obligation, as they are founded, by the word of God and the nature of things, upon the basis of evangelical holiness. Such a work is a desideratum, though the materials for it are largely scattered through the sacred literature of our country. A work on evangelical principles, that would combine the practical minuteness of Baxter (in his Christian Directory) with the method of Grove, the science of Paley, and the moral dignity of Gisborne, would be invaluable; but Mrs. More's Christian Morals is a series of Essays, three or four of which sometimes have an intended connection; but, as a whole, they are on detached and independent subjects. They neither present a compendium of the whole scheme of Christian duty towards ourselves and our fellow-creatures, nor of any particular branch of that scheme. The subjects of these Essays, styled *Chapters*, are, The Writers of Pious Books, — Providence, — Practical Uses of the Doctrine of Providence, — Thy Will be done, — Parable, — The Parable of the Talents, — Influence, — Time, — Charity, — Prejudice, — Particular Prejudices, Farther Causes of Prejudice, — Humility the only True Greatness, — Retirement, — Dangers and Advantages of Retirement, — Inquiry why some good sort of People are not better, — Thoughts respectfully suggested to good sort of people, — Habits, — Inconsistency of Christians with Christianity, — Expostulation with the Inconsistent Christian, — Reflections of an Inconsistent Christian, after a serious Perusal of the Bible, — The Christian in the World, — his Difficulties and Advantages, — Character of Candidus, — The Established Christian.

Great spiritual advantage may be derived from the attentive perusal of these disquisitions, by Christians of any stage in rank and cultivation; but especially by the well educated, and those whose correct principles of religion enable them to understand, in the best sense, the doubtful expressions to which we have before referred. The work, under the influence of divine grace, is particularly calculated to admonish and reclaim those professors of religion whose connections, or other peculiar temptations, have led them into the fruitless and dangerous endeavour to

conciliate the service of Christ with conformity to the fashionable spirit and pursuits of the world. — The following short extract will convey to our readers a specimen of the exhortation, equally engaging and solemn, which they will receive from these excellent volumes. It is part of the Expostulation with the Inconsistent Christian: —

'It is not a new scheme which is proposed to you; it is not an imaginary project, an untried device. There is nothing unreasonable in the hope held out; no elevation in piety but what, with the offered aid, is attainable; nothing but what multitudes have attained, — not merely prophets, saints, and holy men; but persons whose cases were as unpromising as yours, — men labouring under the same corruptions, disturbed by the same passions, assailed by the same trials, drawn aside by the same temptations, exposed to the same dangerous world, — long led astray by its customs, long enslaved by its maxims. The same grace which rescued them is offered to you; — the same Spirit which struggled with their hearts, is, perhaps, while you are reading these feeble lines, striving with yours. Resist not the impulse; — complete the assimilation. Let not the resemblance be more imperfect in its fairer features than in its more deformed. Imitate their noble resolution! Recollect the glorious promise made 'to him that overcometh.' The same power which delivered them, waits to deliver you. The ten thousand times ten thousand, who now stand before the throne, were not innocent, but penitent; — not guiltless men, but redeemed sinners. The same God waits to be gracious; — the same Jesus waits to intercede; — the same Spirit invites; the same Heaven is open. Plead that gracious nature, implore that divine Intercessor, invoke that blessed Spirit. Say not,' It is too late.' Early and late are relative, not positive terms. While the door is yet open, there is no hour of marked exclusion; so may an inheritance among the saints in light still be yours!' — Vol. ii, p. 197.

The Book of Job, *literally translated from the Original Hebrew, and restored to its Natural Arrangement; with Notes, and an Introductory Dissertation, &c. By* John Mason Good, *F. R. S. &c. 8vo*, 16*s*.

The erudition of Mr. Good, whether we regard its variety or its solidity, may justly be styled prodigious. In this large and truly valuable volume, it is applied to a noble purpose; but not with the licentious temerity of a Reiske or a Stock, nor with the imitative echo of some inferior commentators; but in a temperate, judicious, and serious strain; yet free from the trammels of human authority. In his Introductory Dissertation, a vast comprehension of learning is well applied. In particular, he maintains the primeval antiquity of the sacred book of Job; and shews it to be a *depository of patriarchal religion*. His observations on the existence, nature, orders, and influence of good and evil angels, are peculiarly deserving of attention. The great doctrine of Propitiation for sin, he establishes on the foundations of the primitive faith of the saints in the first ages of mankind. The notes are a treasure of fine taste and critical knowledge, chiefly on oriental subjects. In the translation, Mr. G. adheres, as closely as fidelity permits him, to the authorized English version. Every Biblical scholar, and every English reader of piety and cultivated mind, must be anxious to avail himself of this work. We subjoin the version of the much agitated passage, chap. xix. 23—27.

'O that my words were even now written down;
O that they were engraven on a table,
With a piece of iron, upon lead!
That they were sculptured in a rock for ever!
For I know that my REDEEMER liveth,
And will ascend at last upon the earth;
And, after the disease hath destroyed my skin,
That, in my flesh, I shall see God;
Whom I shall see for myself,
And my own eyes shall behold, and not another's,
Tho' my reins be consumed within me.'

Sermons. *By* Samuel Horsley, *LL.D. F. R. S. F. A. S. late Lord Bishop of Asaph. 8vo, two vols. — 2nd edit. one vol.* 14*s*.

Of the 29 Sermons of the celebrated Bishop Horsley here collected, only six had before been published. They are, in a high degree, curious, instructive, and interesting. They impress the reader with a deep sense of the astonishing and powerful talents of their author. His high independence of thought appears in occasi-

onal alliance with implicit bigotry; his penetration to the core of an argument, his mighty conceptions, his commanding dignity, his too apparent self-confidence, his lofty disdain of those from whom he differed, whether on major or minor points,—all are here shewn; and all were the characteristics of the late extraordinary prelate. There are many valuable elucidations of Scripture, many original and important sentiments, a masculine vigour of diction, wonderfully energetic and sometimes expressively *coarse*, and an *evangelical* character of sentiment, which cannot fail to be powerful recommendations of these discourses. At the same time, it is impossible to read such displays of talent in the bold and clear declaration of the most important doctrines of Christianity, without a sigh of lamentation at the barrenness of experimental and practical application, which might have been so nobly sustained by the erudition, the reasoning, and the eloquence which are here displayed; but we are happy in selecting one passage which approaches as nearly as any that we have found, to that applicatory character which we should have rejoiced to see in much larger proportions: —

'The faith which overcometh the world, consists not in the involuntary assent of the mind to historical evidence, nor in its assent, perhaps still more involuntary, to the conclusions of argument from facts proved and admitted. All this knowledge, and all this understanding, the devils possess, yet have not faith; and believing without faith, they tremble. Faith is not merely a speculative, but a practical acknowledgment of Jesus as the Christ, — an effort and motion of the mind towards God, when the sinner, convinced of sin, accepts, with thankfulness, the proffered terms of pardon, and in humble confidence, applying individually to self the benefit of the general atonement, in the elevated language of a venerable father of the church, drinks of the stream which flows from the Redeemer's wounded side. The effect is, that, in a little, he is filled with that perfect love of God which casteth out fear, he cleaves to God with the entire affection of the soul: and from this active, lively faith, overcoming the world, subduing carnal self, all these good works do necessarily spring which God hath before ordained, that we should walk in them.' — Vol. i. p. 192

O that the vital spirit of these truths were felt by all our Bishops and inferior clergy, in its fulness of holy affection and active zeal! Then would our Established Church be the glory of all churches and of all lands!

Four Sermons, *preached in London, at the 19th Meeting of the Missionary Society, May*, 1813. *By the Rev.* D. Peter, J. Philip, A. Fletcher, *and* B. W. Mathias, *A. M.; also the Report of the Directors, and a List of the Subscribers.* 8vo, 3s.

The amelioration of mankind is certainly an object most deserving the exertions of the patriot and philanthropist; but if the temporal happiness of mankind be thus important, how much more so their salvation for *eternity!* — for this word gives infinite importance to every subject with which it is connected. The Missionary Cause unites both these objects, man's temporal and eternal happiness; and, like the polygonal diamond, presents many points of view, and each beautiful and brilliant.

Hence it is that, tho' this is the 19th Meeting of the Society, — and these sermons make about 80 which have been preached for this Institution, the subject is yet unexhausted; and as the varied talents of ministers are employed, it still acquires new interest.

The first sermon before us, by the respectable Tutor of the Theological Seminary at Carmarthen, takes an extensive view of the promise in Psalm xxii. 27, 28, as implying 'the universal diffusion of the gospel.' — The promise includes recollection or consideration as the first step to conversion, and as leading ultimately to a public and general profession of the gospel. 'All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him.' — Having briefly elucidated the promise, Mr. Peter forcibly argues 'the certainty of its fulfilment;' "for the kingdom is the Lord's, and he is the Governor among the nations." 1. The kingdoms of nature and providence are subject to his dominion; and, therefore, can present no obstacles; but, on the contrary, afford all the necessary facilities to its accomplishment; —2. The Mediatorial kingdom is the Lord's; and this is the

dominion which the gospel aims to establish, and must eventually accomplish, until it extends from sea to sea, and from shore to shore, — until 'all the kindreds of the nations worship before the Lord.'

The subject is certainly full of encouragement to Missionary exertions: it furnishes the means, and assures the end. 'He who commanded us to preach the gospel to every creature,' says the intelligent preacher, 'is able to supply us with all necessary means. He who opened the heart of Lydia, can open many hearts that have hitherto been locked up by Avarice, to contribute largely towards the support and encouragement of the glorious work in which we are engaged. We are not all intrusted with the same talents; but every ability that a Christian has should be devoted to the propagation of the gospel. Some have learning, — others eloquence; some possess riches, — others authority and influence; and all true Christians, however poor, have the spirit of prayer. Let us, therefore, cast our mite, whatever it may be, into the Lord's treasury; and esteem it our highest honour, as well as our duty, to promote the cause of Christ, and rescue our fellow-creatures from endless misery.'

The second discourse is founded on Zech. iv. 6. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' The *necessity of divine influences* to accomplish the object of the Missionary Society is argued from the depravity of human nature, — from the declarations of Scripture, — and from the insufficiency of all means without such influence. The second part of the discourse enquires into 'the manner in which the Holy Spirit may be expected to operate in accomplishing this great object; and this is stated to be by enlivening the graces of Christians, — by exciting them to send Missionaries to preach the gospel, and to translate and circulate the Scriptures, — by animating his people with the prospects of ultimate success, — by raising up suitable Missionaries, — and by crowning their labours with success. In the latter part of his discourse the preacher is particularly animated; and the addresses to the Missionaries and to the Society, are eloquent and appropriate. We shall select a short extract on the mutual assistance which Bible and Missionary Societies may afford each other.

'The spirit of this [the Bible] Society has spread with the rapidity of lightning: it is still spreading; and we feel assured, that, like the fire of heaven, it will continue to spread till it has converted every thing into its own nature. As a friend to the Missionary Society, the parent of so many excellent institutions, I must be a friend to the Bible Society also, when I contemplate the one as the offspring of the other, and both as promoting one common object. Among the numerous advantages to be derived from the British and Foreign Bible Society, a great accession to the funds of the Missionary Society is not the least certain, nor the least important. When a man has joined the Bible Society, he may be considered as fast approaching to the Missionary Society; and it only requires a more enlarged acquaintance with the former to complete his conversion to the latter. . . . . If we look abroad, we behold many hundred millions of our fellow-creatures who cannot read, and to whom the Scriptures alone can be of no use, whilst they remain in that condition. There are besides, many millions, both in Africa and Asia, particularly the former, where there is no written language, and where none but a Missionary Society can do any thing. Under such circumstances, it must be all done by oral instruction. What would the tribes of the Hottentots, the Caffres, and the Namacquas, have done without a Vanderkemp and others? Although the Bible Society sends out no Missionaries, its effective operation abroad must depend upon Missionaries; and the Scriptures can neither be translated nor circulated without them.

'Are not Carey, Marshman, and Morrison Missionaries? — and what would have become of the translation and circulation of the Scriptures, now carrying on in our Indian empire and in China, but for the zeal, the talents, the disinterestedness, and extraordinary labours of these distinguished men and their coadjutors? Although we could carry on at home the work of translating the Scriptures into the different languages of the world, we cannot circulate them without Missionaries. We cannot give to our translations intelligence and wings, and, committing them to the winds, tell them on what part of the globe to alight; nor can we send out ship-loads of them to be consigned to Chinese merchants, Hindoo brahmins,

nor to men of infidel principles, who have gone from Europe to those countries to make fortunes. Such as have contended, whether the preaching of the gospel, or the translation and circulation of the Scriptures, are best adapted for the conversion of the world, have entirely mistaken the point at issue; as it is evident the Scriptures cannot be translated and circulated, any more than the gospel can be preached, without the aid of Missionaries.'

Our notice of the following discourses must be deferred till our next Number.

Letters *relative to a Tour on the Continent, undertaken at the request of the Committee of the British and Foreign Bible Society, in* 1812. *By the Rev.* C. F. A. Steinkopff, M. A. *Minister of the German Lutheran Chapel in the Savoy, &c.* 12*mo*, 3*s* 6*d*.

NOTHING can be more frivolous than the motives which generally influence travellers:—To see and to be seen, to trifle away the prime of life by flitting, like the butterfly, from country to country, without deriving any important knowledge to themselves, or communicating any useful information to others. If indeed they condescend to make a book on their return, we have good paper, a new type, and handsome margin; and, perhaps, by the aid of an artist, some pleasing views in aqua-tinta; but the style seldom rises above contempt, unless it be ornamented with a love-tale, or enlivened by a jest. This censure is not intended to be indiscriminate. Science in our own age stands indebted to the names of Barrow, Clarke, and other justly celebrated travellers. The late Mr. Howard struck out a new path of discovery; he travelled as a philanthropist, to ascertain and to relieve the miseries of mankind; and Mr. Steinkopff's object appears to be equally benevolent and important:—To ascertain the want of the Scriptures on the Continent, and to supply them. It is almost needless to say, that by the friends of religion he was everywhere cordially received; and to the poor he appeared as an angel of mercy. The interviews with clergymen of different communions are highly interesting; and the liberality with which he distributed the word of life, does honour to himself, and the Society for which he acted.

The work abounds with anecdotes, several of which we should be glad to present to our readers; but at present must confine ourselves to a single extract from the 13th Letter, which we select, on account of the recent determination of the French Governor to destroy the institution, as inimical to his views and principles.

'I then proceeded to Halle. The very sight of this town excites in the breast of the Christian, feelings of joy, admiration, and gratitude. There the immortal Franck preached and lived; there many excellent ministers of Christ have been educated; there the Hallish Orphan-House, the Canstein Bible Institution, the East India Missions, were established. I had long wished to see Dr. Knapp, Professor of Divinity at the University of Halle, one of the Directors of the Orphan House: he is a son worthy of an excellent father; and justly considered one of the greatest divines of our age. With the utmost kindness he conducted me to the Orphan-House. Without visiting this sublime monument of Franck's faith and charity, it is not possible to form any adequate conception of the greatness and firmness of that good man, who with only seven florins commenced a building, or rather a series of buildings, which now occupies a large proportion of the town, contains many of its best houses, has opened its friendly gates for the destitute and forlorn, supported thousands of orphans, and afforded employment and instruction to tens of thousands. No wonder that Frederick the Great of Prussia, when viewing it, exclaimed with enthusiasm, "Truly Franck was a great man!" and that the Emperor Napoleon was directed to show mercy to its helpless inhabitants: for the protection and blessing of God rest upon it; and, in the midst of the ruin of palaces and cottages, it is still preserved.'

We are sorry to hear that *the mercy* of Napoleon is at an end, and that he has ordered the University to be broken up; but we have still confidence in 'the protection and blessing of God,' that means will be found for its deliverance.

Poems. *By* J. B. Drayton 12*mo*, *Price* 6*s*.

THIS volume consists chiefly of Scripture narratives in blank verse: a task so difficult, that whoever suc-

ceeds without gross and evident faults, deserves commendation. The use of Poetry is to aggrandize and embellish a theme; but how is this possible as it respects the sublime and beautiful narratives of the Old Testament? To give them more dignity seems impossible, and they resist the meretricious ornaments of machinery and fable. A poetic dress, however, may impress the facts upon the minds of young persons, and procure the perusal of some, who would not condescend to read the Scriptures; and it must be acknowledged, that Mr. D. has at least equalled any of his predecessors in preserving the chastity of the sacred history, — that he has interweaved a variety of excellent remarks, — and that his versification has considerable merit. Instead of extracting a few lines from any of the longer pieces, we shall give one of the short pieces at the end, in our Poetical Department.

The Genuine Influence of Christian Principles in Life and Death: *a Sermon at Whitby, occasioned by the lamented Death of the Rev. E. Williams, D. D. By* J. Arundel, *8vo.*

ANOTHER token of respect to this excellent minister by one of his pupils, and by no means unworthy of his memory. It is founded on that fine exclamation of St. Paul to the Philippians: — 'For me to live is Christ, and to die is gain.' These words were adopted by Dr. W. in the near prospect of his end, and are here suitably improved to his surviving friends. — Mr. Arundel considers, 1, The state of mind which the text unfolds; — 2, How that state of mind may be obtained; — 3, What advantages will result from the habitual possession of it; — and, 4, How far the sentiments and experience of the dear deceased corresponded with those of the great apostle.' — We can only add, that while the composition before us is creditable to the talents of the preacher, and reflects honour upon the tutor, it discovers an attachment between Dr. W. and his pupils, which we are happy to believe was general.

Literary Notices.

Dr. M'Leod, of New York, is preparing for publication a large 8vo volume of Lectures on the principal Prophecies of the Revelation, connected with those of the Book of Daniel.

The friends of the late Rev. Mr. Venn have issued Proposals for printing two volumes of his MS. Sermons, price £ 1. 1s.

The Editor of 'The Evangelical Diary,' a religious, literary, and historical Almanack, first published for the present year, is preparing a New Edition for 1814, corrected throughout; and with such Additions and Improvements as will not only make it a *Vade Mecum* of general utility, but a useful book of daily examination in schools of both sexes.

In the press, Dr. Watts no Socinian: an Answer to Dr. Lardner's Testimony, as produced by Mr. Belsham, in his Memoirs of Mr. Lindsey, that the Doctor left MSS. which proved that 'his last thoughts were completely Unitarian.'

Mr. B. Brook's Lives of the Puritans are nearly ready for publication. They will form a comprehensive Appendage to Neal's History of the Puritans, and a series of Biographical History closely connected with Palmer's Nonconformist's Memorial; containing a Memorial of those Nonconformist Divines who died *previous* to the Act of Uniformity being passed.

Select List of Publications.

Dr. Hawker's Concordance and Dictionary to the Bible. Vol. 1, 12mo, 4s.

Theron and Aspasio, by Mr. Hervey; with the Author's *last* corrections: never inserted in any former edition. Also Aphorisms on Assurance, &c. Two vols. 12mo, 8s. bds.

The Power of Divine Grace exemplified in the Inadequacy of the Dispensers of the Gospel: a Sermon before the Patrons, &c. of Homerton Academy. By R. Stevenson. 1s. 6d.

The Destiny of Israel: a Collection and Illustration of the principal Prophecies relative to the Jews. By the Rev. J. Scott. 12mo, 1s. 6d.

Biblical Anecdotes. By J. Townley. 3s. 0d. boards.

The *Greek* New Testament, *juxta exemplar Millianum*. 32mo, 3s.

Memoirs of Miss E. Davidson, of Kensington Gravel Pits, aged 14. By the Rev. J. Clunie. 9d.—fine paper, boards, 1s. 6d.

POETRY.

Lines written in Dr. Watts's Lyric Poems.

BY J. B. DRAYTON. — See p. 846.

STRANGE is the fervent sympathy that binds
My heart, O Watts, to thine and kindred minds!
Which, long before my conscious soul was given,
Had blest the earth awhile, and soar'd again to heav'n!

Not love more ardent could the few pretend
Who shar'd thy converse, and who call'd thee Friend,
Than these congenial sentiments inspire,—
These glowing embers, warm with thy celestial fire!

How will thy generous soul exult, to know
What various blessings from thy counsels flow!
Nor least indebted of the grateful throng
Is he, who thus endears thy mem'ry in his song.

Of thy vast labours scarcely hadst thou seen
More than the early blade of hopeful green;
And few a richer increase shall afford,
When the great harvest crowns the garner of thy Lord!

ON THE BIRTH-DAY OF A BELOVED FATHER.

CREATION slumbers yet;
Not e'en the lark, sweet songstress of the morn,
Has risen from her grassy couch of sleep
To warble forth His praise who guides her flight,
And tunes her voice to new harmonious strains.
Now Twilight reigns in peace; but short her reign.
Behold the King of day, array'd in robes
Of native light, now re-ascends his high
Supernal throne. O'erpower'd, amid the splendor
Of his majesty, dim Twilight falls,
And in the radiant flood of morn expires.

Hail, glorious morn! with joy I wake to view
Thine op'ning tints. Sleep long has fled these eyes;
And I have watch'd an anxious wishful hour
'To meet thy dawning,' and to consecrate
The hour of earliest light to Him who gave
A much-lov'd father birth. Sov'reign of worlds,
Oh teach me how to praise thee as I ought!
And on the altar of this sinful heart,
As incense meet, may gratitude arise
In sweet perfumes acceptable to thee!
This memorable day, on which I view
The traces of thy providential hand,
While it excites my cheerful songs of praise,
Calls forth the ardent wishes of my heart
That Love and Mercy, children of the sky,
May still attend thy path, thou best of friends!
And as thou journey'st thro' the wilderness,
Leaning on the Beloved of thy soul,
May'st thou increase in strength till thou arrive
At Zion, and behold thy Saviour's face!

One wish remains (Oh, grant it, gracious God!)
That in our heav'nly Father's house above,
Parents and children, all at last may meet.
There we shall suffer no remove for ever;
No distant thought of parting shall becloud
The bright assembly. Oh, the blissful thought
With transport fires my soul! Ye wheels of Time,
Roll round the hours!—dawn thou expected morn!
Then shall these wishes in fruition die.

ANNE.

RELIGIOUS INTELLIGENCE.

Bible Society at St. Petersburgh, patronized by the Emperor of Russia.

[*From the last Report of the British and Foreign Bible Society.*]

'Your Committee will conclude their Report of the transactions in the north of Europe, with the interesting information of the establishment of a Bible Society at St. Petersburgh, not only with the sanction, but by the formal authority of his Majesty the Emperor of Russia. It deserves to be recorded, that the Plan and Memorial for a Bible Society obtained the deliberate consideration, at the close of the last year, of his Imperial Majesty and his ministers, at a time when their attention was necessarily and closely occupied with military and political arrangements that were of the greatest importance to the interests of the empire.

'The Plan was honoured by his Majesty's signature; and on the 14th of January, the Imperial Ukase, for the establishment of a Bible Society, was published. It immediately excited the attention of all ranks and classes of people. On the 23d of January, the establishment of the Society, on the plan and principle of the British and Foreign Bible Society, took place in the house of Prince Galitzin, Minister of Religion for the empire. The meeting, convened for this purpose, was composed of persons of the highest rank, and of all descriptions of Christians; when Prince Galitzin was elected President; and the Vice-Presidents and other officers were nominated.

'The account of the feelings of this meeting cannot be more impressively conveyed than in the words of the Correspondents of your Committee: "It was truly delightful to see the unanimity which actuated this Assembly, composed of Christians of the Russian Greek Church, Armenians, Catholics, Lutherans, and Calvinists; and all met for the express purpose of making the gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the borders of China, by putting into the hands of Christians and Mahometans, of Lamites and the votaries of Shaman, with many of the Heathen tribes, the oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

'Your Committee would deem themselves guilty of great injustice to the Rev. J. Paterson, if they did not acknowledge the obligations of the British and Foreign Bible Society to his unwearied exertions, exemplary prudence, and indefatigable zeal in promoting, to a successful termination, under the blessing of Providence, this important event of the establishment of a Bible Society in the capital of Russia.

'On receiving intelligence that the Petersburgh Society was formed, your Committee, in fulfilment of a promise which they had previously made, presented it with a donation of £ 590. In addition to this sum, the contributions at Petersburgh, by the close of March, had amounted to 60,000 roubles, including a donation of 25.000 from his Imperial Majesty, who also desired to be considered as a Member of the Petersburgh Society, with an Annual Subscription of 10.000 roubles. It will add to the interest excited by this communication, to report, that the Committee of the Petersburgh Society have commenced their operations with great spirit and harmony; that they are diligently employed in concerting measures for the formation of Branch Societies in the chief cities of the empire; and that their attention has been drawn by your Committee to prisoners of war, and also to the poor British subjects in Russia, for whose use a considerable supply of Bibles and Testaments in various languages has been forwarded from the London Depository.'

Your Committee will next advert to their foreign connexions in Germany and Switzerland.

The zeal and activity of the German Bible Society, the Directing Committee of which reside at Basle, have amply merited the esteem and support of the British and Foreign Bible Society. In the course of six years, by its assistance, and by various contributions in Germany and Switzerland, they have published 12,000 copies of the German Bible, printed on standing types; 3000 French Bibles; 4000 French Testaments; 4000 Romanese; (2000 in each dialect) and 8000 in Italian. They have also succeeded in establishing an Auxiliary Bible Committee at Chur, the capital of the Grisons; by which both the printing and the distribution of the Romanese Scriptures will be greatly facilitated.

The Committee at Basle afford almost the only medium at present, for extending the benevolent views of the British and Foreign Bible Society to France. In addition, however, to the supplies of French Scriptures sent from thence, a stereotype edition of the French Testament is proceeding at Paris, under the sanction of the two Protestant Consistories, some of whose members have kindly undertaken to superintend the correction of the press; and it appears that, in February last, the work was advanced as far as the Second Epistle to the Corinthians. The Bibles and Testaments circulated in France by the Basle Committee, have been accepted by Catholics and Protestants, with an eagerness and pleasure which surpassed expectation.

The following extract of a letter, written originally in Greek, by a learned Divine at Scandinari, in the Levant, respecting the New Testament printed by the Society in ancient and modern Greek, will afford a very satisfactory testimony of its merits and usefulness: "The original is correct, and the version into our modern language is very accurate, and very accurately printed. After repeatedly reading these excellent Testaments, I find myself impelled to believe that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant."—Your Committee have only to add, that these Testaments have been most eagerly received at Scandinari, Smyrna, Salonichi, Zante, and other Greek islands in the Archipelago.

By the last intelligence from Karass, it appears, that the printing of the Turkish New Testament has been completed, and that a new impression of the Gospel of St. Matthew is in the press. This Gospel has also been translated into the Calmuck; and your Committee, satisfied of the competency of the translator for the task, have encouraged him to proceed in translating the whole New Testament.

MALTA.

By a letter from Mr. Blomfield, dated May 20, 1813, we are happy to learn, that he had escaped the contagious disorder which had prevailed in Malta. 'As yet,' he says, 'it has not *raged*; and I hope, from the precautions taken, that it will not. We are in the Lord's hands. Hitherto, not more than eight or ten have died in a day. I am now in the country, thinking it more safe than the town.' ——We have since learned, with concern, from the public prints, that the malady has much increased.

MAURITIUS BIBLE SOCIETY.

Port Lewis, Isle of France, Nov. 1812.

A Bible Society is just established here, called *The Society of the Islands of Mauritius, Bourbon, and Dependencies.* The Governor is patron, and General Ward President. It was the clergyman of this place who brought it forward, and has greatly exerted himself to effect it. The French seem a little afraid to receive the Scriptures from us, fearing (as they say) that there is a difference in the translation. But this, I fear, is only an excuse; for as there are many copies here in their own language, they might easily satisfy themselves in this point. Surely, no place can need the dissemination of gospel privileges and principles more than this! there are said to be 70,000 slaves in the island, all of whom, it is to be feared,

are destitute of religion and morality. They are required to work hard for their masters six days in the week;—the seventh is given them to work for themselves, and is altogether an *unhallowed* day.

Provincial Intelligence.

ASSOCIATIONS, &c.

April 6. The Half-yearly Meeting of the West Kent Union of Independents and Baptists, for the support of Village Preaching, was held at Mr. Bentliffe's, Maidstone. In the forenoon the business of the Union was attended to. In the afternoon Mr. Atkinson, of Margate, preached from Matt. xxvi..39. In the evening Mr. G. Townsend, of Ramsgate, from Gal. iii. 8. Different ministers engaged in prayer, &c. — The next Meeting of the Union is to be held at Mr. Drew's, in Stroud, on Tuesday, Oct. 5: Messrs. Hawthorn and Popperwell to preach. — A proposition will be submitted to the Meeting, intended to increase the energy of the Union.

The East Kent Union held their last Half-yearly Meeting at Mr. Atkinson's, Margate, April 12. Mr. Giles preached in the morning, from Phil. iii. 10; Mr. Brackston, in the evening, from Phil. iii. 8; Mr. W. Mather, the preceding evening, from 1 Pet. i. 3—5. ——The next Meeting to be held at Mr. Broady's, Ashford, Oct. 6. Preachers: Mr. Atkinson, morning; Mr. G. Townsend, evening; Mr. Howse, preceding evening. ☞ Put up at the George Inn, Ashford.

May 25 and 26, the Essex Baptist Association was held at Halstead. The sermons were preached by Messrs. Firmin, Saunders, Wilkinson, and Pilkington; and Messrs. Blythe, King, Bass, Hadlow, Gavington, and Trivett, engaged in prayer.

June 9. A Bible Association was formed at Swindon, Wilts, for the distribution of the Scriptures in that neighbourhood. President, H. Cook, Esq.; Vice Pres. Mr. N. Wells; Treas. Mr. Js. Strange; Secretaries, Rev. G. Mantell and Mr. M. Gould.

June 23, was held the Annual Meeting of the Devon Calvinistic Association, at Mr. Allen's Meeting House, Exeter. - On the preceding evening Mr. W. Rooker, of Tavistock, preached in favour of Missions, from Gen. iv. 9. Mess. Turnbull and Cobbin prayed. — Wednesday morning Mr. Crook, of Newton Bushel, preached the doctrinal sermon from Titus ii. 11, 12; after which Mr. Small, of Axminster, delivered an address on the Deity of Christ. — Afternoon, Mr. Vowles preached from Mark xii. 16. In the evening Mr. Rooker, of Bideford, preached the practical sermon from 1 Cor. ix. 24. Messrs. Davidson, Winton, Stenner, Saltren, Cuff, and Hart, prayed.

July 7, the Independent Ministers of Kent held their Annual Association at Mr. Backer's Meeting, Deptford. Mess. Chapman, Kent, and Slatterie, were the preachers on the occasion. — The outlines of a plan were brought forward, and adopted by the ministers present for promoting the Spread of the Gospel in the county; which, it is hoped, will shortly be carried into effect. - The next Annual Meeting to be held at Mr. Young's, Margate, of which notice will be given in this Magazine.

OXFORD AND OXFORDSHIRE *AUXILIARY BIBLE SOCIETY.*

June 25. A numerous and respectable Meeting of the friends of the British and Foreign Bible Society, was held at the Town-Hall in this City, for the purpose of forming an Auxiliary Society in aid of the Parent Institution. The business of the meeting was opened by G. F. Stratton, Esq. who was called to the Chair in the absence of W. Wilson, Esq. High Sheriff of the County. Mr. S. introduced the subject by stating, that after having taken the sense of the county as to the expediency of establishing such a Society, which he had been induced to do at the suggestion of several respectable individuals, he found in all parts so hearty a concurrence in the measure, that he could not avoid inviting its friends to a public meeting, for the purpose of giving effect to that which appeared to be the wish of a large proportion of the county. He then entered at length into the merits of the Society, briefly explained its objects and constitution, and vindicated them from the objections which have been urged against them.

The High Sheriff having now arrived, and taken the Chair, introduced the Rev. Mr. Owen, one of the Secretaries, who gave a luminous and eloquent exposition of the views of the Institution, and enforced the advantage and necessity of local associations. — Its operations abroad were then described by the Rev. Mr. Steinkopff, the Foreign Secretary, in a simple and affecting narrative. 'In the United States, at the Cape, at Calcutta, and in Europe, already have its energies been felt. Twenty Societies in America, four in Switzerland, extensive establishments at Berlin, Ratisbon, Stockholm, Copenhagen, Abo in Fin-

land, and St. Petersburgh, owe to it their origin, or have been essentially aided by its bounty.'

Mr. Steinkopff was followed by his other colleague, the Rev. Mr. Hughes, who recommended the cause in a strain of fervent and persuasive eloquence.

The fundamental Resolutions of the Auxiliary Society were then moved by Mr. Stratton, and unanimously adopted.

Mr. Lockhart, one of the Members for this city, declared himself a friend to the object of the Society; but suggested a variety of cautions to the Meeting, which were discussed by Mr. Owen.

In the absence of the Dean of Christ Church, who was unavoidably prevented from attending, the Rev. Dr. Robertson, Civilian Professor, moved that his Grace the Duke of Marlborough, Lord Lieut. of the County, be requested to accept the office of Patron; which was seconded by J. Reade, Esq.—Ld. Grenville, Chancellor of the University, was nominated Joint Patron of the Society at a second meeting; his Lordship's acceptance of the office not having been received till after the first was held.

Dr. Macbride, in a short and appropriate speech, moved, That the Hon. and Rt. Rev. the Lord Bishop of Durham be requested to accept the office of President; which motion was seconded by W. Hervey, Esq.

The Rev. the Rector of Lincoln College moved, That R. Cox, Esq. be Treasurer of the Society; seconded by the Earl of Northesk.

Dr. Kidd, Professor of Chemistry, moved, That J. D. Macbride, D. C. L. — the Rev. H. Pearson, Senior Proctor of the University, — and Mr. Collingwood, Procurator of the Clarendon Press, be requested to accept the office of Secretaries to the Society; seconded by the Rev. E. Neve.

The Senior Proctor, in his own name, and in the name of his colleague, expressed their ready acceptance of the office. He then spoke at considerable length; and maintained the perfect compatibility of a zealous support of the Society with the warmest and most sincere attachment to the Established Church.

The Committee were nominated by J. H. Tilson, Esq.; seconded by the Mayor of Oxford.

The most cordial Thanks of the Meeting were then moved to G. F. Stratton, Esq. for his meritorious exertions in the formation of this Auxiliary Society; and to the Secretaries of the Parent Institution. The meeting concluded with a vote of Thanks to the Mayor, and to the High Sheriff.

The Chancellor of the Exchequer, the Chief Sec. for Ireland, the Rt. Hon. G. Canning, and the Chancellor of the Irish Exchequer, were prevented by public business from attending; and letters, in which they expressed their regret, were read in the course of the day.

Donations and subscriptions to a considerable amount were received; among which was one of 50 Guineas from the Chancellor of the Exchequer, and £ 50 from the High Sheriff.

ORDINATIONS.

Feb. 13. The Rev. H. Williams, late student at Wrexham, over the Independent church at Llanelly, Carmarthenshire. Mr. Evans, of Morriston, began by prayer and reading; Mr. Griffiths, of Glandwr, the introductory discourse, from Ps. cxxii. 3; Mr. Jones, of Trelech, the usual questions; Mr. Davis, of Swansea, the ordination-prayer; Mr. Williams, of Llanwrtyd, gave the charge, from 2 Tim. iv. 5; and Mr. Peter, of Carmarthen, preached from 1 Thess. v. 12, 13.

May 4. The Rev. Mr. Roaf, of Town Sutton, over the Independent church in that place. Mr. Gurteen, of Canterbury, began the service; Mr. Prankard, of Sheerness, asked the questions, &c.; Mr. Ralph, of Maidstone, the ordination-prayer; Mr. Slatterie, of Chatham, the charge, from Ezek. iii. 17; Mr. Kent, of Gravesend, the sermon, from Deut. iii. 28, 'Encourage him;' Mr. Prankard preached in the evening, from Rev. xix. 9. The other parts of the services by Messrs. Nott, Mills, Drew, Bentliff, Beaufoy, and Gooden.

June 30. The Rev. J. Chaffey over the Independent church at Bulford, near Salisbury. Mr. Hopkins, of Christ Church, introduced the service; Mr. Elliot, of Devizes, asked the usual questions; Mr. Sloper, of Devizes, the ordination-prayer; Mr. Small, of Axminster, the charge, from 2 Tim. ii. 15; Mr. Weston, of Sherborne, the sermon, from 2 Sam. xviii. 27, last clause; Dr. Simpson, of Hoxton, concluded. In the evening Mr. Sleigh, of Salisbury, preached from Isa. lx. 22. Messrs. Morren, Laxon, Tronbridge, Hannaford, Hart, and Bailey, assisted in the services of the day.

July 14. The Rev. Mr. Weare over a Particular Baptist church at Ipswich. Mr. Trivitt, of Langham, began the service; Mr. Thompson, of Culpho, asked the questions; Mr. Brown, of Stowmarket, the ordination-prayer; Mr. Newman, of London, the charge, from 1 Tim. iii. 5; Mr. Atkinson (Independ-

ent) of Ipswich, the general prayer; Mr. Cowell, of the same place, the sermon, from Eph. iv. 1—3; and Mr. Gunn (Independent) of Hadleigh, concluded.

July 20. The Rev. Mr. Middleditch over a Particular Baptist church at Rattlesden, Suffolk. Mr. Hoddy, of Clare, began the service; Mr. Cowell, of Ipswich, asked the questions; Mr. Thompson, of Culpho, the ordination-prayer; Mr. Cole, of Bury, the charge, from Luke xii. 42, 43; Mr. Gunn (Independent) of Hadleigh, the general prayer; Mr. Thompson preached, from Ps. cxxxiii. 1, and concluded.

July 21. The Rev. J. Bounsall over the Independent church at St. Columb, Cornwall. Mr. Js. Hart, of Axminster Academy, commenced the service; Mr. W. Moore, of Truro (late of Mevagissey) the introductory discourse, &c.; ordination-prayer, Mr. Smith, of Fowey; charge, Mr. Cope, of Launceston, from Eccles. ix. 10; Mr. T. Wildbore, of Penryn, addressed the people, from 1 Thess. ii. 19, 20; and Mr. Guard, of Mevagissey, preached in the evening. Messrs. Underwood, Skeate, Douglas, and Wells engaged in other parts of the services.

Aug. 10. The Rev. R. Brackstone (late of Coventry) over the Independent church at Hungerford, Berks. Mr. Ash, of Thatcham, began the service; Mr. Dryland, of Newbury, delivered the introductory discourse; Mr. Brown, of Tadley, offered up the general prayer; Mr. Winter, of Newbury, preached to the people, from Rev. xxi. 3; and Mr. Bingham, of Whitchurch, concluded. — In the evening Mr. Bingham preached from Eph. iii. 8. Mess. Wildsmith and Dryland conducted the devotional exercises.

Aug. 11. The Settlement of the Rev. C. Sloper with the Independent Church at Hitchin, Herts, was publicly acknowledged. In the morning Mr. Clayton, junior, of London, preached from Jer. xlii. 2—6; and in the evening by Mr. S. Hillyard, of Bedford, from Ruth i. 16, 17. The devotional exercises by Mess. Towne, Anthony, Geard, Daniel, and Eisdale. The services of the day were highly interesting and impressive.

CHAPELS OPENED.

Feb. 7. At Beccles, in Suffolk; when two sermons, from 1 Kings viii. 27—30, and Heb. x. 25, were preached by the Rev. Is. Sloper, minister of the place; after which the Lord's Supper was administered to the members.

May 27. At Llanhaiarn, Carnarvonshire. Sermons were preached by Mr. Davis, of Carnarvon; Mr. Jones, of Bangor; Mr. Williams, of Rhoslar; and Mr. Williams and Mr. Jones, of Pwllheli. This chapel is well attended; and the preaching of the cross has done a vast deal of good in this neighbourhood.

June 7 At Cororion, near Bangor. Sermons by Mr. Jones, of Salem, from 1 Cor. i. 23; Mr. Evans, of Amlwch, from Psalm li. 6; Mr. Davis, of Carnarvon, from John xxi. 17; Mr. Powell, of Llanrwst, from Jer. iii. 14; Mr. Evans, of Amlwch, from Heb. vii. 22.— Messrs. Powell and Williams engaged in prayer. The chapel was built at the expence of the friends in the neighbourhood.

July 15. On Chatham Hill, built by the exertions of the friends of the gospel in Chatham. Two sermons were preached by Mr. Prankard, of Sheerness, from Zech. xii. 10; and by Mr. Leefchild, of Kensington, from James i. 17. The above place is intended principally for a Sunday School in that populous neighbourhood; but to be supplied once on a Sabbath, and as often as possible by Weekly Lectures.

NOTICES.

The Half-yearly Meeting of the Wilts Association is to be held at Bath, on Thursday, Sept. 23; when Mr. East is to preach in the morning, on the Death of the Redeemer; and Mr. Gough in the afternoon.

The Independent Ministers of Dorsetshire hold their Autumnal Meeting at Cerne, on Thursday, Sept. 30; when Mr. Gilson, of Wareham, is to preach in the morning; and Mr. Keynes, of Blandford, in the evening. Dr. Cracknell, of Weymouth, to preach the preceding evening.

LONDON.

HOMERTON ACADEMY.

At a numerous Meeting of Ministers, educated at the Old College, now at Homerton, held at the King's Head Tavern, in the Poultry, on Thursday, July 1, 1813: Present, the Rev. Robert Winter, D. D. in the Chair. The Rev. R. Stevenson, Castle Hedingham; T. Craig, Bocking; J. Savill, Colchester; J. Humphrys, London; J. Brooksbank, London; W. B. Collyer, D. D. Peckham; Stewards. Rev. C. Berry, Hatfield Heath; J. Bidlake, Winchester; R. Brackstone, Hungerford; J. Churchill, Henley on Thames; J. Couder, Ashby de la Zouch; J. Corbishley, Abbot's Roodings; A. Creak, Burnham; J.

Driver, Bishop's Stortford; R. Frost, Dunmow; A. Good, Bergholt; J. N. Goulty, Godalming; D. Griffith, Long Buckby; J. Jennings, Thaxted; W. Kemp, Tarling; T. Morell, St. Neots; J. Morison, Stebbing; C. Muston, Epping; W. Notcutt, Wilbarston; J. Brightwell Pearce, Clavering; J. M. Ray, Sudbury; A Ritchie, Wrentham; I. Sloper, Beccles; J. Tait, Malden; H. Tyler, Sawston; W. Walford, Yarmouth; W. Wall, J. Webb, and J Wise, London.

A letter was read from the Rev. J. P. Smith, D. D. apologizing for his non-attendance from motives of delicacy; and that of his respected colleague, the Rev. T. Hill, on account of a severe indisposition. Also letters expressive of the warmest approbation of the meeting, and lamentation for their unavoidable personal absence, were read from the Rev. R. Alliott, of Nottingham; A. Bishop, of Ringwood; J. Bruce, of Newport; W. Carver, of Melburne; D. Dewar, of Strontian; B. Gaffee, of Stanstead; W. Jameson, of Royston; J. Jefferson, of Basingstoke; W. Kingsbury, late of Southampton; T. Raffles, of Liverpool; W. Ward, of Stowmarket; and W. Williams, of Hitchin.

Reports were also made to the same effect from the Rev. J. Berry, of Birmingham; W. Parry, J. Bailey, J. Knight, and S. Morell.

IT WAS UNANIMOUSLY RESOLVED,

1. That we are most decidedly attached to the principles of Evangelical Truth, and convinced of their vital importance to the interests of true religion.

2. That a well-educated Ministry in those principles is of incalculable moment to the Church of Christ.

3. That we entertain a most affectionate and grateful regard for that venerable Establishment, the Old College, now at Homerton, as an Institution founded upon such principles; which, also, it has invariably maintained, and, through the Divine blessing, has been the means of extensively diffusing.

4. That we regard with great pleasure the present Tutors of that Institution, as cordially attached to those principles: and the Students now under its patronage, as most promising adherents to Evangelical Truth: most of us having had an opportunity of receiving additional satisfaction on these points at the Annual Examination of yesterday.

5. That we shall feel pleasure in recommending such young men of piety and talents as are willing to devote themselves to the work of the Ministry, to the patronage of this Institution; deeply sensible of the advantages which we have ourselves received, and desirous of extending those advantages to others. At the same time we would be understood to mean, that we intend nothing in disparagement of other institutions, for which we feel, and beg to express an affectionate esteem.

6. That we will endeavour to promote the pecuniary interests of this Institution, by personal subscriptions, collections, or other practicable means.

7. That a Meeting be held annually in London, of Ministers educated at the Old College, now at Homerton, when a Sermon shall be preached on the occasion.

8. That the Rev. R. Stevenson be requested to print and publish the Sermon with which he favoured us at Homerton last evening.

9. That the Rev. J. M. Ray, or, in case of his failure, the Rev. T. Craig, be solicited to preach the next Annual Sermon.

10. That Dr. Winter be the London Secretary.

11. That the Senior Minister in each county (educated at the Old College) be the Corresponding Secretary for the district.

12. That Dr. Collyer be the Chairman of the next Annual Meeting.

13. That the appointment of the day of the next Meeting be left to Dr. Winter and Dr. Collyer.

14. That the Rev. Mess. J. Jennings, W. Walford, J. Sloper, J. N. Goulty, Dr. Winter, R. Frost, J. M. Ray, T. Morell, W. Wall, J. Webb, A. Ritchie, and J. Jefferson, be Stewards for the next Meeting.

15. That the cordial Thanks of this Meeting be given to the Rev. J. N. Goulty, for the services he has rendered to this Meeting; and that he be requested to continue his exertions as Assistant Secretary with the Rev. Dr. Winter.

16. That a copy of these Resolutions be communicated to the Treasurer of the Fund-Board, and another to the Treasurer of the King's Head Society.

17. That the Resolutions of this Meeting be made public, at the discretion of the Secretaries.

ROBERT WINTER, Chairman.

Dr. Winter having left the Chair, it was resolved,

18. That the warmest Thanks of this Meeting be given to Dr. Winter, for his condescending, affectionate, and able conduct in the Chair. W. B. COLLYER.

HAWKERS' TRACTS.

Sir, *To the Editor.*

It has long been a laudable avowed object of the Tract Society to endeavour to chace away those profane pieces and immoral ballads which now fill the window of the huckster and the basket of the pedlar. To promote so good a design, I beg leave to offer the following remarks:—

Where it is not convenient or possible to adopt *Auxiliary Tract Societies*, it might be easy for Ministers, and any other friends to the gospel, to purchase from the Depository* one pound's worth, or more, of Tracts, at the lowest price the Society can afford, and then dispose of them to the little shops and travelling pedlars in their neighbourhood: — when that quantity shall be sold, to purchase more, and so on continually. It may, I presume, be so managed, that the purchase and the carriage shall not exceed a sum which would enable the individual to sell the Tracts to the retail dealer at a price considerably cheaper † than they could purchase the prophane ones: for this is an indispensable part of the plan.

The advantages of this proposition are, that the Depository will be spared the labour of opening an immense number of accounts. The little shops in the country could be supplied upon the same terms as in London; and they never will be persuaded to send their orders to the Depository, though they doubtless would accept of advantageous offers at home. The sale of immoral trash would be weakened; and if the friends of Jesus would, in all places where they dwell, take up this business, no inconsiderable shock might be given to the empire of the Prince of Darkness. yours,

Gloucester. W. B.

'The London Association for extending the Knowledge of the Gospel in the Metropolis and its Environs,' having purchased, and subsequently fitted up a chapel in Chandler Street, near Grosvenor Square, it will be opened for public worship on Wednesday, the 8th of September inst. when Two Sermons will be preached; that in the morning by the Rev. G. Burder, of Fetter Lane, Secretary to the Missionary Society; and that in the evening by the Rev. W. B. Collyer, D. D. of Peckham.—See Cover.

The Rev. Mr. Burder's Chapel, Fetter Lane, will be re-opened Sept. 5.

The Annual Meeting of the Shoe-Lane Auxiliary Missionary Society, will be held at the Sunday School-Room, Printers' Court, Shoe Lane, Thursday Evening, Sept. 16, at seven o'clock. Rev. Mr. A. in the chair.

Aug. 23, was executed at Pennenden Heath, near Maidstone, *P. Nicholson*, for the murder of Mr. and Mrs. Bonar, mentioned in our Magazine for July, p. 275. The unhappy man confessed the fact; and attributed his conduct to a temporary fit of insanity, brought on by excesive drinking. — What a warning this against the awful habit of intoxication, to which crimes of the greatest magnitude may be often traced!

GRANVILLE SHARP, ESQ.

At a Meeting of the Committee of the British and Foreign Bible Society, held at the New London Tavern, Cheapside, on Monday, the 2d of August, 1813, the Right Hon. the Chancellor of His Majesty's Exchequer in the Chair, the following Resolution was unanimously adopted: —

'It having pleased God, in the course of his providence, to call Granville Sharp, Esq to his heavenly rest, the Committee of the British and Foreign Bible Society feel a mournful pleasure in recording their veneration for his character, and their gratitude for his services. In him the Committee recognize the venerable person under whose auspices the Society was formed, the earliest and largest benefactor to their library, and one of the most regular, diligent, and useful attendants at the meetings for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his Biblical learning, they feel it their duty to bear particular and affection-

* No. 60, Paternoster Row.

† We are desired to state, that the Committee of the Religious Tract Society now allow to shopkeepers and hawkers 60 Tracts to the Quire, which reduces the price to the low rate of 7½d. for 48 penny Tracts, the number commonly sold at 11d.—See Cover, p. 12.

ate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless God for having continued so long among them an instrument of so great usefulness; and they trust that the benefit of his labours may be perpetuated and extended by the influence of his example.'

J. OWEN,—Jos. HUGHES,
C. F. A. STEINKOPFF, Secretaries.

RECENT DEATH.

Aug. 2, 1813, The Rev. W. Whitefoot, Minister of the Chapel, Chace Side, Enfield, was suddenly struck with death, in the 64th year of his age. He had preached to his people on the Lord's Day evening,—accompanied Mrs. Whitefoot to town on Monday morning,—left her at a friend's house in the afternoon,—and, in walking through Houndsditch, was seized with a fit of apoplexy, dropt down, and expired! What an affecting providence! And what a powerful motive to enforce the Saviour's solemn admonition, 'Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not!' Mr. Whitefoot, in his ministerial labours was useful, and highly respected in the neighbourhood.—This affecting Providence was improved to a numerous audience, on Sunday evening, Aug. 15, by the Rev. R. Stodhart, of Pell Street, London.

Distribution of the Profits of this Magazine.

AT a Meeting of the Editors, held July 28, it was resolved that One Pound be added to the Donation to each Widow relieved by this Magazine, as follows:

J. L.	Ind.	Rev. S. W. Tracy,	£5	R—h	Pres.	Rev. J. Smart,	£5
A. A.	Do.	M. Wilks,	6	J. P.	Do.	A. Duncan,	5
G.	Do.	Do.	6	M. G.	Do.	Do.	5
J. W.	Do.	C. Beck,	6	M. T.	Ind.	Do.	6
E. P.	Do.	— Raffles,	5	E. P.	Do.	— Roby,	6
E. H.	Do.	D. Bogue,	6	J. Y.	Pres.	A. Waugh,	5
H. S—e	Pres.	J. Cockin,	6	C. F.	Do.	Do.	5
H. S—n	Ind.	Do.	6	A. B.	Do.	Do.	5
A. M.	Do.	J. Clayton,	6	J. C.	Ind.	W. F. Platt,	5
J. D.	Do.	G. Burder,	6	M. R.	Pres.	G. Burder,	6
J. R.	Meth.	S. W. Tracy,	6	J. C.	Meth.	M. Wilks	6
E. W—s	Ind.	Do.	5	M. C.	Ind.	W. S. Platt	6
J. M.	Meth.	M. Wilks,	6	S. M.	Do.	Dr. Smith,	6
J. B.	Do.	Do.	6	U. R.	Do.	M. Wilks,	6
E. H.	Ind.	G. Collison,	6	E. W.	Do.	G. Collison,	6

MISSIONARY COLLECTIONS, &c.	£	s.	d.
Congregational Collections and Anonymous Donations only (and not the Names of Annual Subscribers) are included in the Magazine Lists.			
Bristol Juvenile Missionary Society, by Mr. J. Talbot, Treasurer —	80	6	0
A Donation from a Prayer Meeting in Lloyd Street Chapel, Manchester, by Rev. R. Jack — — —	2	0	0
Ditto from Auxiliary Society Oxnam, by Rev. P. Young, of Jedburgh	6	0	0
A Collection by the Associate Congregation of Stockbridge, by Rev. G. Campbell — — —	5	0	0
A Friend to the Missionary Cause — —	5	0	0
Contributions from Ford, Devon, by Rev. Mr. Stenner —	5	4	0
Edinburgh Auxiliary Missionary Society, by Mr. A. Black, Secretary	60	0	0
Young Ladies at Tooting, by Mr. Wilkinson — —	1	2	6
Rev. J. Sykes and Friends, Guestwick — —	15	0	0
Independent Church and Congrega. Wem, Shropsh. Rev. P. Edwards	11	15	4
Trustees of the deceased Mr. T. Cuthbertson, of Lyin Cross, Parish of Neilston, North Britain; for 1812, 5*l.* for 1813, 3*l.* —	8	0	0
Sunday School Children at Newton Burzland, by Rev. W. Ludford —	2	3	6
Collection at Newtown, Sussex — —	1	15	0
Rev. Mr. Bull and Friends, Newport Pagnell — —	18	1	0
Rev. J. Griffiths and Friends, Machynlleth — —	6	0	0
Mrs. H. 1*l.* Mrs. B. 1*l.* by Rev. J. Hyatt — —	2	0	0

Missionary Chronicle

FOR SEPTEMBER, 1813.

Notwithstanding the pains which have been taken to forward to the Secretaries of the Auxiliary Societies, and to other Friends of the Missionary Society in the Country, the Missionary Chronicle, and parcels of other publications, &c. there is reason to fear that several letters and parcels have not reached the places of their destination, whereby both disappointment and loss have been occasioned. To remedy these evils in future, it has been recommended to the London Secretaries not to pay the carriage and postage of such communications in town,—but to request the friends who receive them to deduct the expence of carriage and postage out of any remittances they may be pleased to make; or if such persons will have the goodness to inform Mr. Tracy (No. 4, Bartlett's Buildings, Holborn) by what Bookseller or other Tradesman, and at what times, their parcels may be forwarded gratuitously, *a very considerable sum will be saved to the funds of the Society.*

MISSIONARY MEETINGS.

Proceedings at the Missionary Meeting held in Liverpool, *on Wednesday and Thursday, August 4th and 5th, 1813.*

Wednesday Morning, at half past ten, the public services commenced at the Rev. Dr. Stewart's, the Scots Chapel, Gloucester Street. The Rev. Peter Brotherston, from Dysart, of the Established Church of Scotland, read the Scriptures and prayed; the Rev. Alexander Waugh, of London, preached; the Rev. Moses Fisher, Minister of the Baptist Chapel, Byrom Street, Liverpool, concluded with prayer.

The Rev. Mr. Tracy, Corresponding Secretary to the Missionary Society, then addressed the congregation, stating, that the Rev. Mr. Jack, of Manchester, and himself, were to take their departure in the afternoon for Ireland, in order to plead the cause of the Missionary Society in the northern parts of that country.

Wednesday Evening, at half past six, the Rev. David Bogue, President of the Missionary Seminary at Gosport, preached at the Rev. P. S. Charrier's, Bethesda Chapel. The Rev. Messrs. Evans, of Stockport, and Job Wilson, of Northwich, conducted the devotional parts of that service.

Thursday Morning at ten, the Rev. George Burder, Secretary to the Missionary Society, preached at the Rev. Mr. Edwards's, the Welch Chapel, Bedford Street. The Rev. Mr. Jones, of Bolton, prayed before, and the Rev. Mr. Sharp, of St. Helen's, after the sermon.

Thursday Afternoon, at half past two, a public meeting was held in the Rev. Mr. Raffles's Chapel, Great George Street; when resolutions expressive of cordial approbation of the objects of the Missionary Society, and earnest recommendations to the several congregations in the county of Lancaster, to form themselves into Auxiliary Societies, in aid of the institution, were unanimously passed. It would be utterly impossible, had we even room, to expatiate at large upon them, or do justice to the eloquence of the speeches then delivered. The following outline must suffice:

William Hope, Esq. being called to the chair, the Meeting was opened with prayer, by the Rev. Mr. Lewis, President of the Academy at Manchester.

The Rev. Mr. Burder, the Secretary, gave an historical account of the proceedings of the Missionary Society,—read some most interesting extracts from the correspondence of the Missionaries,—exhibited some pleasing specimens of their labours,

especially of the successful efforts of Mr. Morrison in China, in the translation of the Scriptures, and powerfully stated the claims of the Society on the patronage of the Christian public.

Mr. Blackburne, Secretary to the Liverpool Auxiliary Missionary Society*, stated what had been done by that infant institution during the nine months of its existence, for the Parent Society. It was originally designed to be supported by subscriptions of one penny per week only; but the liberality of the public at the last quarterly meeting, compelled them to depart from their original intention. Near one hundred pounds has already been raised by that Auxiliary Society in the space of nine months; to which may be added, a collection of £30, during the past year, at Great George Street Chapel, for the Missionary Society.

The Rev. Mr. Fletcher, of Blackburn, most forcibly and eloquently represented the claims of the Heathen world on the benevolence of Britain.

The Rev. Mr. Brotherston, of Dysart, in a most feeling and pathetic address, dwelt on the great importance of Missionary labours.

The Rev. Messrs. Bradley, of Manchester, and Steill, of Wigan, urged upon the ministers and representatives of congregations in Lancashire the importance of immediately exerting themselves, in their respective connections, in behalf of the Missionary cause.

The Rev. Mr. Waugh, in his own best manner, addressed the female part of the auditory, and represented the claims which the Gospel, and, in consequence, the Missionary cause, had on their warmest support, in a style of delicate and persuasive eloquence, which will not be soon forgotten.

The Rev. Mr. Bogue, in a pleasing manner, depicted the blessings that would ensue on the universal spread of the Gospel.

John Job, Esq. Treasurer of the Liverpool Auxiliary Society, and Nicholas Hurry, Esq. both addressed the Meeting, expressive of their hearty interest in the cause, and their resolution to support and to enforce it to the utmost of their power.

Dr. Stewart, in a most manly and commanding speech, urged the powerful demands of the Society on the liberal support of the Meeting; and the Rev. Mr. Roby, of Manchester, with his uniform excellence, moved the unanimous thanks of the Meeting to the Chairman, for his condescending and able conduct in the chair. Mr. Charrier concluded with prayer.

Thursday Evening, at six, the Rev. Mr. Thorp, of Bristol, preached at Mr. Raffles's Chapel. The Rev. Mr. Lister, of the Baptist Chapel, Lime Street, began with prayer. After this service, the friends of the Missionary Society celebrated together the sacrament of the Lord's Supper. The Rev. David Bogue presided. On this solemn occasion, addresses were delivered by the Rev. Mr. Harris, of Whitchurch, the Rev. Mr. Brotherston, of Dysart, and the Rev. Mr Adamson, of Patrycroft; and prayer was offered by the Rev. Messrs. Burder, of London, Slate, of Stand, and Adamson, of Patrycroft. The elements were distributed by the Rev. Messrs. Charrier, Raffles, Job Wilson, Roby, Fletcher, and Jones.

Collections were made at the respective places to the amount of near £300.

It is but justice to Liverpool to say, that all the arrangements for this Meeting were made within less than a fortnight, it not being fixed for Liverpool till about that distance of time from its occurrence. Had more time for deliberation been enjoyed, it is highly probable that not only a local meeting for Liverpool would have been obtained, but that an auxiliary society would have been formed for the *whole county*. But such is the prevailing sentiment of attachment to the Missionary Cause in Lancashire, and so much was that sentiment deepened by the present Meeting, that we are authorized to say, that such an union of the county may be confidently anticipated, probably at Manchester, the next year.

* This Society is an union of the juvenile part of the three congregations,—Dr. Stewart's, Mr. Charrier's, and Mr. Raffles's.

Auxiliary Missionary Society for the West Riding of Yorkshire.

Recent events, connected with the Missionary Society, have pre-

sented a happy illustration of that prediction of the Evangelical Prophet, 'A little one shall become a thousand, and a small one a strong nation.' Not many years ago, this Society for sending the gospel to heathen and other unenlightened nations, was commenced in London.—Its beginning was small, and its friends were but 'few in number;' but, like the Tree of Life, it promises to extend its branches throughout the land, and its benign influence over all the world. We have already announced the formation of Auxiliary Missionary Societies in Bristol, Plymouth, Liverpool, &c. &c. and we have now the pleasure to report, that, at a meeting held at *Leeds*, on the 11th and 12th of August, an Auxiliary Society was formed for that populous and highly favoured district, the West Riding of the county of York. We congratulate our fellow Christians, that amidst the aboundings of iniquity, the neglect of religion, and the convulsions that agitate the nations of the world, these most benevolent and Christian institutions are multiplying in every direction; and the disciples of Jesus Christ, roused from their insensibility, are now beginning to feel their obligation to diffuse the blessings of his salvation through all the earth.

The first service on this solemn occasion was held at Whitechapel, on Tuesday evening. This was a meeting for prayer, especially for the Divine blessing upon the Society about to be formed. Suitable hymns were read out by Messrs. Boothroyd, Brooksbank, Hawkins, and Richards. Messrs. Kidd, Langdon, and Jackson, engaged in prayer. The Secretary of the Missionary Society delivered an interesting address to the congregation; and the auspicious commencement encouraged the confident expectation of general concurrence in the object of the Meeting.

On Wednesday morning the service was held in the Methodist Chapel, Albion Street. Messrs. Richards, Cockin, jun. Neale, and Pollard, gave out the hymns; Mr. Moorhouse engaged in prayer; and an animated sermon was preached to a very crowded and attentive auditory, by Mr. Raffles.

On Wednesday afternoon the friends of the Missionary Society met at Salem Chapel, to form an Auxiliary Society for the West Riding of Yorkshire. Joshua Walker, Esq. of Rotherham, being called to the chair, Mr. Bruce opened the Meeting with prayer. Mr. Burder gave an interesting account of the objects and proceedings of the Missionary Society, and produced a religious tract, a copy of the Lord's Prayer, and the Gospel according to Luke, in the Chinese language, printed under the direction of Mr. Morrison. He exhibited also a drawing received from China, of a *God-maker* and *God-seller*; specimens of needle-work by converted female Hottentots: and other articles, calculated to impress the audience with the necessity and the advantages of the Institution, both as it respects civilization and Christianity. Appropriate and animated addresses were delivered by Messrs. J. Clapham, jun. Rawson, Cockin, Parsons, Boden, Moorhouse, Boothroyd, Farmer, Cockin jun. Bruce, Scott, Blake, Rayson, and Thorp. A number of resolutions were unanimously agreed upon; but are too long for our insertion. George Rawson, Esq. was chosen Treasurer, and the Rev. Messrs. Eccles and Farmer, Secretaries.

The service on Wednesday evening was held in Salem Chapel, where Mr. Bogue preached a judicious and excellent sermon. Hymns were given out by Messrs. Partington, Moorhouse jun. and Crisp; Mr. Toothill prayed before the sermon, and Mr. Boden concluded the service.

A Prayer Meeting for all Missionaries and Missionary Societies was held at George's Street Chapel, at six o'clock on Thursday morning. The hymns were given out by Messrs. Sharp, Clough, and Crockford; and prayers were offered by Messrs. Boothroyd, Blackburn, and Blake. Though the hour was early, the place was full.

On Thursday forenoon Mr. Mather introduced the service at Salem Chapel. Hymns were given out by Messrs, Jackson, Hudswill, and Hale. Messrs. Cockin and Edwards prayed. Mr. Thorp then delivered a most interesting and eloquent discourse.

In the afternoon of the same day the service was held in the Methodist Chapel, in Albion Street. Messrs.

Scott, Rayson, Dixon, and Wilson, read out the hymns: Messrs. Kent and Bruce engaged in prayer; and Mr. Waugh preached an affectionate and truly impressive sermon.

On Thursday evening, at the concluding service in Salem Chapel, the Lord's Supper was administered to about 800 communicants, of different denominations of Christians; when the venerable Mr. Moorhouse, of Huddersfield, presided. This was indeed a most solemn, affecting, and enlivening service:—some of the longest standing in the ministry publicly testified, that they never had witnessed so interesting a scene, or realized feelings so indescribably pleasing.—Prayer over the bread and wine was offered by the President. Appropriate hymns were given out by Messrs. Blackburn, Hatton, Partington, and Farmer. Messrs. Bogue, Burder, Toothill, and Roby, addressed the communicants. Mr. Boden addressed the spectators; and Mr. Eccles concluded the whole with prayer and thanksgiving. On the breaking up of the Assembly, Mr. Parsons reminded the congregation of the mutual pledges which had now been given to support this best of causes, and exhorted them to unite in singing the following appropriate verse, which had a powerful effect:—

'Here in thy courts I leave my vow,
And thy rich grace record;
Witness, ye saints, who hear me now,
If I forsake the Lord.'

A great concourse of people from the surrounding neighbourhood, as well as from the town, crowded the spacious places of worship at every service. Between 60 and 70 ministers were present on the occasion. The most desirable unanimity, cordial affection, and fervent zeal, were displayed. The collections and donations, exclusive of annual subscriptions, amounted to nearly £500. Every wish was harmony; every feeling was delight; and every expression was 'Blessed are the eyes which see the things that we see.' Ministers and Christians returned to their respective connections in the fulness of the blessing of the gospel of Christ; and the united prayer of *one* and *all* was this:—"Let thy work appear unto thy servants, and thy glory unto their children;—and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Newcastle-upon-Tyne.

On the Lord's Day, August 15, the Rev. Messrs. Bogue and Burder preached in the large and populous town of Newcastle, six sermons in behalf of the Missionary Institution. Mr. Bogue preached in the morning at the Rev. Mr. Pengilly's (Baptist Minister) in the afternoon, at the Rev. Mr. M'Indoe's, and in the evening at the Rev. Mr. Davison's. Mr. Burder preached in the morning at the Rev. Mr. Smith's; in the afternoon at the Rev. Mr. Fergus's; and in the evening at the Rev. Mr. Symes's.

The Rev. Mr. Waugh preached in the morning at the Rev. Mr. Mason's, at Sunderland, and collected £17. 16*s*. in the afternoon at the Rev. Mr. Knox's, at North Shields, and collected £13. 1*s*.

The Rev. Mess. Pengilly and Davison, of Newcastle, preached at Alnwick; the former, at Bethel Chapel, collected £6. 10*s*. and the latter, at Mr. Rates's, collected £15. 6*s*. 8*d*. and at Mr. Patterson's, and collected £17. 2*s*. 6*d*. — Total, £38. 10*s*.

On Monday morning a meeting of the Ministers and other friends of the Society was held at Ball's Long Room, when a considerable number of persons attended. Benjamin Brunton, Esq. was called to the chair. Resolutions were then unanimously passed, expressive of the warm approbation of the Missionary cause; and an Auxiliary Society, in aid of the Parent Institution, was agreed upon for Newcastle and its vicinity. A General Annual Meeting was resolved to be held in Newcastle on the 2d Wednesday of June. Several of the Ministers, and especially some of the younger Ministers from different towns, came forward, and with a laudable fervour declared their firm resolution to support the Missionary cause, in their respective connections, to the utmost of their power. Subscriptions were immediately entered into. Mr. John Dobson was unanimously chosen Treasurer. A Committee of 24 persons was appointed to conduct the affairs of the Society; and the Rev. David M'Indoe and Mr.

J. Fenwick were chosen Secretaries.—In the evening the Rev. Mr. Waugh preached at the Rev. Mr. M'Indoe's; and a collection was made, amounting to about £10. 10s. The collections at Newcastle, Sunderland, Shields, and Alnwick, amounted to about £150. exclusive of subscriptions.

The zeal manifested by the Ministers, both of Newcastle and the neighbouring towns, was highly gratifying; and there is reason to hope that a considerable accession of strength and support to the Missionary Cause in the north of England, will be the happy result of this meeting.

Hull.

The Missionary Services at this great and populous town commenced on Tuesday evening, August 17, when a meeting for prayer was held at George Street Chapel (the Rev. John Birt's); the Rev. Messrs. Hicks, of Pocklington, and Ford, of Bridlington, prayed; and the Rev. James Boden, of Sheffield, gave an address suited to the intended services.

Wednesday morning a sermon was preached at Fish Street Chapel (Rev. J. Lambert's) by the Rev. Alexander Waugh; prayer was offered by Mr. J. Boden.

At three in the afternoon a meeting of the Ministers and other friends of the cause, was held at Mr. Lambert's Chapel, James S. Bowden, Esq. in the chair; when it was unanimously agreed, that an Auxiliary Society for Hull and the East Riding of Yorkshire should be formed. Various resolutions for the regulation of the Society were unanimously adopted. The approbation of this important measure was cordially expressed by the ministers and gentlemen present.

A General Meeting of the friends of the Missionary Cause was held at half past six in the evening, in the Boys' Subscription School-room, Salthouse Lane. Benjamin Wright, Esq. was called to the chair. This was the time appointed for the first Annual Meeting of the Hull Juvenile Auxiliary Missionary Society, which has already transmitted to the Treasurer of the Parent Institution in London the sum of £90. A report of the proceedings and present state of this laudable and promising Institution was then read, and other business transacted relating to its affairs.

The Secretary of the Missionary Society proceeded, by request of the Meeting, to give an interesting account of the operations, present state, and future prospects of the Society. The approbation of the Meeting was warmly expressed; and several animated addresses delivered by Messrs. Waugh, Bogue, Lambert, Boden, Brown, and by Mr. James Bowden, jun. and Mr. Dikes, jun.

Thursday morning at ten, the Rev. Mr. Bogue preached in Ebenezer Chapel, Dagger Lane. The prayers of the Established Church were read by the Rev. R. Spry, Minister of the Chapel; the Rev. Messrs. Bennet, and Poole of Honley, also engaged in prayer.

At half past two Mr. Burder preached at Hope Street Chapel (the Rev. John Morley's); the Rev. Messrs. Williams, of Swanland and Mr. Lambert prayed.

At half past six the service was in Fish Street Chapel. Mr. Spry prayed. The Rev. Mr. Bennett, late of Romsey, who was on his way to Rotherham, to commence his labours as Theological Tutor in the seminary, formerly under the direction of the late Dr. Williams, preached an excellent sermon. Mr. Bogue returned thanks, in the name of the London Directors, for the cordial concurrence and liberality expressed by the friends at Hull and neighbouring ministers on this occasion; and concluded the whole with prayer.

It being expected that a greater number of persons would be disposed to attend the concluding service at Fish Street Chapel than that spacious place could accommodate, it was determined to accept the kind offer made by the ministers and trustees of the Methodist chapel in the new connection, to have another sermon there, on the same evening. Mr. Waugh was therefore requested to preach.

The following ministers gave out the hymns at the several services:—The Rev. Mess. Foster, of Oakham; Earl, of Hornsea; Lambert and Spry, of Hull; Kidd, of Cottingham; Wilkinson, of Howden; Hicks, of Pocklington; Smelle, of Grimsby; Sharp, of Skipton; and Messrs. Brown and Cross, students at Rotherham.

The several Meetings were very numerously attended. The deepest interest appeared to be felt in the

transactions of these memorable days; and the liveliest hopes excited of extensive and permanent advantage to the great cause of Missions to the Heathen.

The collections made at the different places of worship amounted to £ 200.

At a Meeting of the Directors of the Missionary Society, Aug. 23, 1813, an interesting Report having been made by the Rev. Mr. Burder, of the result of the journey undertaken by himself and the Rev. Messrs. Bogue and Waugh, with the assistance of the Rev. Mess. Thorp, Boden, Raffles, and others, for the purpose of furthering the objects of the Society,

It was unanimously Resolved,

'That the Ministers, Deacons, and all other active and benevolent friends, who, in various ways, so kindly assisted at the different Meetings, lately held in Liverpool, Leeds, Newcastle, Hull, and other places, where sermons were preached, be requested to accept the warmest Thanks of the Directors for the important services rendered by them to the Missionary Society on these interesting occasions.

BRISTOL

Auxiliary Missionary Society.

Such was the sacred delight, and so important were the services rendered to the Parent Institution by the meeting which was held here in 1812, that, after mature deliberation, it has been deemed expedient that similar services be adopted this year, on the 14th, 15th, and 16th of September.

We therefore take the liberty of announcing that, by Divine permission, the Rev. W. Pryce, M. A. Perpetual Curate of Loudwater, near High Wycombe, will preach at St. Mary Redcliff, on Tuesday morning, the 14th; and that in the evening of the same day the Rev. Dr. Winter, of London, will deliver a sermon at Bridge Street Chapel. On Wednesday morning the Rev. Mr. Raffles, of Liverpool, is engaged to preach at Castle Green; and, in the evening of the same day, the Rev. W. Jay, of Bath, will preach at the Tabernacle. On Thursday morning it is the intention of the Society to meet for business; and in the evening the Lord's Supper will be administered at the Tabernacle; on which occasion the Rev. Matthew Wilks is expected to preside.

It was last year intended to incorporate with the Bristol Auxiliary Missionary Society, a Plan of co-operation with the ministers and churches in the neighbouring counties; but in the multiplicity of our concerns, this very desirable object was overlooked. For this omission we feel the most sensible regret; but hope, by the united aid and counsel of the brethren with whose company we may this year be favoured, to compensate for a neglect which has long demanded an apology.

W. Wait, S. Lowell, A. Pope,
Secretaries.

*** Beds will be provided for all the Ministers who attend the meeting; and that unnecessary trouble in the arrangement may be as much as possible avoided, attendance will be given at the Vestry in Bridge Street Chapel, from 12 o'clock on the preceding Monday. — All the services will commence at 11 in the forenoon, and at 6 in the evening.

Hibernian Missionary Society.

On Tuesday, July 13, 1813, a Meeting of the Friends to Missions was held at the Royal Exchange, Dublin, when a Society was formed, to be called *The Hibernian General Missionary Society*, for encouraging and promoting Missions to the Heathen. — Some general Regulations were made, and a Committee appointed to procure suitable patronage. — Further particulars of this new institution may be expected hereafter.

Tyrone Auxiliary Society.

The Rev. Mr. Jack, of Manchester, and the Rev. Mr. Tracy, of London, who kindly consented, at the request of their brethren then at Liverpool, August 4, to visit the Auxiliary Society formed last year for Tyrone, proceeded through Carlisle, and, by way of Port Patrick, to Donaghadee, arrived at Auchnacloy just in time to be present at the Meeting of the Tyrone Society. The Rev. Mr. Murray, a clergyman of Belfast, preached an appropriate sermon on the occasion, from Isa. xlix. 6. Lord Caledon, who was present, took the chair after the conclusion of the service; when

Mr. Tracy addressed his Lordship in the name of the Directors, expressing the gratitude of the Society for his great kindness to our Missionaries in Africa, when his Lordship was Governor of the Cape. His Lordship accepted the Publications of the Society; — and begged his Thanks to the Directors, presenting the Society at the same time with £20 — After his Lordship had left the chair, it was taken by the venerable Archdeacon, the Rector of the parish, who was chosen a Vice President; and Thanks were voted to Lord Caledon, for his acceptance of the office of Patron.

In the evening, another service was held in the Presbyterian place of worship belonging to the General Synod of Ulster; in which Mr. Jack and Mr. Tracy engaged.

The truly Catholic spirit of the clergy and ministers of other denominations, who have united together in the Tyrone Society, is exceedingly delightful, and begins to spread into the neighbouring counties, where similar institutions are about to be formed. Mr. Jack and Mr. Tracy were also to make an excursion to the northern parts of Ireland before their return. Their visit is likely to be productive of great advantage to the Missionary Cause in that island.

INDIA.

Mr. Hands' Discourse with some Heathens at Belhary, after they had been worshipping at an Idol Temple.

[*Extracted from his Journal.*]

In the evening I walked into the Pettah. Observing a number of persons worshipping in one of the pagodas, I noticed what passed, and waited till the worship was finished. Coming out, they presented me with some of the flowers which they had offered to their idol. I then said to them, 'My dear friends, I have just seen you paying worship to that image; and I cannot tell you how much it has grieved me. Do you ask me why? I will tell you. Such worship makes the great God angry with you; it hardens and darkens your minds, increases your sins, and I am afraid will shut you out of Heaven.— Tell me, my dear friends, tell me, my brethren (for we are the children of one common Father) O tell me, from such worship what can you obtain? If you fall into sickness, poverty, or sorrow, can this stone help you? You are sinners,—can that image forgive you? You need wisdom,—can that stone instruct you? You desire happiness, — can that satisfy your souls, and make you happy? Tell me, my brethren, are your minds satisfied and happy from what you have now been doing?' Several of them were candid enough to answer "No, no; we are not."

I then ask you, Why you worship that image? Is God like that black unsightly form? Can he be pleased with such worship as this? No; he is a pure and holy Spirit, an almighty, all-seeing, omnipotent Spirit, and requires his creatures to worship him in spirit and in truth. O, my brethren, God is your Father! he made and supports you; but by neglecting him, and giving the honour and worship due to him to senseless images, you grieve your kind Father, and make him angry with you. God is your husband; and you should love him with all your soul, and keep your minds and bodies pure and chaste for him alone: he has made you for himself, that he might delight in you; but you are unfaithful to him,— you depart from him; and neglecting his love, you prostitute your bodies and your souls to a base idol! — My brethren, your bodies must soon die; but your souls can never die, but must live for ever, either in Heaven or in Hell: but this is not the road to Heaven. They who neglect the God of Heaven, and give his glory to a senseless stone, can never obtain Heaven; and if God will not receive them to Heaven, they must be for ever miserable in Hell.'

Having thus endeavoured to convince them of the folly and sin of idolatry, I spake to them of Christ, and the way of salvation by faith in him.

They acknowledged it was all very good; but there was no provision for the belly. I told them that if they would trust their souls in the hands of Christ, he would take care that their bodies should be supplied; for he had promised that his people should not want any good thing. — Poor creatures! their belly is indeed their principal god. If their sensual appetites are but gratified, they care for little else.

I understand that one of my auditors was the Hamildar, or chief man of a large village, about 40 miles distant, who had come to Bellary to worship at this pagoda. Many of his people were also present. As this man paid particular attention and respect, perhaps, what he has heard may afford an opening in his village at some future time. I hope now to be able to itinerate a little.

BARBADOES.

The following Extract, from the Periodical Accounts of the United Brethren (No. 65) gives a very interesting Account of an awful Event (already noticed in our Magazine for August, 1812) and its immediate Effects on the Minds of the Inhabitants:—

'I CANNOT omit mentioning to you a very striking occurrence, which has greatly affected our island. "Having had no rain for a long time, April 30th, in the evening, about ten o'clock, the sky looked extremely dark, and we expected heavy rain in the night, which, being much wanted, created great joy. However, on May 1st, early in the morning, a most extraordinary and awful phenomenon presented itself, to the great alarm of all the inhabitants. At daybreak, about five o'clock, the horizon, to the south, appeared remarkably light. At six, thick clouds had covered the whole sky, from whence issued, not indeed the long-expected fruitful rain, but showers of a substance resembling dust or ashes, and which were particles of volcanic matter. It now grew so excessively dark, that the like had never been seen nor heard of before. It reminded me of that awful darkness, when all nature seemed to shudder, and the sun to hide its face at the expiration of the Son of God upon the cross.

We looked up unto our Almighty Father and Saviour, in this state of awful uncertainty, and be filled our hearts with peace. At seven o'clock our whole family was called together into our hall; and during a solemn feeling of our helplessness, we exhorted each other to faith and trust in God our Redeemer, offered up fervent prayer for ourselves and fellowmen, and were richly comforted by a sense of his divine presence. This inexplicable and utter darkness continued till about half past 12 o'clock. About one, a little light from the sun's rays appeared, to the great comfort of every human being in the island. About three o'clock many negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the scripture-text for the day: 'The works of his hands are verity and judgment; all his commandments are sure' (Psal. cxi. 7); concluding with fervent prayer. The attention and devotion of the auditory were great.

The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who, at 11 o'clock in the forenoon, with lanterns in their hands, took refuge in the house of prayer:—so great was the consternation of all the inhabitants.

The above-mentioned dust fell to the depth of about three or four inches on even ground; and we have been troubled with clouds of it raised by the high winds, which have prevailed since that day, yet without rain, insomuch that every thing is dried up. The poor cattle have nothing to eat; and, to all appearance, both man and beast will have much to suffer. All kinds of provisions are extremely dear. Since the American embargo commenced, flour has risen to 26 dollars per barrel, and all other supplies in proportion. The enclosed paper will give you an account of the dreadful calamity which has befallen the island of St. Vincent. — [It was a Barbadoes newspaper, containing an account of the eruption of mount Souffrier.]

May 6. A Member of Assembly from St. Vincent arrived here, applying for succour. Our legislature met, and resolved to send a vessel with provisions, to the amount of £2000; which indeed was a noble proof of their humanity and fellow-feeling, considering the lamentable state in which this island is left at present. May the Lord grant these remarkable events to be productive of good fruit in the hearts of all of us, that we may not only be alarmed at his judgments, but be converted in truth unto him, in whom, though earth and heaven be dissolved, his children shall have eternal rest and peace!

The whole reads thus:—*Woo tăng Foo tsae teen chay. Ush ming ching shing. Ush wang lin. Ush che ching king, yu te joo yu teen yen. Tsze wo kin jĕ jĕ yung lëang; Mëen yu foo chae joo yu mëen foo chae yu wo chay ya. Pŏ yin yu tsin kwŏ yew, nae kew wo yu heung ngŏ; kae weh wei kwŏ chay keuen chay, kĕĕ yung, yu she she. Ya mun.*

yu	於	from	*mëen*	免	forgive
heung	凶	evil ;	*foo*	負	indebted
ngo	惡。		*chae*	債	
kae	蓋	for	*yu*	與	to
weh	爾	thine	*wo*	我	us
wei	為	is	*chay*	者	those who are.
kwŏ	國	the kingdom,	*ya*	也。	
chay	者。		*Pŏ*	不	(Do) not
keuen	權	the power,	*yin*	引	lead
chay	者。		*yu*	余	us
kĕĕ	及	and	*tsin*	進	into
yung	榮	glory,	*kwŏ*	惑	temptation,
yu	于	to	*yew*	誘。	
she	世	age of ages.	*nae*	乃	but
she	世。		*kew*	救	deliver
Ya	啞	Amen.	*wo*	我	us
mun	們。				

THE LORD'S PRAYER
IN THE CHINESE LANGUAGE AND CHARACTER,

WITH THE POWER OF THE WORDS EXPRESSED IN ITALIC LETTERS.

Communicated by Mr. Morrison, Missionary at Canton.

te	地	earth	*Woo*	吾	Our
joo	如	as	*táng*	等	
yu	於	in	*Foo*	父	Father
teen	天	heaven;	*tsae*	在	in
yen	焉		*teen*	天	heaven,
Tsze	賜	Grant	*chay*	者	
wo	我	us *	*Ush*	爾	Thy
kin	今	this	*ming*	名	name
jĕ	日	day	*ching*	成	be
jĕ	日	daily	*shing*	聖	sanctified;
yung	用		*Ush*	爾	Thy
lëang	糧	food;	*wang*	王	reign
Mëen	免	Forgive	*lin*	臨	come;
yu	余	our	*Ush*	爾	Thy
foo	負	debts,	*che*	旨	will
chae	債		*ching*	承	be
joo	如	as	*king*	行	done,
yu	余	we	*yu*	於	on

* It is in the singular form, but plural from the scope.



Rev.d James Weston,
Sherborn, - Dorset.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

OCTOBER, 1813.

BRIEF MEMOIR

OF

THE LATE REV. RICHARD DENNY,

OF LONG BUCKBY.

[*Extracted from the Funeral Sermon, by the Rev. D. Griffiths.*]

It will now be expected that I should present you with a short account of your venerable pastor, and my much-esteemed friend and predecessor, the Rev. Rich. Denny. *Short* indeed it must be, as my acquaintance with him was limited to the latter years of his life, when his memory was much impaired, and as he had outlived those of his contemporaries from whom any considerable information could be expected. What few particulars I have been able to collect, chiefly from *himself*, I will now enumerate; and may we all, in our different stations, 'be followers of him, who, through faith and patience, is now inheriting the promises!'

He was born in November, 1723, at Barby, a small village in the county of Northampton. His parents, persons of some respectability in both the farming and manufacturing occupations, were much esteemed for the prudence of their conduct, and for their honourable profession of real and undefiled religion: and so much did he profit by their instructions and example, that he was not only restrained from youthful vices, but evidenced serious impressions of a religious nature, even from a child. During his apprenticeship at Lutterworth, under the preaching of the gospel in that town, these impressions were revived and increased to such a degree, that he was led, even at that early age, to make a solemn dedication of himself to God, as his Creator and Redeemer.

At the expiration of this period of his life, he was recommended to an eligible mercantile situation in the metropolis, which was then vacant; but, owing to a peculiar coincidence of circumstances, his application for it was unsuccessful; and this disappointment, under the superintendence of the great Head of the church, led to a step which was truly important and happy in its consequences. Long had he felt a desire to devote himself to the great work of the ministry; and this desire, which had still been increasing, was confirmed by his attendance, while in London, on the labours of Mr. Whitefield. Such a flame of sacred zeal was now enkindled in his breast, — such an ardent wish to honour his Saviour, in the conversion of sinners, as no difficulties were able to extinguish.

He was introduced, therefore, by some pious friends, to the notice of Dr. Doddridge, who most kindly

and cordially received him under his care and tuition. At his academy he continued four years; during which time he made a tolerable progress in the different branches of education; but was most distinguished for his excellent disposition, and his warm and lively devotion. In talents and acquirements there was a great disparity, but in Christian affection, holy zeal, and ardent piety, there was a great resemblance between the tutor and his pupil; and such was the regard of the latter to the 'Dear Doctor,' as he generally styled him, that he often mentioned his name and his excellencies with the tear of affection glistening in his eye. He was his last surviving student.

The first situation which our venerable friend was called to fill as a minister, was K——, in B——. Here he preached for about 10 years; but the Antinomian leaven having spread through a considerable part of the congregation, he felt he could no longer be happy or useful amongst them; and accordingly removed to B——, in E——, where his labours were more generally acceptable and successful. Many, at this place, received real and lasting benefit from his ministry; and, for a year or two, scarcely a Sabbath passed without some pleasing appearances of his usefulness. This, however, soon excited the displeasure of a principal man in the congregation, who disliked exceedingly what he called *Methodism*, that is, serious, lively, evangelical preaching; and being a person of considerable influence, especially in pecuniary matters, Mr. Denny was under the necessity of leaving a people whom he loved, and who ever retained for him the highest esteem and affection. In the former instance, it seems, his views were too practical; and, in the latter, perhaps, he too plainly and decidedly avowed the peculiar truths of the gospel; whence we may reasonably infer, that his preaching was truly scriptural, — combining doctrines with duties, and faith with holy obedience.

We are now arrived at the commencement of his ministry in this place (Long Buckby) which was the scene of his labours for nearly 40 years. During this period, his labour was 'not in vain in the Lord.' By his exertions, not only was a large and commodious house erected for the worship of God, — but many were 'built up as lively stones, a spiritual house, an holy temple.' At one particular time he was honoured with remarkable success. He had been repeatedly complaining in this respect, and was much discouraged; but he wrestled hard (to use his own expression) by fervent and constant prayer for a blessing on his efforts; and his great Master heard the voice of his supplications. There was an extraordinary revival in the congregation at large; many were awakened to the most serious concern about their eternal interests; and, in the course of two or three years, between 30 and 40 members were added to the church; 'some of whom remain to this day; but the most are fallen asleep in Jesus.'

For the last 20 years of his life, he ceased all active employment in the church of Christ; but are we to suppose that his life was useless? By no means. He appeared as a striking example of piety and holy consistency of conduct for a term exceeding the general age of man, while his lively and spiritual conversation was the means of instructing, establishing, and enlivening the minds of others. In his intercourse with pious friends he displayed the supporting and cheering influence of religion under the infirmities of age; and at the same time afforded such an evidence of its reality and effects as all around must have seen, acknowledged, and admired. Tho' not with his lips, yet by his hum-

ble, pious, and exemplary walk and conversation, he still 'held forth the word of life.'

We now behold our honoured friend drawing near the close of his long and valuable life. For two or three years his frame had been much enfeebled, and the faculties of his mind much impaired; but still he could converse on divine things with freedom; and his devotional feelings were as much in exercise as ever. When he was dead to the world, so as to be insensible to all its concerns, he was evidently and singularly alive unto God. His thoughts, his desires, and his language, all seemed to refer to another and a better state: his mind was absorbed by eternal realities. Dr. Watts's Hymns were his constant companions; and those sentiments in them, which appear almost too seraphic for common minds, exactly suited the element in which he lived In short, his treasure was in Heaven; and there, most emphatically, there his heart was also!

I witnessed the last apparent exercise of his mental powers. "I hope," he said, "I shall soon see the blessed, blessed Redeemer, and (his name having been before mentioned) the dear Dr. Doddridge." He smiled most significantly; and then kissed the hand of every one in the room, as if his soul was dissolving in Christian love. After this he never spoke; but intimated, by signs, a wish, he had often before expressed, that his finger might be placed on a particular verse in Dr. Watts; and from that time he seemed perfectly insensible to every surrounding object, till in a few hours he sunk into his eternal rest. This was the significant verse by which he expressed the sentiments and feelings of his soul, when his lips could no longer move.—O may we all feel its sacred, delightful, and solemn import!

Dearest of all the names above,
My Jesus and my God!
Who can resist thy heav'nly love,
Or trifle with thy blood?

He died April 14, 1813, in the 90th year of his age; and his remains were interred in the meeting-house he had been the means of erecting, and near the pulpit he had so long, so respectably, and so usefully filled. Six neighbouring ministers attended his funeral; one of whom, the Rev. Mr. Gronow, of Weedon, delivered an affecting and suitable address; and on the following Sabbath a sermon was preached on the occasion by his successor, to a very crowded auditory, from Rev. xiv. 13, 'And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

MAN'S RUIN AND RECOVERY.

Oh Israel, thou hast destroyed thyself; but in me is thy help.—Hosea xiii. 9.

THAT it is easier to injure than repair, is a truth so well known, that it is familiar even to a child; but it is so seriously important, that it ought never to be absent from the mind of the wisest man. We may in a moment give a blow to a watch, or piece of curious mechanism, or to the most curious of all machinery, — the human frame,— which would require the labour of weeks, or months, to repair. But there are some instances in which it is easy to inflict the blow, of which it is absolutely impossible to remedy the consequence. To take away life is the affair of a moment; but who can restore it? Such also is the tremendous extent and restriction of our power over our own souls. To ruin them is easy; to recover them is to us impossible. A sin may be committed in a moment, which will extend its consequences through all eternity. —— Weakness may ruin us; but only Omnipotence can save us. This is forcibly taught us by the solemn

expostulation of God with Israel. It refers, indeed, to the condemnation to which their sins had reduced their civil state; but as theirs was a religious state also, and they were dealt with according to their conduct in the worship of God, it is not mere accommodation to apply it to the general subject of Man's Ruin and Recovery; the sources of which we are here taught.

1. The Ruin of Man is from himself. — It might seem, at first sight, a needless task to labour formally to prove what is so obvious that none can deny. To some it may look like a laboured attempt to prove that we must all die. But when we view it more closely, we see it is not so needless as at first sight it appeared. For if none can openly deny this truth, the tacit denial, or total ignorance of the nature or cause of our ruin, is the source of a large proportion of the errors which abound on the subject of religion.

That God made man upright we have lately seen; and that he is now in a state of ruin we have also observed. The ruined state of our nature has been described by Mr. Howe, with all the grandeur of his mind, and with more than his usual splendor of imagery, in his Living Temple, where the fallen creature is compared to a temple in ruins.

Though man fell into this ruin by temptation, it was himself that rendered the temptation effectual. It is true that God made us, though upright and disposed to serve him, mutable,—capable of falling. But he is not chargeable with our sin on this account. He had done his part when he had created us holy, and given us such faculties and motives as should have made us continue so. It is true that he placed us in a state of trial, where we were to be proved, whether we would obey him or not; but, surely, he has a right to try his creatures, to put their obedience to the test. Again: it is true that Satan, who had himself previously sinned and fallen, tempted man to follow him in sin, and employed such baits as were most fitted to ensure success: but once more we contend, that man's own consent was necessary to ensure success. Not all the powers of darkness could have forced the innocent being to sin in spite of himself: but if Satan threw out the bait, man caught at it. If our enemy prepared the poison, our first parents swallowed the deadly draught. But you ask, How could an innocent creature consent to sin? We cannot tell. We know not the operations of our own minds, the nature of innocence, the mode in which sin makes its first attacks, in which way we act, or are acted upon. Perhaps, all this ignorance is the consequence of sin, — the enemy has raised the clouds of dust which have concealed from us his own march; but we may be sure that the way in which man urges these questions are the proofs of his fall. — Man speculates on his fall with a conceit and pertinacity which ill becomes him: — he is like a man who has fallen by intoxication into a pit, where, instead of seeking to rescue himself from death, he is attempting to convince himself that he is in no bad place, or in no danger, or that he never could have fallen there by his own fault; but must have been pushed in by some malicious foe. Thus men speculate upon their own ruin!

Man is now practically consenting to the ruin of himself.—Many may now be saying, 'All this may be true of Adam; but what is that to me? I never thus sinned myself, and fell from innocence to sin.' Were we humble and reasonable as we should be, had not the fall rendered us proud and contentious, it would be quite sufficient to answer this cavil by saying, 'Our Maker had established an important connection between our first parent and all his race, far closer than that

which now subsists between us and our children, who yet are affected by our good or evil conduct, — and therefore we were all ruined in him. As our Maker and Judge has done it, there is no doubt but that it is right, though we may not be able to see the reasons.' Since, however, this unhappily will not satisfy men, we are compelled to remind them, that they every day renew the act by which man ruined himself. Hearing men cavil at the test which God gave to Adam, and say, 'What! condemn us for eating an apple — how hard!' I cannot forbear saying, 'Full well do they declare, if they had been in Adam's place they would have done as he did; for they would have said, 'It is hard we cannot eat this without being condemned!' They would have believed the tempter that said, 'Ye shall not surely die.'—When men find out that they are sinners, and yet continue in this state, discovering no solicitude to escape from the wretched condition, they practically shew that they would have made nothing of falling into this state. Every day men, with their eyes open, commit the sin of which God says its wages are death. Thus they are every day ruining themselves. To this some reply, 'Whatever we do now, is with a fallen ruined nature, predisposed to sin; it therefore can be no proof of what we would have done if we possessed an upright spotless nature. Whoever says this confesses the fact, that his nature is not now holy, but fallen and corrupt. If then you own the fact, and oppose the Scriptural account, reckon for it in a better way if you can; and if you cannot, why reject the solution God has given? The sins we now court with our depraved hearts, conscience condemns us as guilty of; and we feel that we are the authors of our own ruin.

II. The recovery of man is from God above:—'In me is thy help,' saith Jehovah. For as we have seen, that though God has left it in the power of man to take away life, he has reserved to himself the ability to restore it; this is especially true of the life of God in the soul of man. It may appear hard that we should be trusted with the power to ruin rather than recover: but it was kind; for how much stronger was the inducement to persevere in holiness, when we knew that if we ever lost it, we could never restore ourselves. Besides, what would have been the use of a recovering power in the hands of a depraved, wicked creature, with no disposition to use it? It is well for us that there is help for us somewhere. But who would have looked for restoration from the very being whom we had insulted by our crimes? Had he consented to receive us, if restored from another quarter, it had been infinite mercy; but had it been left to this issue, our recovery had been impossible. But in God is our help.

1. He alone had a right to determine upon our recovery. — When man had sinned, he had forfeited his life into the hands of his Maker and Judge. Jehovah might have taken the forfeit, and said, 'I threatened death, death shall be executed; no one of human kind shall ever enjoy my favour, which is life, and my loving-kindness, which is better than life.' Had it been in man's power to have restored himself to a proper state of mind again, he could have no right to determine that he should be restored. This would be putting into the criminal's hands the right to determine whether or not his crime should be punished, and taking away from the prince the power to avenge the violation of his own laws. But as it lay in the breast of the prince to pronounce upon the fate of fallen rebels, so our help must come solely from God. If he is ever restored to favour, it must be because the God who held his life in his hands said, 'Let him live.' Thus the Holy Spirit ever represents our

recovery as the pure effect of sovereign goodness, springing solely from the heart of God, 'I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion.' For as it lay in the breast of our God to decide whether help should be extended to us at all or not, so it must lie with him to determine to what extent, as well as to what persons. The individuals must lie as completely at his mercy as the whole race.

2. He only had wisdom to devise the way for our help. — Sin often creates to us difficulties and embarrassments, from which we know not how to extricate ourselves. But little are we aware of the labyrinth of woe and danger into which we were plunged by the fall. We think God might easily resolve upon saving us; for, though he had threatened us with death, he might forego his right to punish. Yet other attributes oppose. Truth says, Remember that the threatenings were a declaration of what sin deserved, and what it became God to execute, if man should transgress. Should he then act in an unbecoming way, and this to favour a creature whom he had fully warned? Yet if he execute the sentence, Mercy pleads that she cannot indulge her delights, for the criminal then must perish for ever. Can no way be devised, she asks, by which Mercy and Truth may meet together, Righteousness and Peace embrace each other?— Wisdom then says, 'Die he or Justice must, unless some other, as able and as willing, pay the rigid satisfaction,—life for life.' But who shall pay the satisfaction? What creature can be found who could endure the wrath of God due to the sins of many? for who could stand in thy sight when thou art angry? Beside, who is there that does not need to pay for himself all the obedience and honour he could render to the Most High? Here wisdom bursts forth with the brightest discovery of an infinite mind. One more than creature, she exclaims, may ally himself to man, and accomplish the great salvation: 'The Word, who was God, shall be made flesh, and dwell among them;' his obedience shall display the claims and honours of the divine government; his expiatory sacrifice shall satisfy justice for the sin of man, and then mercy may enjoy the delights of pardon and salvation. In this method every attribute harmonizes,— every interest is secured. Now unto principalities and powers in heavenly places, is made known the manifold wisdom of God. What but the wisdom of a God, then, could have devised the wonderous plan?

3. God alone had kindness enough to undertake what his wisdom devised. For though divine wisdom discovered this plan, and all the Deity approved it, as exactly suited to our deliverance, it did not follow that it must be carried into execution. Your enemies might easily tell you of ways by which you could extricate them from the effects of their own opposition to you, and by sacrificing your own ease, property, and pleasure, rescue them. But had they a right to expect that you should make these sacrifices, merely because they could shew you how these would avail for their deliverance without really dishonouring you? But how much less could we have reason to expect the adoption of a plan that required the incarnation of the Word, that he might become Immanuel, 'God with us?' Who could expect the offended party to become a sacrifice of atonement for the offenders? For what reason had we to expect such love from him as was necessary to induce him to consent to this? Had the sacrifice of angels been deemed sufficient, I cannot think that they had love enough for us to have undertaken the tremendous task. Nay, I do not believe that men love their own souls well enough to venture on such scenes as Christ passed through for their own salvation.

But if it depended on ourselves, I fear each one would shrink from the task, and put it off till too late. Herein then is love; not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins.

God only had power to effect what his wisdom devised, and his love attempted.

We speak not here of that triumph of power which the Scripture exalts, where it speaks of Jehovah as mighty to save, by treading the wine-press of divine wrath alone, — himself bearing our sins in his own body on the tree: but we speak of power exerted on us, to apply the redemption which Christ had procured. Turn now and say, Who but God could help a creature that had no will to help himself? — for to speak of man's own free-will turning him, is to talk of him as a well-disposed creature, whose will had not been depraved by the fall. But whatever part of our nature may be supposed to have escaped contagion, it could not have been the will; — for it is this which must be seduced, or no sin can be committed. Whatever we are forced to do against our will, is not our sin. As then we were completely sunken in sin, the will must have been completely gained over to the enemy. Hence we find the chief obstacle we have to encounter in attempting to save men, is themselves, — their own inclination. It is true philosophy which the Scripture inculcates, when it says, 'Not of him that willeth,' &c. When it speaks of our being *made willing*, and that it is God, of his own will, who begets us again, who then but a God can effect this? The man himself *will* not; for it is this evil bias of will that is to be cured. To suppose him willing to have it cured, is to suppose that cure already effected. But who can enter into the secret springs of our nature, lay his hand upon our will, turn it to right objects, and give it a permanent bias towards all that is holy and divine? Whenever this is done, we must own that the finger of God has been here. He holds hearts in his hand, and turns them as he will.

Thus our salvation is of the Lord. Then let us hide our heads in the dust, except when we lift them up to God, to supplicate his forgiveness and favour, or to give to him the tribute of glory for recovering grace: — 'Not unto us, but unto thy name, give glory, O Lord, for thy mercy and thy truth's sake.' J. B.

CONSTANCY OF DIVINE LOVE.

A MEDITATION ON ISAIAH XLIX. 16.

Behold, I have graven thee on the palms of my hands.

Who is this that speaketh? — 'Tis Jesus, bearing testimony by his Spirit to his own faithfulness *. Be silent then, O my soul! and hearken to the voice of thy Lord. Shall I not listen when He addresses me, who is my Maker and my Redeemer? Yes; when He opens his mouth +, by and from whom I receive all temporal and spiritual good, bound by every tie of gratitude and love, the language of my heart is, 'Speak, Lord, and let thy servant hear.'

'Behold, I have *graven thee* on the palms of my hands.' When this, the land of my nativity, was filled with idols, and the knee was bowed to the lamp of Day, or the Moon shining in her brightness was worshipped, the bodies of my countrymen were stained with resemblances of those objects of their veneration; and thus they manifested a regard for them: — even now, the Mariner imprints indelibly upon his limbs the likeness of that anchor which he finds to be both sure and steadfast, or the image of the flag streaming before the

* 1 Peter i. 11. + Matt. v. 2.

prosperous gale, which wafts him 'to the haven where he would be,' — or the names of those he holds most dear. Is it then to intimate the tender love which he bears to unworthy me, that my Lord condescends to use this familiar image, and to say, 'I have *graven thee* on the palms of my hands?' Yes; I, even I, am pourtrayed there! Encouraging truth! Yet, perhaps, the colours may be obliterated; and the place which knows me, soon knows me no more for ever! — Dreadful thought! Ah, no; my form is traced there with *deepest* incisions *: those which the graver cuts into the seal are not so lasting, — characters written with a pen of iron, or fixed like lead in the rock for ever †, are not so durable! — Should then this hand hereafter be hidden from my view, shall I conclude, that the characters are erased from it? No; I will mourn the absence of my God, and my soul shall be afflicted, if he withdraw whom she loveth; but let me not doubt the constancy of his regards. If others be permitted to use me despitefully, and to cast out my name as evil, this shall be my consolation: I am graven on the palms of those hands which hold the keys of Hell and of Death.

'I have graven thee *on the palms of my hands.*' Then I will strike anew the harp of praise. See how Jehovah dealeth with the man whom he delighteth to honour. It is as if my God would exhibit his love for me before admiring worlds; for the hands, which are the instruments of action, are continually in view. — Whether, therefore, he mete out the heavens with a span, or form the earth with his word, — whether he open his hands to fill all things living with plenteousness, — whether he lift them up to deliver his friends, or destroy his foes to loose the chains of Hell, or to protect his little ones, still he will remember unworthy me!

'*Behold*, I have graven thee on the palms of my hands.' It is an object of wonder and joy. Wonderful, that I should be loved with a love like this! Behold this! — Yes; a view of it banishes heaviness from my heart, and dries the tears of sorrow from my cheek. — Behold this! Holy Spirit, let the command be accompanied with thy divine energy, — keep thou mine eye steadfastly fixed on this object: When heart and flesh shall fail, it will administer support, — when admitted before the throne, it will afford ground of everlasting praise!

SELINA.

Lady H.'s Chapel.

* חקה *Impressit exsculpsit, Scinon.*

† Job xix. 24.

ON THE GOSPEL OF CHRIST.

THE Gospel is a scheme of grace, originating in the free and sovereign love of God, to sinners of the human race. Its language to every sinner who hears it, is, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' In believing, the sinner brings nothing to the Saviour, but receives all from him, persuaded that in him, and in none else, there is a free and full salvation. As guilty, depraved, polluted, miserable, and helpless, he betakes himself to Jesus, expecting and receiving all he needs, by faith in the divine and all-sufficient Saviour.

In no passage of Scripture, perhaps, is there to be found more of the glad and cheering import of the gospel, than in these words of the apostle, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief ‡.' How many convinced and trembling sinners have found refuge in this declaration, dictated by the Spirit of God, and the language of

‡ 1 Tim. i. 15.

sound experience! 'I am a sinner,' may each one say, 'but I cannot go beyond this, to denominate myself the chief of sinners,—and yet under this character I am welcome to the Saviour. He is able and willing to save me; and shall I, by obstinate unbelief, refuse to come to him, neglect his great salvation, and perish in my sins?' No: I cheerfully assent to the faithful saying, and, with the Apostle of the Gentiles, reckon it worthy of *my* acceptation, that Christ Jesus came into the world to save sinners. As *one* of that *number*, I place my entire confidence in him for his whole salvation.

Under a dispensation of grace, the treatment we give to the gospel forms the grand distinction of character. To be a believer of the gospel, is to be one separated from the world, received into the favour of God, conformed to his image, admitted into fellowship with him, and exalted to the honour and happiness of being a child of God and an heir of glory. On the other hand, to be an unbeliever is the character of one who, to his other guilt and misery, has added that of 'receiving the grace of God in vain;' which infers the heaviest condemnation—the most dreadful doom.'

What importance does this attach to the gospel of Jesus Christ, loudly demanding our most serious attention to it! 'It is not a vain thing; it is our life.' As we value our comfort in the hour of trouble, the peace of our consciences and the purity of our hearts and lives, nay, our safety and hope in death, and our confidence in the day of judgment, let us esteem the gospel as our sweetest cordial and our surest support; and as it opens a spring of consolation which never ceases to flow, and which shall continue unimpaired through eternity itself. — He is the wisest Christian who makes the most constant and careful use of it; for it is 'the power of God unto salvation to every one that believeth.' Rom. i. 16.

C. G.

Avon Bridge.

ON SATAN'S DEVICES.

Sir,—Two circumstances have come very recently under the public notice, which may serve powerfully to enforce and illustrate a doctrine of Divine Revelation but too little credited or attended to by mankind in general; nor practically, even by many who profess the Christian religion.

Nicholson, the murderer of Mr. and Mrs. Bonar, at Chiselhurst in Kent, who has just paid the forfeit of his life to the violated laws of his country, declared solemnly in writing, after sentence of death was passed on him, that he had no previous malice towards the parties, nor intention to murder them, five minutes before he accomplished the fact; but that suddenly, as he awoke, the thought suggested itself to his mind, and which he can only account for by confessing, 'that he had long lived in utter forgetfulness of God, and was in the habit of giving way to the worst passions of the human heart.'

John Brittain, who has also been recently executed at Warwick for the murder of his wife, with whom he had been sleeping in the same bed, and in the room with two* boys (their children) made a similar declaration as to the suddenness of the impulse by which he was influenced; but did not add so clear an explanation of the previous habits of his mind, rather endeavouring to screen himself under the plea of lunacy: but as there was no known physical cause of madness existing, nor the least evidence of

* Not the least shocking of the circumstances consequent upon this murder was, that the eldest of these boys was obliged to give that evidence which procured his father's death.

any previous symptom of insanity, the plea was disregarded by the jury.

Facts like the foregoing certainly deserve the most solemn attention from all, but particularly those who either theoretically or practically manifest doubts respecting the existence of Satanical impulses; a few observations upon which, deduced from the above and similar facts, I am desirous of submitting to you, as likely to be of service to many, and particularly to your youthful readers.

Waving all the disputes of controversial men, as to the person or mode of existence of the evil spirit, it appears but too evident,

First, That such a spirit not only exists, but possesses, wherever voluntarily harboured, or judicially permitted, such instantaneous access to, and unlimited influence over, the minds of men, as may well appal the stoutest heart; because his ulterior object seems to be, to accomplish deeds which outrage all the relations and obligations of social life, as established by God, and acknowledged by all wise and good men, and thereby ultimately to destroy both the bodies and souls of his victims.

Secondly, The assaults of this foe are adapted to all ages and states of mind. He may be observed and recollected to have commenced his operations before reason was mature, playing about the fancy, and vitiating the thoughts of infancy. While he riots unrestrained where, for want of culture, the mind is suffered to remain in a state approximating to brutality, he abounds in subtle delusions, whereby he seduces the ingenious and the learned, advancing in the turpitude of his suggestions (as in the case of the unhappy man first abovementioned) just in proportion as he experiences a ready reception and abject submission to his dictates.

Thirdly, Although the operation of wholesome laws in this country, and the sound of the gospel, by exciting alarm and salutary fear, are no doubt the means of counteracting many diabolical suggestions in the human mind; yet it is also a fact, to which the consciences of many will bear witness, that Satan often obtains great success against those who yet have not committed acts that attract public notice, or expose to public odium. He so misleads men from the straight path of duty, which is equally the sure road to earthly peace and heavenly felicity, as to entail on them bodily diseases, — loss or deterioration of character,—disquietude of mind,— and sometimes such pangs of conscience as embitter all the hours of after-life, whence also proceeds no small part of what is commonly called lunacy, suicide, and premature death in various other ways.

Fourthly, Those who habitually submit to Satan's suggestions, become, although perhaps unconsciously, his agents, disseminating the poison of bad principles by bad examples, and thus fill up the measure of their iniquities.

Upon considering these solemn truths, how truly important the obligation to fight manfully against Satanical suggestions. How interesting the precept of the Saviour, 'Resist the Devil, and he shall flee from you!' and how precious his most encouraging example, which those who follow with simplicity of heart, humble faith, and prayer, will assuredly obtain deliverance in the trying hour! For, happily for the human race, this evil spirit is as the old divines express it, a *chained enemy*, whose absolute dominion over men has been wrested from him by the Almighty Redeemer, in whose name and strength all are invited to resist, with the certainty of overcoming him.

To youths therefore in particular, just setting out in the career of life, it is of the last importance, both to themselves and to all who may hereafter be connected with them,

that they should acquire the habit of repelling this most formidable antagonist; and, by the patient and conscientious study of the scriptures, make themselves acquainted with all his devices.—If any avenue of the heart is left unguarded, he will enter there. —True usefulness in life, and exaltation of character amongst men, as well as the enjoyment of a hope of heaven, stand all in connexion with a successful resistance to the suggestions of Satan.

Let no youth, who indulges the wanton eye and impure imagination, deceive himself by believing that he can stop when he will; or that these juvenile foibles, as he may deem them, these little indulgences, will not so completely destroy the fences of his mind, and lay him open to renewed and more vigorous attacks, so as to lead him into all the horrors and miseries of incurable libertinism.

Nor let even the child, who habitually indulges himself in cruelty and tyranny towards inferior animals, beguile himself into a belief that He *who cares even for a sparrow*, will not judicially leave him, like the unhappy Nicholson, to the sudden perpetration of deeds which shall cut short his existence with misery and infamy.

That man, moreover, who habitually shuts his ears, and steels his mind against the warnings and invitations of the gospel, and the convictions of conscience, has the most manifest reason to fear lest he should be judicially consigned over to an incurable obstinacy and hardness of heart; and even if gratified with long life upon earth, quit the world like animals of an inferior species, without repentance or hope.

The two following facts will show the happy manner in which this enemy of mankind is sometimes defeated, and made the minister of good to the heirs of salvation: —

A young man, who had been a few years married, but seldom thought of religion, was relaying the floor of his parlour; and as he walked over the joists to observe the progress of the work, kicked a chissel into the cellar, where his eldest child was at play, and narrowly escaped the danger. The young man went down immediately to pick it up, and feeling a momentary, though groundless vexation with the child for being there, the thought came suddenly, but very forcibly into his mind, as he took the chissel into his hand, that with it he must split the child's head open. His soul, however, was shocked at the thought, and starting back, he ran up stairs, looking pale as death, and in a state of the most indescribable horror. An intimate neighbour (a religious man) to whom he communicated the circumstance, took occasion from it to instruct him in those solemn truths, the depravity of the human heart, and the power of Satanical influences; and from that time to the present he has been a religious and useful member of society. — The child is a very promising young man; and, as the father reads your pages, he will, I think, hardly be able to refrain when he peruses this, from shedding a tear of gratitude upon the recollection.

Another young man, who followed the honest employment of a barber, was one day shaving a strange gentleman; when the latter observed him suddenly to tremble, and appear much discomposed. — The moment he had finished, the young man exclaimed, Sir, I am glad I have done shaving you.—The stranger enquired why? 'Because, Sir (said he, bursting out in tears) I have had an unaccountable suggestion all the while I was shaving you, that I must cut your throat.' — The emotion in this case, as in the former, was productive of serious impressions.

Thus the wicked one sometimes overshoots his mark, and his evil suggestions are overruled for good.

Yours, T.

ORIGINAL LETTER
From the late Rev. S. Walker,
OF TRURO.

My dear Friends,

While the unsearchable will of our common most gracious Father, who has united us in spirit by so near a relation, is taking me from you for a season in presence, it becomes both you and me to submit. And although, during this separation, both of you are deprived of very valuable opportunities, and I disabled from that service, and deprived of that people which is justly so near my heart, yet we ought not to indulge an untimely unsubmitted wish of seeing each other again. — What a blessing, comfort, and refreshment, the thought of you has been to my soul, as always, so more especially in those awful never-to-be-forgotten hours, when the eternal world appeared but a step off, and my soul was fixed on the illustrious day of the Lord's appearance, God only knows. — While therefore you are so near my heart, my comfort and happiness having so much dependence upon you, it is impossible that either I should forget you, forbear to pray and praise God for you, or contribute what I may in my present circumstances to your establishment, progress, and joy.

How much my views must have been drawn to the world, whither the Forerunner is for us entered, in the sickness I have been so long under, and am, as far as I see, very slowly recovering from, you may easily judge. —Views of the riches of Christ, and prospects of the glory that shall be revealed, have been, and still are, blessed be God, my best cordials. Yet I have found much opposition from the quarter of unbelief; and that to be strong in the faith of our Lord Jesus Christ, when every thing of my own is, and is evidently seen to be against me; —when grace is so imperfect, — when this life appears to be closing up, and all the false confidence derived from the esteem and support of the most pious and endeared friends is stript away, is an attainment indeed, which I long after for myself, and earnestly wish may be vouchsafed to you also in life as well as death.

In these circumstances I find no relief but in the blessed word of God; nor in that either, unless the gracious delightful truths contained therein be made out to my mind by the Holy Ghost; for without his illumination my most attentive reasonings on the scriptures have always been found unsatisfactory and unedifying. Let me exhort you, therefore, to a more diligent use of the scripture in much prayer for the light of the Spirit, that the glory of the Lord may shine more abundantly in your hearts, and produce in you a more lively desire of seeing him as he is, with an encreasing transformation of your whole man into his likeness. — Ah! my dear friends, we neither love nor use the scriptures as we ought! Do we make them our only guide, having no dependence on the wisdom of man? Do we come to them only for instruction, and do we come to them in every case? Do we come to them without prejudice, desiring only to know what the will of the Lord is, and praying always for a will to perform it, however self may be denied by our so doing? Do we come to them daily, if possible in all our retirements, making them the ground of our confidence that our prayers are heard, and the measure whereby we are guided in all the things we ask of God? Particularly, do we recall them afterwards for support and direction according to present exigencies? As we make them, and not our own fancies, the foundation of our meditations, and the rule of our conduct, so as that on no pretence whatever (especially on that most dangerous delusion of being under

the guidance of the Holy Spirit, without regard had to the word) we either undertake any thing as duty without their warrant, or hold ourselves excused in the neglect of what they enjoin upon us? I will ask one further question of you: Do you with awe, reverence, attention, and all carefulness, hear them read in the church, regarding that part of public services as among the most material and important branches of it?

That I say so much to you concerning the scriptures, is owing to the urgent necessity there is of doing it from the state of religion everywhere; while professors have not the word of God before their eyes, they must follow the authority of man or their own inventions, and unavoidably bring disgrace on the name they profess.

I have your prayers, I value them highly, I request them earnestly; if the will of the Lord be so, I desire speedily to be with you; what his will is in this respect, is pretty much concealed as yet; for, although I grow better I have no strength to do any thing. — That the Lord may instruct you more and more in his revealed mind; may make you perfect, strengthen, settle you, is the importunate desire and prayer of, My dearest friends,

Your most sincerely affectionate
Servant in Christ Jesus,
SAM. WALKER.

Miscellanea.

ENCOURAGEMENT TO SERVANTS.

Mr. Editor,

WHILE the liberality of our age and country is continually supplying the spiritual and temporal wants even of strangers, it seems to have been overlooked, that much of the vice and misery which abounds, at least in the metropolis, might be prevented, if our *Charity began at home.*

The felicities of social life, under the good providence of God, depend on every member of a family discharging its appointed duties, each seeking its own welfare by promoting that of those connected with it. On the good conduct of our *domestic* servants, the mind, sufficiently disturbed by extraneous cares and anxieties, greatly depends for its due measure of repose and tranquillity. It is sincerely lamented, that, notwithstanding what has been done for 20 years past towards the instruction of the young,—servants are so apt to neglect the duties of their station, which the wholesome precepts of the gospel so clearly express and so strictly enjoin; and which are 'the very bond of peace and of all virtues.' Hence the acknowledged paucity of good and respected female servants, and the plenty of bad and unhappy ones.

Among the various causes to which this evil is to be imputed, may be reckoned, as a very prominent one, a restlessness of mind and fondness for change in the young and unwary. By frequent change of situation, 'to see the world,' as they express it, female servants expose themselves to the baneful influence of much evil conversation, evil example, and powerful temptation, not only during the interval of a former and succeeding employment, but in the successive alteration of the scenes, and the companions of their actual services.

If in every class of society it is found, that 'evil communications corrupt good manners,' surely servants who *cannot* select *their* associates in the same service, and whose minds in general are unimbued with religious principles, perhaps through a long habitual absence from all the established means of Christian instruction, and, at a peculiarly perilous period of life, far removed from parental observation and advice, are not to be supposed the most prepared to resist the influence of surrounding temptation.

On the contrary, they are certainly more liable than others to imbibe and adopt the very worst part of the principles and habits of the many and discordant characters with whom, by frequent changes, they must necessarily associate. Hence it happens, that the moral habits of those females, who are accustomed to change their situations, become progressively deteriorated on every removal:—

hence, overborne by their peculiar temptations, they are taught to form interests inconsistent with those of their employers—hence a claim of privilege, and a forgetfulness of duty—hence waste and falsehood, and impatience of advice and reproof—hence various species of dishonesty, under the assumed name of Perquisite—and hence, most unhappily, as their services become totally selfish, removals from situations, in which they might have been respected, frequently take place. At length, from these and other causes, many who entered upon domestic service with the most upright intentions, become willing to shelter themselves where a truly good servant would on no account tarry, and finish the career of heedless change in the wretched ranks of prostitution!—and even here, they not unfrequently supply the information which occasions many burglaries.

To prevent, if it be possible, even in a few cases, this series of mischief and inconvenience to employers and servants, by nipping the first germination of it, has long been a desideratum. In the year 1792, indeed, a Society was instituted in Pall Mall: but its rewards are distant in prospect. A Society *once existed* in London, whose object was to assist, with pecuniary means, the return of servants to their friends in the country. I am happy to add, that a new Society, originally projected for a small parish, is now formed, under the name of *The London Society for the Encouragement of faithful Female Servants*, by annual and other rewards, for the purpose of making an appeal to the better passions of the human heart, and to keep females from the mischiefs they are so liable to—to increase, if possible, the number of good and trusty servants, and thereby *prevent* what, even the *endeavour* to cure, in a few instances, is so costly—to incite a laudable emulation in servants—offering a pecuniary inducement to become *stationary*, in addition to the respect and esteem they will of course receive from their employers. The rewards of this Society are intended to operate as the means of promoting a mutual benevolent feeling between servants and mistresses, and as a token of the approbation and respect which the wise and good always attach to long-continued and faithful services. The plan likewise includes the keeping of a gratuitous register (for the use of the Subscribers) of servants who are in want of situations, after having lived *two years* in their last places. This part of the plan* must be viewed, both as an act of *charity* and of policy, by all who know the moral danger to which females are exposed, who are necessitated to resort to the common register-offices.

Rectory, Turnwheel Lane. H. G. WATKINS.

* See the Plan of this Society on the cover of our Magazine for May last.—According to this Plan, female servants receive at the end of the second year's service, £1. 1s.—third year, £1. 11s. 6d.—fourth year, £2. 2s.—and every year after, £2. 2s.—Subscriptions received by the Rev. H. G. Watkins, Turnwheel Lane; or by C. Holehouse, Esq. Borough.

MINISTERS' CONVERSATION.

FOR my part, when Christ and his righteousness are the subject of conference, I know not how to complain of poverty. I feel no weariness; but could rather delight to talk of them without ceasing. Would not you expect to hear of engagements and victories from a soldier? Would any be surprized to find a merchant discoursing of foreign affairs, or canvassing the state of trade? Why then should not the agents for the court of Heaven treat of heavenly things? Why should not their whole conversation savour of their calling? Why should they be one thing when they bend the knee, or speak from the pulpit, and quite a different one when they converse in the parlour?

Hervey's Letters, lately published by Col. Burgess.

QUERY.

A YOUNG person, having a desire to engage himself in the Lord's vineyard, would be much obliged to any Correspondent of the Evangelical Magazine to favour him with a statement of the necessary qualifications for a Missionary. AMICUS.

Obituary.

MRS. W ——

Died May 26, 1813, aged 81; near 60 years a valuable member of the church of Christ under the pastoral care of Mr. ——. She was honourably descended from a long line of pious ancestors; among whom were the distinguished names of Hartopp, Fleetwood, Gould, and Cook.

Watts, Doddridge, and Hervey were the friends of her early youth; and while her heart glowed with the same fervent zeal and active benevolence, her mind and memory were enriched from their society and correspondence; and out of this ample treasury her happy domestic circle were frequently entertained and instructed. The most prominent feature in her character was, her high sense of the value and importance of time; and her constant endeavours to redeem and improve it. She looked well to the ways of her household; and ate not the bread of idleness. Religion was the governing principle, and usefulness the ultimate end of her actions. She had the 'wisdom which is profitable to direct,' — blended with the 'charity which beareth all things,' &c. —— Through a long life, clouded with many trials, she was 'patient in tribulation, and continued instant in prayer. No one was more quick to discern or to appreciate excellence in others, — no one had a more humble sense of her own attainments; yet was she eminently adorned (as became the woman professing godliness) with good works. It may truly be said, 'Her conversation was in Heaven.' There her thoughts, her hopes, her affections centered! — and when flesh and heart failed,' God was the strength of her heart, and her portion for ever!'

Those who knew her will easily discover the original, even from this imperfect sketch. Those who knew her not, may be excited to follow an example held up (not for public admiration, but) as a pattern to her sex, of whatsoever things were lovely and of good report. She lived beloved and revered by her children to the third generation; and, after a few weeks illness, entered into the joy of her Lord, without a convulsive pang! She rests from her labours, and her works follow her. *L.*

MRS. MABBS,

The daughter of Mr. S. Andrews, Rochford, and wife of Mr. J. Mabbs, near Billericay, Essex, died in peace and triumph the 5th of June last. It appears, from a letter written to her parents when she was 13 years old, that at a very early period a work of grace was begun in her soul. Indeed, during her last illness, she often spoke of it as a peculiar mercy, that God had called her to a knowledge of himself in the days of youth. — Filled with a deep sense of her own unworthiness and insufficiency, she cast her soul at the feet of Jesus, firmly trusting to his atonement and righteousness, and seeking the aid of the Holy Spirit in every duty, difficulty, and conflict. Influenced both by principle and early habit, she revered the public ordinances of religion as the Institutes of Heaven; and valued them as channels through which are derived the richest consolations. Her place in the house of God was seldom empty, and never without a sufficient cause. She was constant in her attention to the duties of the closet. From the papers written by her in retirement, it is easy to see what were the bearings of her mind, and the predominant affections of her heart. She valued communion with God as her sweetest and highest privilege. Her conduct was remarkably exemplary in the guidance and management of her family. As a faithful helpmate to her husband, — as a suitable teacher and pattern to her children, she was equally esteemed and beloved; and, surely, female piety never appears to so much advantage as when it is seen regularly moving in the domestic sphere, shedding around that benign influence which sanctifies all the soft endearments and tender relations of life.

Among the graces for which Mrs. Mabbs was most distinguished, may be mentioned humility and meekness, benevolence and prudence. A sin-

cere follower of Him who was meek and lowly in heart, there was nothing obtrusive, assuming, or irrascible in her deportment. Good-will to men is one of the choice fruits which the gospel produces, wherever it is rooted in faith and love. This fair fruit in Mrs. M. was ripened by a glow of affection and zeal which continued to burn with unabated ardour to the last. She was a friend to the friendless, a benefactress to the poor, and a comforter to the mourner. When she visited the afflicted, her language and her looks were full of that tenderness which never fails to sooth, when it cannot remove sorrow. Her feelings, excited and refined by religious principle, were of that lively and liberal kind, which keep the heart always open, and cause it to stream out on every side effusions of sympathy and kindness. Prudence has been called the Guardian of all the other virtues: it was eminently conspicuous in the character of Mrs. Mabbs. She knew her own place, and the proper part she had to act; and could well unite dignity and condescension, fortitude and gentleness, zeal and discretion.

Some months before her departure, she was persuaded that her end was drawing near. Through pain of body she had many wearisome nights; but her mind was calm and comfortable. At one time indeed, she seemed to have lost her evidence of interest in Christ; but she called her dear partner, and said, 'I have this day determined to go to Christ as a poor sinner, as though it were the first time of approaching him;' and on the following day, declared her doubts and fears were all gone. From that time her confidence remained firm and unshaken to the end. 'None of these things move me,' were her words on parting with her most intimate friend. When her children were called, that she might take her leave of them, with great difficulty she said,' I have resigned all into the hands of God. May he bless you all!' — and soon after entered into the joy of the Lord. J. T.

RECENT DEATH.

On Aug. 25, at Dove Cote House, near Prescot, in Lancashire, the Rev. Thomas Hill, Classical and Resident Tutor in the Academy at Homerton. Mr. H. had filled the office of Tutor in that seminary exactly seven years; during which period he had discharged its duties with great assiduity, though often labouring under the disadvantages of an afflicted and languishing body. After several weeks of illness, and various alterations of revival and relapse, he had journeyed to his native county, with the hope of a beneficial effect on his state of health. This hope, for some time, appeared to the patient himself as likely to be realized; and he entertained a pleasing expectation of very soon returning to the labours of his important station: but it pleased the all-wise and gracious Disposer to appoint a contrary result. On the evening of the day before mentioned, he called to his bed-side his relatives and friends, in whose hospitable mansion he was on a visit, and expressed his conviction that he should not long be an inhabitant of this land of sorrows. He requested them to sing the Dying Christian; after which, one of his pupils, who was spending his vacation in those parts, and providentially arrived at this juncture, engaged in solemn prayer. Mr. H. desired the hymn to be sung again; and both on this and the former occasion he joined in singing, as far as his dying strength would permit. He intimated that he was free from all pain of body and mind; and spoke little or nothing more: but, in a very short time, he departed, in the most calm and placid manner, to possess, we doubt not, the joys which are at God's right hand. He was cut off in the flower of his days, being only in his 29th year. The Rev. Dr. Winter, of whose church Mr. H. was a member, preached, at his meeting-house in New Court, the discourse upon this mournful occasion, on Lord's Day, Sept. 5, from Matt. xxv. 31. On the following Wednesday evening, Dr. Smith, Mr. Hill's colleague in the Academy, endeavoured to improve the awakening event, by a discourse at the Gravel-Pit Meeting, Hackney, from John ix. 4. — Within the last seven years, both Mr. and Mrs. Hill, who was the daughter of the late excellent Dr. Williams, and *five students*, have been called by death from their connection with the Homerton Academy, to the glories of the heavenly world.



Bland sc.

Revd. Thomas Atkins.
Southampton.

Pubd by Williams & Son, Strand near Somerset House 1816.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Character of Moses, *established for Veracity as an Historian; recording Events from the Creation to the Deluge. By the Rev.* Jos. Townshend, *M. A. Rector of Pewsey, and Author of* Travels in Spain. *4to,* £3. 3*s.*

The design of this work is to prove, by internal and external evidence, the credibility of the Pentateuch, more especially with reference to the creation, the septenary division of time, the state of innocence, the fall of man, the general prevalence of sacrifices, and the *universal deluge.*

On the subject of the deluge, this volume examines the various strata of our island in succession, from the great bed of chalk, with its superincumbent sand, clay, and gravel, down to the coal beds and subjacent granite. It describes their usual thickness, inclination, range, direction, and extent. It contains engravings of the extraneous fossils peculiar to each stratum, by which even a stranger to the country may readily determine the peculiar stratum from which they came, and consequently the successive strata both above and below it.

It considers the operative causes of their consolidation, of their rupture, and of their dislocations. It investigates the several sets of springs most universally diffused through this island.

It offers observations on the Huttonian Theory of the Earth, and it demonstrates the importance of geology to different classes.

1. Gentlemen of landed property, by the knowledge of geology, will learn to improve that property by well conducted drainage, by suitable manures derived from their own estates, and by fixing on the most eligible situations for their habitations, with a view to health, and to a supply of water, whether designed for ornament or for utility. It teaches them, without actual trial and expence, to ascertain what hidden treasures they possess in marl, coal, stone, slate, brick-clay, and lime, and at what depth these treasures may probably be found.

2. Civil engineers may learn where to look for a supply of water from sources invisible to the eye, but accessible to hydraulical machines.

3. Canal adventurers may avail themselves of this science in their calculations on the articles procurable in the line of their canal for fuel, for building, for manufactures, and for manure.

4. Ironmasters, colliers, and mine-adventurers, require a knowledge of geology, that they may ascertain where and at what depth coal, iron, and other minerals abound, and venture their money with a prospect of suitable return.

5. To those who derive their hopes of immortality from revelation, this science is of inestimable value, because it confirms the veracity of Moses, on whose divine legation the whole system of revelation rests.

With a view principally of confirming these hopes this work has been undertaken: a work for which the author has employed more than 50 years in collecting his materials, and for the execution of which he is known to possess the requisite learning and ability.

An Essay *on the Divine Authority of the New Testament. By* David Bogue. *Third (English) edition,* 12*mo,* 4*s.* 6*d.*

We have repeatedly mentioned this work with a marked approbation, which we have no disposition to abate. Beside the English editions, the work has received an extensive circulation in the French, German, and Italian languages. The present contains an additional section to the 7th chapter, which we are requested to give at length, for the benefit of those who possess the former edition, as well as for the edification of our readers in general; and we take this opportunity to renew our recommendation of the work, particularly to men of intelligence and education, who are not fully satisfied with 'the Divine Authority of the New Testament.'

"Christianity has stood its ground, in spite of the weakness of some, and

the wickedness of others, who professed allegiance to Christ."

'The prosperity, and almost the very existence of a system of religion, may be supposed to depend on the wisdom and good conduct of those who stand forth for its support. Weakness or wickedness in the men who profess to be its votaries, has the most powerful tendency to ruin its character and influence. In proportion to the excellence of a religion, will be its independence on the character of its adherents, whether good or bad; and where it subsists, not only without the aid of those qualities in its friends which embellish it, but, in spite of those which tend to cover it with dishonour, there is reason to conclude it has an intrinsic worth and a divine origin. Such is the gospel of Christ; and its trials of this kind have been numerous and painful in every age. —How many of the friends of Christianity have been weak men! Their intentions were good; but their conduct imprudent, and their measures unwise. It is no reflection on the gospel, that such men embrace it. Uprightness of heart, though united to a weak mind, conduces more to the reception of the religion of Jesus, than the most distinguished acuteness of intellect without it. By such imbecile men, when in a prominent rank in life, and especially in public stations, whether ecclesiastical or civil, how many foolish things have been done, and how many foolish speeches have been uttered, which have raised the loudest laugh of the world, and drawn forth the keenest shafts of satire, not only against these awkward friends of religion, but against religion itself!

'The timid friends of the Redeemer trembled for his cause; but their fears were needless. The world might laugh at the folly of these men; but it was constrained to reverence their goodness. Besides, the principles of the gospel are not identified with the weakness of those who profess to believe it; and the faith of them that embrace it is fixed on the sacred Scriptures, — not the talents and opinions of men. Strong in its own excellence, Christianity remains unshaken; and no disciple forsakes his Master, because one of his fellow-servants shews himself unwise. It is like the great pyramid of Egypt, which continues firm on its base, and sustains no injury, though apes gambol on its top.

'But the wickedness of the professed friends of Christianity is still more injurious than their weakness. What effect the gospel produces in the hearts and lives of those who feel its influence, has been displayed in the sanctity and benevolence of millions; but some persons, who made a profession of Christianity, have been among the vilest of the human race. It is needless to include in this list the mass of those who call themselves Christians, merely because they were born in a land where it was publicly professed, though they were utter strangers to its principles; or those unhallowed teachers of it who enter the temple for no other reason, but because it is the path to opulence and honour. The persons here intended have made a credible profession of Christianity, by an apparently serious attention both to its precepts and its ordinances; and while in the midst of this profession, have plunged themselves into the most odious vices, or committed the most enormous crimes. Of these persons, some seem to have been hurried away, in opposition to their convictions, by vile passions and appetites, which gained possession of their hearts. Others, still more eminent, were merely acting a part: they had no regard for religion, nor belief of its truth; but they put it on as a cloke to conceal the blackness within; and thus disguised, they went forth, like the assassin in the night, to commit deeds of such atrocity as to fill mankind with horror. From the death of Christ to the present hour, how many persons of such a character have appeared!—and, what is still more injurious to the cause of religion, some of these have been, in every age, preachers of the gospel, from Judas, one of the twelve, in a long list of ministers, to the day in which we live.

'By such abominable deeds a bad cause would have been utterly ruined; but Christianity has remained unshaken. Persons who wanted an excuse for rejecting the gospel, have found it there; and those who would not be at the pains to examine its claims, have thought themselves justified in disowning its authority; but Christians, tho' grieved beyond measure at these scenes of iniquity, went on unmoved in their way to Heaven. The converts too of the profligate or hypocritical preachers, while they beheld the man, by whose ministry they were brought to the knowledge of the truth, plunged in the mire of sin, or renouncing the Christian doctrine, continued steadfast in the profession of the faith, and in purity of heart and life. Nor will this appear strange to those who consider that the faith of those converts was not founded on the wisdom or goodness of men, but in the truth and power of God; and that they had been taught, from his unerring word, that in every age offences must needs come; and that the Son of man would be betrayed by Judases with a kiss.

'Let the cause of the stability and prosperity of the Christian religion, in spite of the weakness and wickedness of some of its professed friends and ministers, be examined by the Deist, for it merits a careful examination, — the result will be the display of the intrinsic goodness and internal energy of the gospel, and its independence on every thing but its own excellence and the power of the Holy Ghost.'

Four Sermons, *preached before the Missionary Society, &c. Price 3s.*

[*Concluded from our last, p.* 346.]

We have already noticed two of these discourses. In the third, Mr. Fletcher considers, 1. The promise of Zion's enlargement; and, 2. Our duty to promote it; which considerations are founded on his text, Isa. liv. 2, 3, 'Enlarge the place of thy tent,' &c. In considering the means of its enlargement, the preacher very properly enumerates what has been already done by the Missionary Society within the 18 years of its existence, as an encouragement to future exertions.

'It has sent the gospel to China, the glory of Asia, where one of its Missionaries has translated the gospel of St. Luke into a language understood by one-third of the human race; — to Vizagapatam, Madras, Belhary, Travancore, four important stations in Hindoostan; — to the islands of Ceylon, Demarara, Trinidad, and Tobago; — to Bethelsdorp, Graaf Reinet, Orange River, and Namaquas, in South Africa; — to Malta; — to four different stations in Canada; — and to the South Sea Islands. Who can behold, without the most agreeable surprize, so many distant parts of the earth, visited in the space of *eighteen years* with that river, the streams of which make glad the city of God, even the holy places of the tabernacles of the Most High, and will cause the desert to rejoice and blossom as the rose! — Missionary Society! while you are labouring to enlarge the gospel-tent, hear the voice of Heaven addressing and encouraging you this day: "Be still, and know that I am God: I will be exalted among the Heathen, — I will be exalted in the earth.' Answer, in return, "The Lord of Hosts is with us, the God of Jacob is our refuge. Selah.' These are accents which make the golden harps of angels vibrate to the honour of the great Immanuel. May your faculties, desires, affections, and graces, feel the same delightful impulse! Let this *motto* be inscribed upon your standard: 'I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us: the God of Jacob is our refuge. Selah.'

Mr. Fletcher enumerates the obligations laid on British Christians, in particular, to persevere; and concludes with a happy allusion, the original of which is still fresh in the mind of every Briton.

'Conscience, come forward, and lend the feeble advocate thy powerful and much wished-for assistance! Conscience, behold heathen infants torn from the bosoms of weeping mothers, and immolated on cruel altars; widows consumed on the funeral piles of their departed husbands; and thousands annually perishing on long pilgrimages, *and do thy duty*; — behold devils and reptiles receiving from degraded Reason that homage which is due only to the exalted Jehovah, *and do thy duty*; — behold the perils of a Paul, a Swartz, a Brainerd, a Vanderkemp, and a Whitefield, *and do thy duty*. O, behold the agonies of a crucified and bleeding Redeemer, *and do thy duty!* Praise the Lord, O Jerusalem!—Praise thy God, O Zion! Praise the Lord from the heavens,—praise him in the heights! Praise ye him all his angels,— praise ye him all his hosts!— Praise ye him, sun and moon, — praise him all ye stars of light! — kings of the earth, and all people, princes, and all judges of the earth; both young men and maidens, old men and children, let them praise the name of the Lord! His name alone is excellent, and his glory is above the earth and heavens! Hallelujah! praise the Lord!'

In the last discourse Mr. Matthias urges 'the Christian duty of promulgating the gospel,' from that maxim of our Lord (Matt. x. 8) 'Freely ye have received, freely give;' which he applies to the Missionary Cause. If we have freely received the gospel, we should also freely communicate it. In the latter part of the discourse the preacher presses on his auditory two opinions, which meet with our cordial approbation. 1. The present appears to be a most favourable period for Missionary exertion—the Papal system is falling to the ground; Mahometanism is attacked from within, and unusual attention is paid to the circumstances of the Jews. Among Christians a spirit of evangelizing the Heathen exists to a degree

that has not been known since the early days of Christianity.

While Christians are thus desirous of communicating the gospel to the Heathen, they also seem ready to receive it. The benighted nations of the earth appear at present to be dissatisfied with their superstition and false religions. Mr. M. instances in the Hindoos, the Mahomedans, and, as he surmises, in the Chinese. He then adds, —

'What I wish further to urge on you is, that Great Britain is the nation which God, in his providence, appears to have selected to take the lead in evangelizing the world. We have already seen that he has qualified her above other lands for this important work; it is reasonable, therefore, to suppose he will employ her in it. Moreover, in an extraordinary convulsion of Europe, Great Britain has been preserved amid the ruin of surrounding states, and is advancing in morality and religion, while they have been decaying around her. She is renouncing her national sins; she has abolished the Slave Trade. Education prevails, and the Book of God is extensively disseminated. Here God has excited a spirit of Missionary exertion, and of zeal, for the circulation of the Scriptures; and by our means has a similar spirit been excited in other lands. Her ships, her colonies, and her commerce, give her access to every part of the globe; and may we not hope, that, as of old, the word of the Lord sounded out from Jerusalem, so, in the latter days, it shall proceed from Great Britain. My Christian brethren, God appears to be calling you to great things; you should therefore be alive to his cause, and willing to spend and be spent in advancing it.'

We have avoided analyzing these sermons, as that was done in our account of the Anniversary; but we have given a few brief extracts, that we doubt not will satisfy our readers that the Missionary Cause has been this year advocated with considerable ability; and excite to peruse in the closet what was heard by the numerous congregations with so much pleasure and satisfaction.

Secret Thoughts of a Christian, lately departed. 12mo, 4s. 6d.

Most of our readers, it may be presumed, are acquainted with the valuable and masterly writings of the late Ambrose Serle, Esq. although his modesty secreted his name. His *Horæ Solitariæ*, 2 vols. the first on the Names and Titles of Jesus Christ, and the second on the Names and Titles of the Holy Spirit, is a most admirable work—an excellent treasure of sanctified learning and evangelical piety; to which he added a 3d vol. of similar character, on the Names and Titles of the Church of God. His other productions are also truly valuable; his Christian Remembrancer, Christian Husbandry, the Christian Parent, and Charis, or Reflections on the Work of the Holy Spirit; as also several small Tracts. These are now followed by the posthumous work before us. The papers of which it is composed were written during the last twelve months of their author's life, and intended by him for publication. The desires of his heart by these last efforts of his pen are thus expressed by himself, in a memorandum:—'I pray that some of the thoughts which have occurred to myself, may be made useful to others. I leave them in the hand of Him who alone can bless them to this purpose. Happy if my reflections, in the last moments of my life, encompassed with manifold infirmities, might be attended with any advantage to men, and honour to my Redeemer.'

The chief subjects of this little volume are,—The Shew Bread—Nadab and Abihu—Psalm cxxxix. 5—Full Assurance—Kebla—Psalm cxix. 1.—The Law—Ebenezer—The Manifestation—Shecinah—The Rock—Carefulness—Children of Light—Sabbath—Grace—Baptism—A Sectarian Spirit—Heavenly Citizenship—Prayer, and many short Meditations on Select Texts.

All these pieces breathe the spirit of true evangelical piety, and exhibit a soul prepared for heaven. We shall give an extract from the concluding paper, written only two days previously to the final attack of his (paralytic) disorder.

'I know not when, where, or by what disease, I shall die. This, I leave, with entire submission, to the will and disposal of my Heavenly Father, who hath engaged himself to do the best for me; who hath promised to make all my bed in my sickness, and who hath conquered death for me, through my Lord and Saviour Jesus Christ. It is, however, no slight affair to be dissolved from the body, and for the spirit to fly into an

unknown world. It requires no ordinary degree of faith and patience to meet it well, and as becomes a Christian. May I never presume upon my own strength, wisdom, or righteousness; but depart hence, as he hath enabled me to live, upon the mercy, help, and righteousness of my Lord and Saviour, who hath engaged himself to me by a thousand ties, not one of which, I trust, shall ever be broken. Lord, help me to believe, and help thou my natural unbelief! Stand by and support me, by thy Holy Spirit, in my dying hour..... O let me depart in peace; for mine eyes have seen, and my soul hath tasted, thy precious salvation! Be with and uphold me, and then all shall be well, and I shall have nothing to do or say but Blessed be God who giveth me the victory through our Lord Jesus Christ! Amen. Hallelujah for evermore! Amen.

Evangelical Principles of Religion vindicated, *and the Inconsistency and dangerous Tendency of the Unitarian Scheme exposed: in a Series of Letters to the Rev. T. Watson. By* G. Young, *Minister of the Associate Congregation, Whitby.* 8vo, 6s.

Mr. T. Watson, it appears, like too many other writers, while he has defended some of the outworks of Christianity, has betrayed the citadel. He has defended the external evidences of religion, and given up the vital principles of Christianity. He hath even attached those principles in 'A plain Statement of some of the most important Principles of Religion, as a Preservative against Infidelity, Enthusiasm, and Immorality.' To this book the present work is a reply: 'But in the hope of rendering this vindication more extensively useful,' Mr. Young 'has taken a more enlarged view of the distinguishing doctrines of the Gospel, than a mere reply to the 'Plain Statement' seemed to demand. The importance of the subjects here discussed will appear by the following abridged enumeration of the topics; viz. On Mr. W.'s Treatise, as a preservative against infidelity and immorality; — On the moral attributes of God; — Man's inability, and the work of the Spirit; — Predestination; the Deity and atonement of Christ; Justification by faith; Regeneration and conversion; — Religious feelings and enthusiasm; Religious duties and principles, &c.

On all these topics the author compares the Unitarian and Evangelical systems, not failing to shew the superiority of the latter, both in its conformity to Scripture and to its influence upon the heart and life. The author's principles are sound, and the language good; in some instances elevated, and in others rather severe, having followed the Apostle's advice, as respects certain characters, to 'rebuke them sharply.'— We can hardly recommend a better book to be put into the hands of persons tempted to embrace Socinianism.

An Apology *for promoting Christianity in India; containing Two Letters addressed to the Hon. East India Company, concerning the Idol Juggernaut; and a Memorial presented to the Bengal Government in* 1807, *in Defence of the Christian Missions in India. Printed by Order of the House of Commons;—with Remarks on the Letter addressed by the Bengal Government to the Court of Directors, in Reply to the Memorial; with an Appendix, containing various Official Papers, &c. By the Rev.* Claudius Buchanan, *D. D.*

The title of this book sufficiently shews the importance of its contents; and we recommend the perusal of it to all who feel interested in the work of Missions, particularly to India. The preface is peculiarly valuable, and accounts, in a very satisfactory manner, for that ignorance of the Hindoo superstitions which prevails in the minds of certain gentlemen 'lately returned from India.' The whole forms a solid apology for Indian Missions.

Memoir of Miss Eliz. Davidson, *of Kensington Gravel Pits, who died March* 6, 1813, *aged* 14. *By the Rev.* J. Clunie, *M. A.* 12mo, 9d.

This amiable young lady was removed at a very early period, and by an illness of only a few hours. She appears, however, to have been well prepared for the great change, while her excellent endowments promised to render her an uncommon blessing to all her connexions. Her tenderness of conscience, love of the Bible, strict regard to truth, attachment to the house and ministers of God, dutifulness to parents, and general phi-

lanthropy, render her an example worthy of imitation; for which purpose we wish this little pamphlet may be very generally read. It furnishes a very cheap and pleasing present for young persons.

Scriptural Arguments *for the Divinity of Christ, addressed to the serious Professors of Christianity. By* Jos. Kinghorn, *Norwich.* 8vo, 1s.

While the enemies of evangelical truths are active in circulating tracts in favour of their respective errors, silence and inactivity are neither wise nor commendable in its friends. Mr. K. has done well, therefore, in composing this tract, which is admirably adapted for serious enquirers, who have neither time nor disposition to peruse larger works. The author, with a full acquaintance with the subject, has compressed into a small compass the leading arguments derived from Scripture on this point, and expressed them with neatness and perspicuity; it has therefore our warm and unqualified approbation.

Gloria in Excelsis Deo; *et in Terra Pax, bona Voluntas Hominibus: a Poem. Respectfully ascribed to the British and Foreign Bible Society.* 4to; 1s. 6d.

A tribute of respect to the above Society, not unworthy their acceptance. The following allusion appears to us peculiarly happy. It compares the union of all ranks and parties in this Society to the mingled colours of the rainbow. We give a few lines, to excite the reader's attention to the whole: —

— — — The discordant tints
Which light assumes, when mix'd by wayward hand,
Form but a dull unmeaning mass of shade;
But rang'd by Nature's skill, shine in the skies
In blended sweetness, each distinct, and each
Distinction lovely: a benignant arch.
Thus, 'mid the darken'd scenery of war,
Athwart the boding clouds this beauteous sign,
Fram'd of all orders, ranks, and parties, ranged
In sweet fraternity, seems to unite,
From east to west extending, earth and heaven.
It is the Pledge of Peace, the Bow of Hope,
The Promise of the Skies: it seems to tell
The storms of civil discord past, the floods
Of vice subsiding, and to harbinger
A brighter æra to th'expectant earth.

Fatal Effects of Sabbath-Breaking: *a Sermon, preached at St. George's, Southwark, Aug.* 29, *by the Rev.* J. Wilcox, *Lecturer of the Parish, &c. Price* 1s. 6d.

"On Sunday the 15th, a party, consisting of a son and two daughters of one father, and of a son and a nephew of another, all resident in St. George's parish, went on board a sailing vessel to proceed to Gravesend. On their return the boat was suddenly upset, and all but the nephew abovementioned, sunk to rise no more."

Mr. Wilcox thought it his duty to improve this affecting event, which he has faithfully and affectionately done in this sermon, founded on a well adapted text, Job xxi. 17, 'How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.'—We sincerely wish that this awakening discourse may be put into the hands of young persons addicted to Sabbath breaking, and that this sad catastrophe may be the means of preventing similar destruction in future.

'A Brand plucked out of the Fire!' *or a Brief Account of R. Kendall (including a Narrative written by himself) who was executed at Northampton, August* 13, 1813. *By* W.P. Davies. *Fourth edit. price 6d.*

The unhappy man, the subject of this narrative, was a native of Wellingborough. His relations, who lived there, requested Mr. Davies, one of the ministers of that place, to visit him, which he readily did; and he appears, by this tract, to have been

made the instrument of his conversion. The author is fully aware that late conversions are seldom to be depended upon; but, in the present instance, we think with him, and other ministers who visited the condemned man, that there was as much evidence of a change of heart as his circumstances could well afford. His repentance appears to have been deep and sincere,—his confidence in Jesus humble, yet firm, — and his concern for the souls of others warm and affectionate. We hope that this little tract may be rendered extensively useful, as, we doubt not, the similar narratives of Thomas Davies of Oxford, and William Bird of Cambridge, have already been.

The Orphan's Friend: *a Discourse delivered in the Chapel of the Orphan Working-School, City Road, London, at the Anniversary Meeting, May* 7, 1813; *to which is annexed, The Design and Plan of the Charity. By* W. Roby.

This excellent Address is founded on those pathetic words of Job, 'I delivered the poor that cried, and the *fatherless*,' &c.; and its two leading objects are to shew 'the benevolent tendency of real religion, and the powerful claims of the fatherless, to a share in the fruits of religious benevolence.' Having done this in the most satisfactory and persuasive manner, the preacher properly directs the attention of his auditory to the particular institution which brought them together. The sermon deserves our highest encomium; but we are persuaded we shall more gratify the preacher by introducing to our readers the charity for which he pleads, which appears not to be known, in proportion to its merits and utility. This school, it seems, was founded by a few Protestant Dissenters, in the year 1760; since which, it has been the means of educating more than 600 children of both sexes, and introducing them into various spheres of usefulness in society; one of whom, at least, is now an able and respectable dissenting minister in the country; and there remain in the school 34 children of each sex, which are boarded and educated for business and domestic life. — We have the gratification to learn, that this discourse has not been in vain: but that, beside the collection at the chapel at the time, the preacher has had the high gratification of transmitting to Ebenezer Maitland, Esq. the Treasurer of the Orphan School, £100, from the celebrated philanthropist Mr. Webb; and we strongly hope, that these will not be the only fruits of this valuable discourse.

LITERARY NOTICES.

Proposals are issued for a new edition of Mr. Swain's Pocket Companion and Directory for Church-Members.

Nearly ready for publication,—The Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By Mr. Ovington, of Clapham. In one volume, 12mo.

Select Remains of the late Rev. Js. Bowden, of Tooting; comprizing 'An Annual Review' of his Life and Ministry, 'Family Legacy,' Sermons, and Letters.

York House, or Serious Conversations in a Ladies' School, may be expected in the course of the present month.

Select List of Publications.

Memoirs of the Private and Public Life of W. Penn. By T Clarkson, M. A. Two vols. 8vo, 24s.

Discourses for Domestic Use. By H. Lacey. Two vols. cr. 8vo, 12s.

A Concise History of the Jews, forming a Connection between the Old and New Testaments. By John Howlett, D. D. 12mo, 6s.

The 13th Report of the Church Missionary Society, with Professor Dealtry's Sermon, 8vo, 2s.

A Charge, delivered March 23, before the Society for promoting Christian Knowledge, to the Rev. C. A. Jacobi, Missionary, by T. F. Middleton, D. D. Archdeacon of Huntingdon.

Duties of the Churches toward the Rising Generation: a Sermon before the Hants Association. By Js. Bennett.

Hymns and Poems, by D. Herbert. Third edit. 18mo, 3s. 6d. — fine, 4s. 6d

POETRY.

THE LILY AND THE ROSEMARY.

Within a gay parterre, whose walls of yew
Presented many a form grotesque to view,
By artist Fancy clipp'd, and train'd with care,
The rude outline of bird or beast to wear,
A Lily grew, — elate in flow'ry pride,
And look'd contempt on humble plants beside.
It chanc'd, the fair inclosure spread its bound
Close on the confines of a burial-ground,
Where, long exhaling aromatic breath,
A rosemary-tree had mark'd the bed of death.
From year to year luxuriant branches spread, —
Dropp'd balmy dews, and fragrant blossoms shed;
Nor ask'd the sculptur'd marble to maintain
The last sad honours of the hamlet train;
While in perennial green its spiry head
From dull oblivion sav'd the humble dead!
Oft, when the task of daily toil expir'd,
Some village mourner to the spot retir'd;
The grassy turf with pensive footsteps trod,
And lav'd with tender tears the hallow'd sod;
Intent, with generous ardour to exclude
Each vagrant weed that dar'd its form obtrude;
And from the tree, with pious awe, to part
One sacred sprig, and place it on his heart.
The Lily, swol'n with insolence and pride,
Beheld with envy, and, indignant, cry'd
'Thou sordid shrub, whose dusky branches dare,
'With plants of nobler kind, to draw the air,
'Wherefore, of all the vegetable train
'That crowns the woodland, or adorns the plain,
'Art thou preferr'd, in dingy state, to wave
'Funereal honours o'er the silent grave?
'How poor the taste which thy mean branches chose!
'While blooms the Lily, or unfolds the Rose!'
"'Tis true (th' insulted Rosemary reply'd)
"I boast no hues in solar tincture dy'd;
"Nor painted robes of silken texture wear;
"Precarious bounty of the changling year!
"Yet know, vain flower, if emblems truly teach,
"I bear a rank above thy envious reach:
"Hope chose my form! – She bade those shoots engrave
"The humble fame affection yearns to save;
"Hope, that delights to wipe the mourner's tear,
"Bade me arise, and her memorial bear;
"Thou, and thy gay compeers, too aptly show
"The state of man in this recess of woe!
"To-day, in vital bloom he rears his head;
"To-morrow fades, and numbers with the dead!
"A nobler task my happy lot supplies;
"I shadow Man, — who never, never dies!" P.

SUPPLICATION.

If dust and ashes might presume
T'approach, O God of grace, thy throne;
If in thy presence I might come,
And make my supplication known,

I would not sue for sensual joys,
Nor yet for fame, nor worldly praise;
Nor would I ask Time's sordid toys,
Nor yet request a length of days.

I would not supplicate for wealth,
Nor all the pageantry of state;
Nor would I sue for rosy health,
Or all the world calls good or great.

But, Lord, the blessing I'd implore,
Is what can come from none, but thee,
Is to enjoy thee more and more,
And more of sinful self to see.

Dear Lord, this privilege divine
To me, a guilty worm, impart!
And all the glory shall be thine,
And thine a suppliant's thankful heart. T. C——

RELIGIOUS INTELLIGENCE.

Letter from an English Prisoner in France to his Sister.

Besançon, Aug. 8, 1812.

My dear Sister,

It is with the greatest pleasure that I avail myself of this favourable opportunity of sending you a few lines, which I hope will, thro' the Divine blessing, find you in a good state of health, as this leaves me at present, thanks be to Him in whom we live, move, and have our being. From Him all blessings, either temporal or spiritual, do flow unto us perishing sinners, in and through his dear Son; in whom I hope you trust, even to the saving of your soul. He is the only way through which the chief of sinners can once more be reconciled, and have access unto God the Father: by Him alone we can have redemption through his blood, even the forgiveness of sins.

I have a great deal that I could relate of the loving-kindness of the Lord, and what he has done for me in this my present captivity, which I cannot enter upon at this time, as if I knew the state you are in. May it please him that this may find you in a like state as he has been pleased, out of his mere good pleasure, love, and tender mercy to call me into, who am the chief of sinners. He has by his grace called me out of that state of sin and iniquity in which we are involved, in consequence of the fall of our first parents, into a state of grace and reconciliation with God. Our Maker is justly offended for our sin and transgression; but Christ having appeared in our stead, has fulfilled the broken law, and satisfied offended justice, 'being made sin for us, who knew no sin, that we might be made the righteousness of God in him.' Thus he has brought us near, through the blood of his cross, having given himself for us, that he might redeem us from all iniquity, a people zealous of good works, to the praise of his glorious name. Let us therefore be crucified to sin, and live righteously, soberly, and godly in this present evil world, having the hope of a better beyond the grave. Let us pray to God that he may encrease our faith, that we may live a life of faith upon the Son of God, and, through sanctification of the Holy Spirit and promised grace, persevere in the way of his commands, till at length having run the race, and fought the good fight of faith, we may be received into the mansions of eternal felicity, prepared before the foundation of the world for all those who shall be counted worthy to enter in. There sorrow and sighing shall for ever be done away; — there we shall for ever be with the Lord, and all his holy angels, and glorified saints. We shall join with them in singing that new song, 'Thou art worthy, O Lord, to receive glory, and honour, and power, for thou wast slain, and hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people; and hast made us unto our God kings and priests; and we shall reign with thee for ever.'

I would exhort you before I conclude, if it has so pleased the Lord to have brought you out of the world, and to have adopted you into his family, that you walk in well-doing; that you get well acquainted with the Scriptures, and diligently search them for those things which tend to the good of your never dying soul. Be diligent also in reading good books, and get well established in the truths of the everlasting Gospel; and beware of those faulty doctrines and notions of men, who, for doctrine, teach the commandments of men; who are going about to establish a righteousness of their own, being ignorant of the righteousness which is of God.' That the Lord may guide and lead you in the way of all truth, is the prayer of Your loving brother,

J. M.

☞ Embrace Eliza and Julia for me, and, as they are under your care, be diligent in giving them a religious education; and bring them up in the fear of God, that they may be a seed to serve him.

HIGHLANDERS.

In the beginning of the eighteenth century the great body of that people was sunk in gross ignorance. No general means had been adopted for their instruction. The Society for propagating Christian Knowledge, formed at that time, has been eminently useful in spreading the light and influence of the gospel of Jesus among that people, involved in darkness and barbarity. — The book of God, being translated into their language, and spread among them, has had the happiest effect, and promises still more extensive usefulness. The Assembly's Shorter Catechism, and Brown's two Catechisms, translated into Gaelic, have been widely circulated among the young people. The following have also been translated, and, we trust, will be abundantly useful: — Guthrie's Trial of a Saving Interest in Christ, Allen's Alarm to the Unconverted, Doddridge's Rise and Progress, Willison's Sacramental Catechisms, Boston's Fourfold State, and the Pilgrim's Progress.

A Society has been lately begun for the support of Gaelic Circulating Schools, through the Highlands of Scotland. In its commencement it has been exceedingly prosperous, and seems to have excited a strong desire among the Highlanders, and especially the young, for the attainment and increase of knowledge. — Such endeavours for the Spread of Divine truth, are evidently attended with a Divine blessing; which affords a powerful encouragement to steady and active perseverance.

The Advantage of the Bible to Seamen.

Extract of a Letter to a Member of the Bible Society, dated April 22, 1812.

Having a large acquaintance with the navy, I speak from the most indubitable evidence, when I say that the Bible is the serious mariner's principal guide, companion, and comforter. Deprived, in a great measure, of the means of grace, and wearied with the language and conduct of their impious shipmates, the Bible is their refuge in every trouble, their solace in every melancholy hour. — I have letters now before me that declare that its truths have administred consolation in storms, holy freedom in captivity, happiness in the afflictions peculiar to foreign climates, and full assurance in the hour of battle.

From the large and intimate acquaintance of a religious seaman with the Bible, without note or comment, his letters abound with its phraseology, and richly savour of its soul-reviving and animating doctrines.

Many of the Society's Bibles and Testaments have found their way into our ships of war; and the light of those volumes has, by the blessing of the Almighty, penetrated the hearts of our hardened warriors.

I am acquainted with some pleasing instances of Biblical usefulness in the navy. About two years since, a midshipman in the G——, of 74, about 16 years of age, of a respectable family, but of the most depraved principles, one day entered his cabin, and, to his great surprize, found a midshipman about 15 (who had just joined the ship) reading the Bible.— This sight was so novel and singular to him, that he stood for a few minutes wondering at the fortitude of the youth in such a place as a man of war. The young man soon perceived him, and said, 'What, C—, are you laughing at me too?' Mr. C. was too much impressed with the circumstance to ridicule him, and, sitting down, entered into a most serious discourse upon religious topics, that ultimately terminated in his conversion to God. After a noble stand for the truth in the midst of debauchery and profaneness, he closed a respectable profession of Christianity in the Royal Hospital, Plymouth, a few weeks since.

A seaman of the S—, 74, who had long withstood every monition of judgment or mercy, one day, while cruizing in the Mediterranean, bethought himself of a Bible that had lain unread in his chest, from the time he brought it from England. As soon as relieved from his watch upon deck, he went to his mess, and brought out the Bible. It occurred to him that there might be some amusing stories in the historical part of it, and therefore he would begin with Genesis, and read on until he was tired of the book; when it should again resume its place in the chest.

It pleased the Lord, however, so to enlighten his mind before he finished the book of Genesis, that he became a new creature in Christ Jesus, and determined, in the strength of God, never to lock up his Bible in his chest again, save when he had neither time nor opportunity to read and meditate upon its sacred contents.

A seaman of H. M. S. D—, 98, whose life had been one continued act of rebellion against the Most High, was spared in the action of Trafalgar, while many perished at his side; and permitted, after a thousand narrow escapes, to leave an hospital, where death had repeatedly hovered over his couch in a menacing attitude, was at length induced to enquire, What shall I do to be saved? — Ignorant of God, and unacquainted with the blood of the everlasting covenant, he went about labouring to establish his own righteousness; but laboured in the very fire of persecution and trouble.

Trembling between hope and despair, he one day beheld two seamen sitting by a gun, and reading the Bible to each other. His heart was deeply penetrated with the sight, and he began to consider within himself, whether it was possible for a man to be truly religious in a man of war. He admired the boldness and humility of those Bible students, and determined to listen to them another time.

An opportunity soon offered: he listened: he was filled with confusion, dismay, and encouragement, from the different chapters he heard. At length he made known his case to one of those good men, who promptly undertook to teach him the way of God more perfectly. Instructed from the holy oracles of truth, he soon became a follower of the meek and lowly Jesus, and to this day cleaveth unto him with full purpose of heart.

Provincial Intelligence.

HOLDERNESS MISSION SOCIETY.

A Society in connection with the Church and Congregation, under the pastoral care of the Rev. Mr. Lambert, at Hull, has existed for several years past; the members of which have been happily instrumental in establishing the ministry of the gospel in several places in the district of Holderness. This laudable institution owes its origin to the formation of the Missionary Society. A concern for the Heathen abroad first induced some pious members of Mr. Lambert's church to pity the benighted villages at home. After visiting some of the villages for more than three years, they were induced to engage Mr. H. Earl as a regular Missionary, whose labour, in connexion with those of some of the deacons and other members of the church at Hull, have been eminently useful A church was formed in July 1807 at Skipsea, which now consists of 19 members. A chapel has been erected at Leven, at the expence of an individual, and a church formed, which has 24 members. A new place has been erected at Beeford, and another at Brandsburton; and a commodious chapel has also been built at Hornsea. At Patrington a church has recently been formed by Mr. Earl, consisting of 19 members. Many also, who have been deeply impressed by the word have united with different societies, while others have been removed to various places, carrying with them the savour of the Redeemer's name. The places are in general well attended; and at most of them there are Sunday Schools.

A young man who received the word at Skipsea, has obtained a regular education for the ministry at Rotherham, and is now settled with a people at Oakham. His elder brother, awakened by the same means, has for several years been preaching the word, in the surrounding villages, with much acceptance. At Long Riston, a young man, to whom the Lord blessed the word, has been for more than a year past engaged in the same good work. Both these young men, with the brethren from Hull, labour gratuitously.

The places visited every Sabbath are, Skipsea, 20 miles from Hull; Beeford, 20; Brandsburton, 15; Leven, 13; Riston, 11; Coniston, 6; Hornsea, 17; Patrington, 18. Other places are visited occasionally.

We rejoice to present to our readers this brief sketch of their Report lately printed. The church at Hull presents to the country at large a noble example of Christian zeal, the success of which affords also great

encouragement to the ministers and active members of other churches to imitate it. Probably, it was in this way that the primitive churches extended the knowledge of the gospel in their respective vicinities; and, probably, by similar means, the dark parts of our own country will be enlightened.

The sum of £1188. 3s. 9d. has been expended in building chapels, and fitting up barns, &c. A balance is due of £625. 17s. 2d.

The expences of last year in support of itinerant preaching, amounted to £170. 10s. 3d. and a balance is due to Mr. Rust, the Treasurer, of £57. 9s. 9d.

We understand that, if any benevolent persons are disposed, either by annual subscriptions or otherwise, to assist the cause (and we hope some at least of our wealthy readers will be so disposed) their contributions will be thankfully received by Mr. James Emerson, 33, Whitechapel Road; Mr. Washbourn, 9, Great Surry Street; Mr. Creake, 8, Charlotte Row, Bermondsey, London; or Mr. J. S. Bowden, Mr. W. Bowden, and Mr. W. Rust, Hull. ——

Methodist Conference.

The seventieth Annual Conference of the Preachers, late in connection with the Rev. John Wesley, commenced at Liverpool, July 26, 1813. About 300 preachers assembled. Two had died during the past year, and several new preachers were admitted. Dr. Coke was authorized and appointed to undertake a mission to Ceylon and Java, and allowed to take with him six preachers for that purpose, exclusive of one for the Cape of Good Hope.

From the reports brought to the Conference from different parts of the world, the numbers in society with the Wesleyan Methodists are as follows:—

Great Britain - - -	162,003
Ireland - - -	28,770
France - - -	100
Gibraltar - - -	127
Sierra Leone - - -	96
Nova Scotia and Newfoundland	1,522
The West Indies - -	15,220
United States of America	215,000
Total	423,938

Increase since the Conference in 1812, about 16,000.

CHAPELS OPENED, &c.

July 16, 1812. A new commodious chapel was opened at Bridge-End, near Glossop, Derbyshire. Mr. Cockin, of Halifax, and Mr. Roby, of Manchester, preached in the morning; and Mr. Crockford, of Penistone, in the evening. — The congregations were large, and the prospect of success is pleasing.

Nov. 19. A neat place of worship, capable of seating 500 persons, was opened at Walmesley, near Bolton, Lancashire. The Rev. Messrs. Roby and Bradley, of Manchester, preached in the morning; and the Rev. J. Fletcher, of Blackburn, in the evening. This neighbourhood was formerly distinguished by the successful labours of the Nonconformists; and present appearances encourage the cheering hope, that a revival of evangelical religion is now commencing.

Aug. 4. A new and commodious place was opened for divine worship at Fulwood, near Taunton, for the use of Mr. Golding's congregation. Mr. Allen, of Exeter, began the morning service with prayer and reading; Mr. Small, of Axminster, prayed before the sermon; Mr. Jay preached from Rev. v. 11, 12; and Mr. Tozer concluded. Afternoon, Mr. Gunn, of Bishop's Hull, prayed; Mr. Saltren, of Bridport, delivered the discourse, from Ephes. ii. 17; and Mr. Gardiner closed the service.

The next day the fixed Annual Meeting of the Somerset Association was held at Taunton. In the morning, Mr. Small preached from 2 Pet. i. 1, middle clause; and in the evening Mr. Allen, from 1 Cor. iii. 11. The other parts of the services were filled up by Messrs. Thomas, of Bruton, Gardiner, of Barnstaple, Gunn, of Bishop's Hull, and Saltren, of Bridport.

In the afternoon of the same day, an Auxiliary Missionary Society was formed, under the auspices of the Somerset Association, denominated *The Somerset Auxiliary Missionary Society*; of which Mr. W. Cayme, of Yeovil, was appointed Treasurer; and the Rev. T. Golding Secretary. — A General Meeting is appointed at Yeovil, on the first Wednesday in March, 1814.

Aug. 11. A neat chapel was opened at Haye's Farm, on the New Road, between Horsham and Billingshurst, Sussex, built by J. Croucher, Esq. for the benefit of a dark neighbourhood. — The morning service by Mr. Field, of London, and Mr. Gore, of Arundel; the discourse by Mr. C. Hyatt, of London. The evening service by Mr. Haslam and Mr. Fulce; and the discourse by Mr. Whitehouse, of Dorking.

Aug. 26, 1813. The Rev. Mr. Dyson was ordained to the pastoral office in the Independent church at Halshaw Moor, near Bolton, Lancashire. Mr. Roby, of Manchester, gave the introductory discourse and asked the usual questions; Mr. Jones, of Bolton, engaged in the ordination prayer; Mr. Blackburn, of Delph, gave the charge; and Mr. Lewis, of Leaf Square, near Manchester, addressed the church and congregation. — This is a new and very promising interest.

The Quarterly Meeting of the Monmouthshire Ministers was held, Aug. 25 and 26, at Pendoven, Mynyddyslain, at the chapel of the Rev. W. George. The service was introduced on Wednesday, by Mr. E. Davies, of Hanover; Mr. J. Williams preached, from Eph. ii. 7; and Mr. G. Hughes, of White Cross, from Rom. iii. 19, and concluded. — Thursday morning, Mr. R. Davies, of Newport, implored the divine blessing; Mr. E. Davies preached from Ps. cxxvi. 5; Mr. Jones, of Pontypool, from Heb. xi. 4; and Mr. Hughes, from 1 Tim. iv. 8, and concluded. It was a good season. The presence of the Master of assemblies was evidently among the congregation.

Sept. 8. The spacious chapel (95 feet by 75, with deep galleries) erected by the congregation of the Rev. J. Griffin, Portsea, was opened. Mr. Jay, of Bath, preached from Matt. xxviii. 18. — Messrs. Tyerman, Bogue, and Bruce prayed. In the evening, Mr. Rowl. Hill preached, from 1 Thess. i. 5; Messrs. Adkins and Griffin prayed. At the close of the services 352*l.* were collected towards defraying the expence of the building, which exceeds 10,000*l.* On the following morning, at six o'clock, the Hampshire Sunday School Union held their Annual Meeting in the Old Chapel, which is intended in future to be used for schools, on an extensive plan. After the business was transacted, about 1000 persons partook of a public breakfast; and 20*l.* were collected to promote the object of the Union. At half past ten, the Associated Ministers and Churches held their Half-yearly Meeting; when Mr. Bogue preached, on 'The best Means of collecting and preserving a large congregation.' Text, Isa. liv. 2, 3. Messrs. Hopkins and Scamp prayed. The Lord's Supper, as usual, was dispensed, at which Mr. Bogue presided. At the close of this service 62*l.* were collected, in aid of the funds of the Hants Association, for the propagation of the gospel in the county and its vicinity.—On the same day this Society held their Annual Meeting in the Old Chapel; when it appeared, from the Report of the Committee, that the funds of the institution had increased in the last year from about 100*l.* to nearly 400*l.*; and that the operations of the Society had been greatly extended. In the evening, Mr. T. Durant, of Poole, preached from Rom. vi. 22. Messrs. Bishop, Adams, and Hunt prayed. At some of the services it is computed, that few less than 4000 persons were present, while the evident tokens of the divine presence made these days of holy solemnity as the 'days of heaven upon earth.'

Sept. 15. The Rev. John Whitehouse (late of Hoxton Academy) was ordained to the pastoral office at Dorking, Surry. Prayer and reading, Mr. Knight, of Kingston; introductory discourse, Mr. Atkinson, of Epsom; ordination prayer, Mr. Burder. After a solemn charge to the pastor, from Acts xx. 28, Mr. John Clayton, jun. preached to the people, from Jer. xlii. 2, &c.; and Mr. G. Clayton concluded. On the preceding evening (the 14th) Mr. Waugh preached; and on Wednesday evening (the 15th) Mr. G. Clayton. — This church has been destitute of a pastor for 10 years past. The last ordination before this, was 43 years since. Among the former pastors was Mr. Mason, the celebrated author of Self-Knowledge. The religious interest in this place is happily revived; and there is a pleasing prospect of further increase. — The following ministers and students, several of whom took a part in the devotional exercises, were present: Messrs. Tozer, Johnson, Percy, C. Hyatt, Morrison, Hogg, Exhall, Goulty, Townly, Dr. Townly, James, and Sloper.

A Branch Society, in aid of the British and Foreign Bible Society, was established at Madeley about a year ago. From their First Annual Report it appears, that they have presented to the Shropshire Auxiliary Society 100*l.* — The President of the Madeley Branch Society is Robert Ferriday, Esq.; Treasurer, Mr. R. Barnard; and the Secretaries the Rev. S. Walter, minister of Madeley, and Mr. Barnard.

Aug. 30. At the town-hall, Basingstoke, was formed an Auxiliary Bible Society, for the north-east part of the county of Southampton, R. H. Lord Bolton in the chair. Patroness, Lady Dow. Bolton; — Vice Patrons, Earls of Portsmouth and Dartmouth, Lds. Rivers and Calthorpe. R. Jeffrey, Esq. was appointed Treasurer; and the Rev. Messrs. Lefroy, Cottrell, and Jefferson, Secretaries. Several Clergymen and Gentlemen spoke on the occasion; and a Report of the Proceedings is published, with the speeches at length. Nearly 500*l.* was subscribed.

NOTICES.

The Yearly Meeting of the Monmouthshire Congregational Ministers will be held (D.V.) at the Tabernacle, near the New Passage, Oct. 6, and 7: to begin at Three o'clock.

At the Association of East Kent, to be held at Ashford, October 6, there will be a General Meeting of the Friends to the Kent Education Society.

The Annual Meeting of the Auxiliary Missionary Society for Cambridgeshire, will be held at the Rev. Mr. Harris's, Cambridge, Thursday, Oct. 28. Mr. Jay to preach in the forenoon, and Mr. Arrow in the evening.

Effect of Prayer on a Thief. — At the last assizes, held at York, J. Fourniss and G. Wilkinson were tried for a burglary in the house of George Holroyd, a clothier, at Hartshead. These villains, having entered the house, came to the bed-side of Holroyd, about one in the morning, demanding his money, and repeatedly threatening to kill him if he refused to discover it. It happened that Holroyd had only a single sixpence in the house, as he solemnly assured them; but not believing him, they persevered in the threatening to kill him, with a case-knife, which Fourniss held in his hand. Holroyd then begged they would suffer him to pray before he died. Wilkinson consented, saying, 'Let him pray.' He did so for a few minutes; after which Wilkinson seemed to relent; for when the other said, 'He will not shew us where his money is; — we must kill him!" Wilkinson said, 'No; we will not kill him.' — Soon after which both left the house, taking with them some bacon, butter, and eggs. — The jury found both the prisoners *guilty*; but recommended Wilkinson to mercy, on account of the compassion he discovered. — Such was the good effect of prayer, even upon a thief!

To the Editor.

Sir,

You are, I presume, aware that much misapprehension exists in the public mind, respecting the Lectures on the Millennium, lately delivered at Margate and Ramsgate. I take the liberty to forward to you an extract of a letter, which I received a short time since, from a highly respectable gentleman residing at Margate, and who was an eye-witness of the transactions. The insertion of it in your Miscellany will oblige A FRIEND TO TRUTH.

London, Sept. 18, 1813.

Dear Sir,

. . . . . .

'I AM sorry the proceedings (at the delivery of the Lectures) have not been properly reported; and particularly, that any of the friends of the Redeemer's kingdom should have listened to those misrepresentations. The conduct of the lecturers was most certainly temperate, and the discourses judicious; and as they had a just claim on the public attention, so they were rewarded with the most respectful hearing, and with a degree of approbation that gladdened my heart. Nor has the effect been transient; for, from all that I can learn (and the means of information are fully within my reach) a strong and lasting impression has been produced in the minds of numerous persons in favour of the *Millennial Triumph of Divine Truth*. Indeed, the many who went from Margate to Ramsgate to hear the Lectures repeated, and the high satisfaction they expressed on their return, manifested how strongly their feelings had been excited. For myself, I can say that the services produced in my mind a tranquilizing and animating effect. 1600 persons before me *, the stillness of the evening, an almost cloudless sky, — the heralds, putting their lip to the gospel-trumpet and sounding, sweetly and distinctly, the victories of Immanuel, — the sun setting on us in his glory, the moon rising on our assembly in the fulness of her beauty, and the sky resounding with songs of praise, — O, it was a joyous scene! Adieu, my dear Sir, adieu! — May God bless you for both worlds! —

Yours, affectionately,' &c.

Margate, Aug. 20, 1813.

P. S. Mr. W. C. our kind friend, has just informed me, that, at the instance of Mr. F. C. the matter between him and Mr. B. is made up. Hence, Mr. B. is free from all legal process, on the ground of the disturbance; which seems to give satisfaction to all parties.

* Some persons present estimated the number at 2000 and upwards.

LONDON.

West Indies. — We have received from a highly respected friend, some letters respecting a laudable attempt, made in the island of ANTIGUA, to instruct a great number of the black and coloured children. A Sunday-School has been established at English Harbour; in which more than 500 poor children are taught. The girls, by a lady who receives them into her own house, assisted by four or five other teachers; the boys, by a like number of male teachers, under the superintendence of a respectable officer in his Majesty's service.

There is another set of children, very

numerous, whom these benevolent persons have taken under their care. They belong to about 12 plantations at some distance. They are taught in the evenings of the week-days, and occasionally on Sundays, by four black men, their fellow-slaves, who do their best, and, apparently from the best motives, to instruct them.

Hitherto, for want of a School-Room, they have been obliged to meet at a chapel, which, being occupied during the rest of the day, is at liberty only in the afternoon. This limits their exertions, and is a serious disadvantage. The erection of a suitable school-room is estimated at 200 *l.*; but this is a sum, which, as all the other expences are defrayed by a few, the supporting of the schools are unable to advance. They, therefore, claim the assistance of liberal Christians in this country; whose contributions will be thankfully received by Messrs. Williams and Son, the Publishers of this Work, who will also shew any lady or gentleman, who desires it, a larger account of this benevolent undertaking. Our narrow limits will not allow us to enlarge; and we trust that enough is said to excite in the minds of many of our readers a desire to assist in the education of these poor black children.

The dismissal of the Rev. Mr. Owen, one of the Secretaries of the Bible Society, from his useful station at Fulham, having excited much attention, we shall present our readers with the account of that affair, as stated in the Christian Observer for August, page 544.

'A funeral sermon for Granville Sharp, Esq. was to have been preached in Fulham Church by the Rev. John Owen, then Curate of that parish, whose intimate knowledge of the deceased during the last 17 years of his life had qualified him in a peculiar manner for the office. But he was prevented from fulfilling his intention by a peremptory mandate, communicated two days before the appointed time, from the Rev. Mr. Wood, the Vicar, denying him the use of the pulpit. This ungracious proceeding, by which the feelings of so many relatives and friends of Mr. Sharp were wounded, originated, it seems, in the displeasure of the Vicar with the active and successful labours of his Curate, in promoting the extention of the British and Foreign Bible Society. The result has been, that Mr. Owen is deprived of a curacy and lectureship, which he had discharged, in a most exemplary and useful manner, for upwards of 17 years. The inhabitants of the parish, on this event, raised in a few days a sum of 670*l.* which was presented to Mr. Owen by a deputation of their number, who were instructed to express the sincere regret of a very numerous and highly respectable body of subscribers, at his leaving the pastoral station which he had filled for upwards of 17 years with credit to himself, and advantage to the parish; and to request him to accept their thanks for his unremitting attention to the several duties of his office, by visiting the poor and sick, relieving their wants, instructing their youth, and exerting himself in every possible way, both by his discourses from the pulpit and his personal example, to promote their moral and religious improvement; as the result of which, they had witnessed, with great satisfaction, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at divine worship during his official residence among them. The Address was signed by 240 names, comprizing almost all the nobility and gentry of the parish.'

Sept. 8, Wednesday, a neat chapel was opened in Chandler Street, Davies Street, Oxford Road, near Grosvenor Square. Mr. Hackett prayed and read the Scriptures; Mr. Waugh also prayed; Mr. Burder preached from Acts xi. 14; Mr. Mark Wilks concluded. — In the evening, Mr. Brooksbank prayed; Dr. Collyer preached, from Num. x. 29.

This place has been fitted up at the expence of a Society recently formed in London, called 'The London Association, for extending the Gospel in the Metropolis and its Environs.' —Persons inclined to favour this benevolent design, may pay their Annual Subscriptions or Donations to Mr. Ody, the Treasurer, corner of Fetter Lane, Holborn.

Sept. 10, Friday, a large and commodious place of worship, admirably situated among many new buildings in the New Road, Paddington, near Lisson Grove, was opened. In the morning-service, Mr. Kent, of Gravesend, began with prayer and reading the Scriptures; Mr. Waugh then prayed; Mr. J. Clayton, jun. preached from John iv. 35; Mr. Burder, senior, concluded. In the evening Mr. Goode prayed; and Dr. Collyer preached, from Num. x. 29.

If a judgment may be formed from the attendance at the above services, and on the succeeding Sabbath (when Mr. Slaterie preached) it appears that a wide and effectual door is opened in a most extensive and populous part of the town, for the preaching of the gospel. The population of the four adjacent parishes, St. Giles's, St. George's, Mary-le-bone,

and Paddington, amounts to the vast number 156,610; and it is believed that all the places of worship in that district could not contain 40,000 of that number. We rejoice, therefore, that Chandler Street Chapel and Paddington Chapel have been opened for the diffusion of the truth as it is in Jesus. To the preaching of the gospel will be added the religious instruction of youth; for which purpose Paddington Chapel is so constructed, that many hundreds of children may be taught in rooms under it. We are also informed that, beside public service in the morning and evening of every Lord's Day, there will be a lecture every Tuesday evening.

A generous individual has advanced the sum of £5000 for the erection of Paddington Chapel; but we hope that liberal Christians, and especially the opulent, will not permit him 'to serve alone' in this good work; but will come forward with large contributions; and others according to their ability.

RECENT DEATH.

Sept. 10. Mrs. *Clark*, wife of the Rev. James Clark, minister of Brigg and Wraby, Lincolnshire.

MISSIONARY COLLECTIONS, &c.

Congregational Collections and Anonymous Donations only (and not the Names of Annual Subscribers) are included in the Magazine Lists.

	£	s.	d.
Contributions from Newport, Isle of Wight, by the Rev. J. Bruce.			
Collection — —	20	3	0
Annual Produce of a Weekly Penny Society —	10	13	7
Teachers and Children of the Sunday School —	5	0	0
Children of Mrs. Gibbs's School — —	1	15	4 — 37 11 11
Rev. Dr. Haweis, for Otaheitan Mission —			— 100 0 0
Sundries, by ditto — —			— 14 2 0
W. S. O. —			— 2 12 6
Auxiliary Missionary Society for the West Riding of Yorkshire, by the Rev. Mr. George Rawson —			— 500 0 0
Hackney Auxiliary Missionary Society, from March 29 to August 27			73 18 7
Donations and Weekly Subscriptions of the Crew of the late brig Alliance, Capt. Llewelyn Davies, burnt by the Argus American Sloop of War, Capt. Allen —			— 1 3 6
Collections at Hull.			
George Street Chapel (Rev. Mr. Birt's) at a Prayer-Meeting	8	13	5
Fish Street Chapel (Rev. Mr. Lambert's) —	65	11	6
Ebenezer Chapel (Rev. Mr. Spry's) —	30	0	10
Hope Street Chapel (Rev. Mr. Morley's) —	33	6	0
Fish Street Chapel (Rev. Mr. Lambert's) —	57	3	0
Bethel Chapel (New Methodist Connection) —	8	10	6 — 203 5 3
Rev. Mr. Mason and Friends, Sunderland, collected by the Rev. Mr. Waugh —			— 17 16 0
Rev. Mr. Knox and Congregation, North Shields, by ditto			— 13 1 0
Rev. Mr. J. Clark and Friends, Brigg and Wraby			— 12 2 10
Ditto at the Sunday School, by the Teachers			— 2 7 2
R. a Friend to Missionaries —			— 11 0 0
Sunday School Children, Whitechapel, Leeds, by Mr. Clapham			— 0 7 0
Rev. Mr. Luke and Friends, Haverfordwest, collected by the Rev. Rowland Hill —			— 30 0 0
A few Friends at Northop, Flintshire, by Mr. J. Williams			— 6 14 6
Rev. Mr. Scott and Friends, Hexham —			— 7 0 0
Rev. Mr. Foord, Bridlington (Penny Subscription Society)			— 14 0 0
For the Lascar Mission, C. A. by the Rev. Mr. Slatterie			— 2 0 0
J. S. sent to Fetter Lane —			— 0 18 10
A Friend, Port Glasgow, Renfrewshire —			— 1 0 0
A Friend at Halifax, by the Rev. Mr. Bogue			— 0 5 0
D——s, A. by the Rev. Mr. Dunn —			— 0 10 6
Collected by Mr. James Skinner, Student at Gosport.			
Rev. Donald Morrison and Cong. Duncanton, in Leslie, Aberdeenshire			25 0 0
By a Friend — —			— 1 0 0
Rev. Mr. Clark and the Congregation, at Huntly			— 14 0 0
Rev. G. Crookshanks and Congregation, Cabrach and Esse			— 6 0 0

Missionary Chronicle

FOR OCTOBER, 1813.

CHINA.

With peculiar pleasure we present to our readers the following account of Mr. Morrison's proceedings in China. He is not only enabled to persevere with success in the important work of translating the Scriptures into the language of millions, but his labours appear to have been blessed of God to the conversion of some individuals. We hope we may look upon the persons referred to as the first fruits of a far more plentiful gathering in of souls to Jesus Christ. —The letters are dated Dec. 22, 1812, and Feb. 22, 1813; in which he says, 'I have now in the press the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; also the Epistles by Peter and James, and a second corrected edition of the Acts, with the verses annexed.' Some specimens of these Mr. Morrison has sent to the Directors. He has also printed and dispersed a Catechism, containing the fundamental principles of Christianity.

The principal mode in which he distributes copies of the Scriptures, is by giving them to the booksellers, who sell them at a low price. Several hundred copies have been sent to the province of Fo-keen, and in many other directions.

Mr. Morrison keeps up family worship, expounds the Scriptures, and explains the Catechism, &c. to his domestics, some of whom have acquired a good degree of knowledge; and he has reason to hope that his endeavours, among these and others, have not been fruitless.

He says, 'I have had the happiness to hear that a person in the city of Canton, belonging to the police, has been reformed in his life by means of the Tract which I published, and which he took up, as by accident, from the table of a relation of his. He was previously a very bad man. The person who distributed the Tracts thought him too profligate a person to give a Tract to. The change in his life is said to be remarked by every one.—O that he may be fully converted to God!' This person, we understand, is since dead.

A person with whom Mr. M. is well acquainted, brought him some idols to look at; but desired that he would not tell any of his countrymen, lest they should be incensed against him for so doing. They do not like to *sell* their gods, lest they should be insulted. 'For my part,' said he, 'I believe in Yaysoo (Jesus) and hearken to what you say of the vanity of worshipping wooden, clay, and other images.' This man desires Mr. M. to pray for him, and expresses a desire to be baptized.

Another person, named Ko-seen-sang*, perceives the absurdity of idol worship, and is ashamed of it. He is the grandson of a mandarin of some rank; is of an amiable disposition, and of good natural parts. He says he has now no images in his house, and worships only the Creator of the world. He highly approves of many of the doctrines of the gospel, and is desirous of further instruction. Having been absent for some days, he declared that he felt uncomfortable in not having enjoyed the privilege of family worship with Mr. M. He has signified his desire to be baptized; but this is deferred for the present.

Mr. M. has had excellent opportunities of distributing the Scriptures. Some Roman Catholic priests have received them with pleasure. He gave the Acts, &c. to a man from the province of Shen-se, in the heart of the empire. He gave several copies of St. Luke to a priest of one of the Chinese temples, of the sect of Taou-sze. He said that the books were good, and that he had sent them to Lo-fow, a famous resort of persons in ill health. Mr. Morrison read over the Tract to a graduate of the institution in Pekin, called Kwo-tsze-keen, who desired a copy, that he might teach his nephew. This person assists

* Mow-ho is his proper name. Seen-sang (first born,—senior) is a term of respect to a teacher.

him in acquiring the pronunciation of Pekin, which differs exceedingly from the dialect of Canton.

From these and other circumstances detailed in Mr. Morrison's letters, there is reason to hope that the good seed of the word of God has begun to take root in the hearts of some, and that much fruit will hereafter appear to the glory of Divine grace.

Ko-seen-sang, the person abovementioned, has sent two letters, beautifully written on pink paper, to the Treasurer and Secretary of the Missionary Society, nearly to the same effect.

The following is a TRANSLATION:

'Ko-mow-ho respectfully presents a few Lines to Mr. Burder *.

'Mr. Morrison, who has been at Canton for several years, is with me, your younger brother, on terms of friendship. I have to thank him for much love, in constantly discoursing on the good-will of God, and explaining the true doctrines of *Yaysoo* (Jesus) to us, that we may hear, and prostrate, consider the compassion of the Creator of the Universe to me, under the canopy of heaven, in sending Jesus into the world to atone for the sins of men. But we have hitherto been ignorant, have not understood how to serve God, and are the more afraid, that we have sinned against him. Now we pray to God to forgive us our sins, and grant that in the world to come we may obtain his favour.

'I have heard that you, my venerable elder brother, in your honoured country, with devotedness of heart, serve God and believe in Jesus; that you depend on Jesus, and wish that the middle empire (China) together with all men under the whole heavens, may hear the name of Jesus. Although I have not seen the light of your countenance, my heart looks to you with affection, and therefore present this inch of bark (a phrase for "a few lines," ancient books having been written on bark) to pay my respects, and request that you will take the doctrines of God and of Jesus, explain them more and more in their rise and progress from beginning to end; and by the ships of next season favour me with a reply, and with your admonitions. I shall be more thankful than words can express.'

'Kea-king (Emperor of China) 18th year, 1st moon, 17th day (Feb. 17, 1813.)'

* His letter to Mr. Hardcastle is in the same terms.

SOUTH AFRICA.

The following account of Mr. Campbell's visit to a Hottentot kraal, where the people were in eager expectation of a Missionary, is extracted from a narrative of his journey to Bethelsdorp. It is highly encouraging; and presents to us a partial fulfilment of the prediction, That 'Ethiopia shall stretch out her hands unto God.'

'After travelling over many a mountain, and crossing many a river, on the 3d of March we approached George Drosdy, near which is a kraal of Hottentots, among whom I had requested Mr. Pacalt to labour, till we should find a brother willing to accompany him to Madagascar.

'As we approached the Drosdy of George, two Hottentots met us, on horseback, belonging to Hooge Kraal. They said they had heard of our approach that morning, and were sent by the Captain of the kraal to see if we were on the road. They rode along with us till they saw us safe over a bad cliff which we had to descend; after which they went off full gallop, in great spirits, with the tidings of our arival, and were soon out of sight.

'The Captain was at the Drosdy before us; and in the afternoon about 50 of the kraal came to us, when Cupido, a valuable Hottentot Evangelist, preached to them. They were all anxious that a teacher should be sent to them. This anxiety arose from the preaching of Brother Read to them, some time ago.

On intimating my intention to the Captain to visit his kraal, he instantly dispatched two of his people for horses; one for me, and another for Mr. Bartlet, who was to be my interpreter. On arriving at the kraal, which was about three miles distance,

we got the people collected in and around the Captain's house, which was a small hut, composed chiefly of branches and reeds.

A very aged man, almost without any clothing, came into the hut, sat down at my side, kissed my hands and legs, and, by the most significant gestures expressed the greatest joy and gratitude that a Zenderling (or Missionary) was to be sent to them. We asked him if he knew any thing about Jesus Christ. His answer almost petrified me: he said, 'I knew no more about any thing than a beast.' Could I have but brought the great Missionary Assemblies of the month of May to this kraal, to witness the scene that passed, I think they would have thrown in their gold by handfuls to aid the Missionary funds, till the Directors would be obliged to cry out, like Moses, at the tabernacle in the wilderness, 'Stop, brethren, you are giving more than is necessary.' Six or eight-and-twenty of us were packed into a hut about six or eight feet square; every eye watching my lips, to observe whether I should assure them that a Missionary would come. The Captain offered to go with a waggon to Zwellendam, which is a journey of a fortnight, to bring him. They offered the largest house they had for his present accommodation, and promised all should go to work and build him a better. After some further conversation, I assured them he would come. I then wrote a letter to Mr. Pacalt, and gave it to the Captain, who is to set off for Zwellendam as soon as possible. We then had all the young people under 20 years of age arranged before us. There were about 40; some of whom were very interesting figures. They expressed a desire to be taught to read; which not one in the kraal can at present do.

We walked to the top of a rising ground behind the kraal, to take a view of their situation, when almost the whole kraal accompanied us. The young people played around us with uncommon cheerfulness, as if on the eve of being made kings and queens. I doubt if ever they had witnessed so happy a day in the kraal. I trust this is a people prepared of the Lord, for receiving the gift of eternal life, through Jesus Christ our Lord.

March 12. We halted on the road to refresh our oxen at Wildeboom. After dinner I went out, and, looking round, I espied a brook. Though I had drank much water at dinner, still feeling thirsty, I walked with a wishful eye towards the brook. A slave, about 30 years of age, who had been observing my motions, came running, and asked if he should bring me a bason to drink out of. When he brought it, he seated himself by the side of the brook. He told me, that he and all the slaves there would like to go to the schools (the name here given to Missionary stations) to learn to read; but, said he, we have to work, and cannot go; but could not one of them come to us? We work from six in the morning to six in the evening, and would have plenty of time before and after that to learn.—Cicero could not have said any thing, nor have said it in such a manner, to touch the strings of my heart so much as this poor black slave did. Had I possessed the power, I would have created a missionary for them that instant.

*** The interesting account of Mr. Campbell's reception at Bethelsdorp, and his vindication of that important settlement from the reproaches of its adversaries, must be deferred until the next month.

We are highly gratified to learn, by a letter from Mr. Campbell, at Bethelsdorp, that a large Memoir of the life of the late Dr. Vanderkemp, written in Dutch by himself, has been found among his papers, and of which Mr. Campbell intends to procure a translation before he leaves Africa.

DEATH OF THE REV. B. BLOMFIELD.

We are deeply concerned to state that this valuable Missionary, who had been about a year and a half at Malta, preaching to an English congregation, while perfecting himself in the modern Greek language, in order to go to the Greek islands, and to the continent, has lately been removed by death. Before he left England he was afflicted with a pulmonary disease; and he appeared to be considerably restored, and hopes were entertained of his perfect recovery; but information has just been received from a friend at Gibraltar, that he is no more.

Mr. Mantuan, of Gibraltar, thus writes to his Friend, Mr. Stephen Wilson, of London, dated Aug. 12, 1813.

EXTRACT.

'The last convoy from Malta brought a letter from a Mr. Dyke, to the Rev. Mr. Gill of this place, stating that Mr. Blomfield was very ill, and not expected to survive: and the packet, just arrived, has brought another letter from the same gentleman, stating the decease of Mr. Blomfield, and that he expired in his arms. I feel a pleasure in adding, that Mr. B. died triumphantly. His last words were, "Jesus is precious, farewell!" or, "Jesus is precious, all's well!"

'I am not acquainted with the cause of Mr. B's death; suffice it to say, that he did not die of the plague. Miss Heady is on her passage to Malta, and is totally unacquainted with the illness or death of Mr. Blomfield.'

Miss H. who was engaged to Mr. B. arrived safely at Gibraltar; where she saw a letter from Mr. Blomfield, dated May 24, saying that he and Mr. Yeoland had left the town (Valetta) and had gone to a distant part of the island, where there was no danger from the plague. Miss H. sailed from Gibraltar, about the 24th of July, for Messina, where she would probably obtain the mournful intelligence of the death of her expected husband. May the affecting dispensation be sanctified to all who were connected with him!

We are informed that the Rev. Henry Brunton, who was employed for several years past by the Edinburgh Society as a Missionary at Karass, a place near the Caspian Sea, died, after some weeks illness, on the 27th of March, 1813.

Demarara and Berbice.

Mr. Wray and his family have removed from Le Resouvenir; to which place he was invited by the late Mr. Post, and where he has laboured with considerable success for about five years. He now resides in the town of New Amsterdam, in Berbice, where he has entered upon his work. His parting from the poor negroes at Demarara was exceedingly painful: they expressed the most poignant grief. — The Directors will send them another Missionary as soon as possible.

MISSIONARY STUDENTS.

It is with much pleasure we inform our friends, that several promising young men have been admitted into the Seminary at Gosport, on probation; and several more who have been proposed are under consideration.

The Society could probably employ two or three pious men, who are willing to labour as catechists, to instruct the slaves in the West Indies, and who need not previously pass through a regular course of academical instruction.

BRISTOL

Auxiliary Missionary Society.

During the present age, at least, it is become a peculiar happiness, on many accounts, to be a resident in Bristol or its vicinity; and this is especially the case as it relates to the munificence of its inhabitants, and the harmony of its different religious denominations. During the present week, the Second Meeting of the Bristol Missionary Society has been held, in aid of the Missionary Society founded in London in the year 1795. Some of the friends and patrons of this Institution were apprehensive that an Annual Meeting of this Society in Bristol would be found to return too frequently, especially as the calls on the bounty of the citizens are so numerous and so pressing; and it was moreover feared, that the religious interest, which was felt in the first instance in which such a Meeting was held here, would not again be excited. These fears, however, we are now happy to announce, have proved to be utterly groundless. If the Meeting of last year yielded, as it unquestionably did, pure sacred delight, the Meeting of the present year reminded many of the happiness of the celestial world, and inspired a rapture which will never be exceeded but in the heavenly temple. It was indeed gratifying beyond the power of language, to see clergymen of the Established Church, and Dissenting Ministers of various denominations, laying aside their inferior distinctions, uniting heart and hand for the diffu-

sion of the 'pure and undefiled religion' of the Lord Jesus, mutually hailing each other as brethren in HIM, testifying their reciprocal goodwill, and binding themselves by solemn pledges to mutual co-operation in the triumphs of the reign of 'the Prince of Peace.' This was particularly the case at the Public Meeting which was held for the transaction of business, at which there were such displays of superior eloquence, pure simplicity, and cordial brotherly love, that an effect was produced on the feelings of the numerous auditors which has seldom been equalled. It is, indeed, the peculiar glory of the Missionary Society, that it knows nothing of the distinction of Churchmen or Dissenters: its sole object is to diffuse the knowledge of Christ among the heathen; and, surely, the man whose heart is not warm with affectionate zeal for such an institution, 'knoweth not what manner of spirit he is of.' The subjects of the different sermons, at the several places of worship, were, as it was natural to expect, very various; but all had a happy tendency to excite in every breast a benevolent zeal for enlightening the nations that sit in darkness, and for ameliorating the state of the unhappy men whose lot is cast in habitations of Pagan cruelty. That the discourses had this tendency, was best evinced by the effect; for the amount of the collections at the doors of the respective places of worship was scarcely inferior to last year, — amounting to almost *Six Hundred Pounds.*

The first service was held at the church of St. Mary Redcliff, on Tuesday morning. The prayers were read by the truly respectable Vicar, the Rev. M. R. Whish; and the sermon was delivered by the Rev. W. Pryce, A.M. Perpetual Curate of Loudwater, High Wycombe, from Psalm cxlv. 10—12, 'Thy saints shall bless thee: they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.' In the evening of the same day the Rev. Dr. Winter, of London, preached at Bridge Street, from Psalm lxxiv. 22, 'Arise, O God, plead thine own cause!' The devotional parts of this service were conducted by the Rev. Messrs. Sibree and Kent.

Wednesday morning the Rev. T. Raffles, of Liverpool, preached at Castle Green, from Acts xvii. 6, 'These that have turned the world upside down, are come hither also;' and Messrs. King, Tozer, and Taylor severally engaged in prayer. — In the evening of Wednesday, the Rev. W. Jay, of Bath, delivered a discourse at the Tabernacle, from Hos. i. 10, 11, 'It shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel.' — On this occasion the prayers were presented by two Baptist ministers, Messrs. Roberts and Flint.

On Thursday morning a Public Meeting was held at Castle Green, for the transaction of business; when Ph. Protheroe, Esq. was called to the chair; and the Rev. H. Page implored a divine blessing on the proceedings. The Report of the Committee was read by the Rev. W. Thorp; and a great variety of important Resolutions were passed, not with mere unanimity, but with transporting joy. Many of the speeches were so peculiary interesting and appropriate, that it was impossible to resist their commanding influence: and as several of the Resolutions were directed to the enlargement and permanency of the Society, they were received with a rapturous delight, which it was impossible to restrain. — Among the principal speakers were the Rev. Dr. Winter, Mess. Whish, Cowan, Lowell, Jackson, Thorp, Berry, W. Priestley, Rees, and Davies. Besides these, there were addresses of equal interest delivered by T. Jarman, A. Pope, and R. Ash, Esqs. and one peculiarly melting by James Montgomery, who has long been ranked among the favourite poets of the nineteenth century. — In the evening of Thursday, the concluding sacramental service was held at the Tabernacle; on which occasion there were about 50 ministers present: and the Rev. M. Wilks presided at the table. It had been

previously announced, that none but members of particular churches, the communicants of the Tabernacle, and well-known pious persons of the Establishment, could be admitted. Tickets of admission were prepared accordingly; and about 1200 persons sat down together to commemorate his dying love, 'whose blood was shed for the remission of sins.' This was a solemnly delightful season! — Every thing was conducted with the strictest propriety, a sacred awe seemed to rest on every soul; and it was indeed a charming anticipation of sitting down at the marriage-supper of the Lamb. Besides the services of Mr. Wilks, the introductory prayer was offered up by Mr. Thomas; and the communicants were addressed by Dr. Winter, Mr. Tozer, and Mr. Raffles.

Such was the multitude that attended the different services, that to such persons as could not gain admission at Bridge Street on Tuesday evening, Mr. Berry, of Warminster, preached at Lady Huntingdon's Chapel; and to such as could not find room in the Tabernacle on Wednesday evening, Mr. Potter, of Wooten-under-Edge, preached in the Wesleyan chapel in King Street; and at each of these places there were very respectable congregations.

South District of the Devon Auxiliary Missionary Society.

With sensations of pleasure and gratitude we look back to the period when this Society was established. We remember the holy delight experienced by multitudes in the service of the sanctuary, and in that assistance which the benevolence of the religious community rendered the Parent Institution, not only in their pecuniary offerings, but especially in the fervent and affectionate petitions then presented to the God of grace, in behalf of the millions of our fellow-creatures, who dwelt in the regions of moral darkness, and who are slaves to superstition the most sanguinary and horrible.

These feelings are again awakened by the return of this season of the year; and it has been resolved to hold a similar meeting on the 12th, 13th, 14th, and 15th days of October.

With pleasure, therefore, we announce, that, by Divine permission, the several Ministers residing in the Southern District of the County of Devon, will assemble on the 12th of October; and that the solemn service of public worship will commence in the evening of that day at Plymouth-Dock; on Wednesday evening, at the Rev. Mr. Mends' Chapel, Plymouth; on Thursday evening, at the Methodist Chapel, Maurice Street, which has been very kindly lent for the occasion; and on Friday, at the New Tabernacle (the Rev. Mr. Moore's) when the ordinance of the Lord's Supper will be celebrated by the members of all the churches; who will be furnished with tickets of admission by their respective Ministers.

The Ministers expected to preach on these occasions are, the Rev. Messrs. Kemp, Hooker, Henner, and Varder.

Meeting for public business will be held on Wednesday morning, at eleven o'clock, at the Rev. Mr. Mends' Chapel.

It is in contemplation to form a Society for the support of a Minister, to act as a Missionary in the Southern District of this extensive county.

H. Mends, } Secretaries.
Thos. Moore, }

☞ Beds will be provided for all the Ministers who may attend on this interesting occasion.

Auxiliary Missionary Societies in Ireland.

TYRONE.

In our last we stated that the Rev. Messrs. Jack and Tracy had the pleasure of meeting the Auxiliary Society of Tyrone at Auchnacloy, where the clergy, with the ministers and gentlemen of other denominations, manifested a truly liberal and zealous spirit in the cause of Missions.

DOWN.

We have now the further pleasure of stating, that on Tuesday, Aug. 31, the Auxiliary Society for the County of Down, met at Saintfield, in the meeting-house of the Rev. Mr. Simpson. The Meeting was attended by a number of respectable gentlemen, — Nicholas Price, Esq. in the Chair. Mr. Tracy, who was introduced to the Meeting by the Rev.

Mr. Woolsley, gave a full and satisfactory narrative of the proceedings of the Parent Society, of which a good account has appeared in the Belfast Chronicle for Sept. 11. Thanks were voted to the Society in London for its communications through the medium of Mr. Tracy; to whom also the Thanks of the Meeting were given for his interesting address. Thanks were likewise cordially voted to the Right Hon. Lord Viscount Castlereagh, for his support of the Clause in the India Bill in favour of promulgating Christianity in India.

ANTRIM.

A Meeting of the Friends of Missions was advertised to be held at Ballymena, in the meeting-house of the Rev. W. Wauchope, on Wednesday, Sept. 15, for the purpose of organizing an Auxiliary Society for the county of Antrim. Mr. Tracy was expected to preach on the occasion.

ARMAGH.

A Meeting of the Armagh Auxiliary Society, of which —— Brownlow, Esq. Member for the county, is President, is expected very shortly to be held at Loughall; but it was postponed on account of the indisposition of the Rev. Mr. Oliver, in whose church it was to have been held.

Mr. Tracy has been preaching at Rathfryland, Richhill, Armagh, Tanderagee, Portadown, Lurgan, &c. for the benefit of the institution.

From these four County Auxiliaries much assistance may be expected. The Missionary Spirit is rapidly spreading in the north of Ireland; from which the country itself, as well as the heathen, will derive no small advantage.

AUXILIARY SOCIETIES.

A ZEALOUS friend of Missions suggests the following mode of collecting subscriptions; which is adopted in some Bible Associations with great advantage.

RULES.

That the Committee consist of 24 Members, chosen at the General Meeting, together with all the Collectors.

That all the weekly Subscribers be formed into classes, consisting of not more than 24 each; that to each of these Classes a Member be appointed Collector; and that he pay in the Subscription to the Treasurer at every Committee meeting.

That whenever any Class exceeds the number of 24, the surplus shall be formed into a new one, who, on completing their number, shall report their Collector as a Member of their Committee.

By this excellent plan of collecting small subscriptions, each collector will bring in 8s. per month;—it will likewise become a system of perpetual increase, and thus call forth all the energies of a congregation in this glorious cause; while, by making every Collector a Member of the Committee, a stimulus is furnished, which, in the Bible Associations has produced the happiest effects, in bringing forward persons, who otherwise would never have been known.

Extract from the Fifth Report of The Bible Society of Philadelphia.

May 5, 1813.

'THE establishment of Missionary and Bible Societies forms a new era in the Christian Church, to which unborn generations will look back with gratitude and praise to the God of all grace. These Societies, nearly contemporary in their origin, pursue, with growing ardour, the same glorious and benevolent object, — the universal diffusion of the knowledge of the Son of God among our fallen and benighted race. To Missionary Societies, however, is due the praise of having taken the lead in this ennobling work of Christian charity; and, probably, to the excitement of public zeal for the cause of our great Redeemer, produced by their labours, may be traced the origin of Bible Societies.

'How sublime the conception announced at the formation of the London Missionary Society, That their design was nothing else than to effect a general movement of the church on earth! Improbable as appeared the accomplishment of this exalted purpose at that time, when religion was, throughout Christendom, in a state so languid, and the efforts of Infidelity so active and prevalent, we have lived to see it realized. A general movement of the Church of Christ on earth has succeeded the establishment of that Society.'

CHURCH MISSIONARY SOCIETY.

The increasing concerns of the Society having rendered it expedient to procure a house in a central situation, where its business may be transacted, and its Missionaries accommodated when in town,—communications relating to the Society are desired to be made at the 'Church Missionary Society-House, which is situated in Salisbury Square, Fleet Street.

General Statement of the Society's Missions.

The Society has three settlements on the west coast of Africa:

1. *Bashia.*—Rev. Melchior Renner, Superior of the Mission,—Rev. John Godfrey Wilhelm.

2. *Canoffee.*—Rev. Frederick Wenzel,—Rev. Jonathan Solomon Klein.

3. *Fongroo.*—Rev. Gustavus Reinhold Nylander.

A fourth, *Gambier*, is about to be erected under the superintendence of the Rev. Leopold Butscher.

Lay Brethren, Assistants to the Mission:—Conrad Henry Meissner, Herman Meyer, John Quast. Seven of these brethren are married.

Schools are attached to each settlement. About 300 African children have received instruction from the Missionaries in the settlements and in Sierra Leone; and nearly half that number are now maintained and educated by the Society. Of these, about 25 have been redeemed from slavery.

New South Wales, destined for New Zealand.—As lay settlers, &c. William Hall and his wife, John King, Thomas Kendall, his wife and six children; now on their voyage.

Antigua.—As a Catechist, and Correspondent of the Society, Mr. William Dawes.

India—Chinsurah.—Abdool Messe, a converted Musselman, Public Reader of the Scriptures, and Catechist.

Two Lutheran clergymen, the Rev. Messrs. Schnarre and Rhenius, are preparing for the Indian peninsula.

A Swedish clergyman, the Rev. William Greenwood, is destined for Ceylon.

Four English students are in the Seminary, under the care of the Rev. Thomas Scott.

Four German students in the Berlin Seminary will be ordained the first opportunity, and four others received therein.

Two young Maltese are about to be sent over to this country for education, by Dr. Naudi, the Society's Representative and Correspondent at Malta.

Yorkshire Contributions.

The Rev. Basil Woodd has preached, within the last few weeks, at various churches in Yorkshire, on behalf of the Church Missionary Society. About £600 have been already contributed; and Associations are formed, or are about to be formed, at Leeds, Bradford, Bramley, Huddersfield, Wakefield, Ossett, Pudsey, Tadcaster, Knaresborough, Little Ouseborne, &c. &c.

Investment for Africa.

The Committee have availed themselves of the return to Africa of the Neptune, Captain Gibson (who rendered such important service to Mr. Butscher and his companions in their shipwreck) to replace the stores lost in the Charles. The Neptune is now on her way, and has an investment on board, for the use of the Society's settlements, to the amount of nearly £2000; which, with stores bought at Goree, and since at Sierra Leone, will enable the Missionaries to adopt, at the close, it is hoped, of the present rains, that extension of the Society's settlements which was suspended by the shipwreck of Mr. Butscher and his companions.

The Committee have placed £500. per annum at the disposal of the Corresponding Committee at Calcutta, for the purpose principally of supporting public Readers of the Scriptures in the different towns of India; and also for the support of *School Establishments*, as recommended by the Rev. Dr. Johns,* of Tranquebar.

* See his excellent pamphlet on 'Indian Civilization.' Sold by Seely, &c.

STROUD.

The Old Chapel at Stroud, in Glocestershire, which has been enlarged, will be re-opened for divine worship, on Thursday, Oct. 21; when the Rev. G. Burder, of London, and the Rev. H. F. Burder, of Hackney, &c. are expected to preach.



Bland sc.

Revd. John Brown.
Whitburn, Scotland.

Pub. by Williams & Son Strand near Somerset House Dec.r 1.st 1813.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

DECEMBER, 1813.

MEMOIR

OF

THE LATE REV. JAMES ROUQUETT,

Curate of St. Werburgh, Lecturer of St. Nicholas, Chaplain to St. Peter's Hospital, Bristol, and to the Right Hon. the Earl of Deloraine.

'THE memory of the just is blessed.' Never is the pen of biography more usefully employed than in describing the characters of those who have been eminently distinguished for religion. To trace the happy effects of divine truth in the general conduct of individuals, and to relate their influence in the important period when the soul is about to bid adieu to sublunary objects, is an engagement equally delightful and instructive. While encompassed with that glorious 'cloud of witnesses' which the sacred Scriptures and the history of the Church of Christ afford, we are encouraged to persevere in the ways of God. Beholding them who, through faith and patience, now inherit the promises, we imitate their example; and relying on the same covenant-God for support, we 'press towards the mark, for the prize of the high calling:' But it is affecting to think, how soon the names and characters of 'the excellent of the earth' are forgotten, for want of a written memorial; so that by those even of the same profession, who entered on the stage of life but a few years after they left it, it is sometimes scarcely known that such persons ever existed. The Evangelical Magazine has, for many years, erected the Biographical Pillar; on which have been inscribed the names of many excellent and eminently useful men, whose memories would, in all probability, have been swept away by the obliterating wing of Time. As no Memoir of the Rev. Mr. Rouquett has yet appeared, the writer has been induced to draw up this brief account, in order to perpetuate the name of one so deservedly high in the estimation of all who knew him.

Mr. Rouquett was the son of a French Protestant refugee, who, for the sake of his life, liberty, and religion, was constrained to leave his country, and to abandon those fair prospects of wealth and comparative greatness to which he was born. Several of his family suffered severely for their attachment to the Protestant cause. His grandfather, a most venerable old gentleman, was condemned to the gallies on account of his religion; and endured the greatest hardships for many years: But, under all these disadvantages, Providence opened a way for the education and future usefulness of Mr. Rouquett: his sprightly genius and promising abilities soon found admission into the Merchant Taylors' School in London; in which, from nine to seventeen years of age, he was instructed in the various branches of classical learning.

While in this situation, and closely engaged in the pursuit of his youthful studies, he was led providentially to hear that highly honoured servant of Christ, the Rev. George Whitefield. Nor did he hear in vain. The Lord was pleased to call him effectually by his grace; and in this his early youth, revealed his Son to him, the hope of glory. His convictions were lasting and remarkably pungent; so that for a considerable time together, his only cry, by night and by day, was, with a distress bordering on distraction, 'What must I do to be saved?' At length the terrors of the law were subdued by the grace of the gospel, and he had that peace in believing which passeth all understanding. At 18 years of age he entered at St. John's College, Oxford; and continued there three years; during which time his piety and holy zeal were no less conspicuous than his steadiness and diligence in attending the college exercises. While at college he received repeated invitations to preside over the school instituted by Mr. Wesley, at Kingswood, near Bristol, for the children of the Methodists, and for the sons of itinerant preachers; which he accepted upon the purest motives, and in which situation he acquitted himself with singular success. Mr. Rouquett was preceded in his situation, as Master of Kingswood School, by several well-known characters, particularly the Rev. John Cennick, the Rev. Walter Sellon, the Rev. John Jones, and others. Having spent three or four years in this employment, during which time he preached frequently, as opportunity offered, he applied for orders in the Church of England. A title being procured for him in the diocese of Gloucester, he was ordained deacon by the late Dr. Johnson, then Bishop of Gloucester. His fidelity and zeal were, however, too great to admit of his long continuance in his curacy: he was, therefore, soon dismissed from it; but a happy necessity was laid upon him, and he could as soon have ceased to be, as to be inactive in his Master's work. The preaching of the gospel, in Mr. Rouquett's idea, was of too much importance to be suspended at the *veto* of any superior; and conceiving that silence would be highly criminal, not only testified the things which he had believed from house to house, but to crowded auditories in the common prison of the city of Bristol; and it pleased the Great Head of the Church to bless his labours with abundant success. The scene of usefulness from which he had been driven, only animated his activity in diffusing the savour of that name which he loved and preached. Through evil report and good report he persevered, and grew under the cross, notwithstanding the bitter opposition he encountered. The fame of his preaching awakened general attention. — Multitudes thronged around him, eager to hear 'all the words of this life;' and many, by the benediction of the Spirit of God upon his labours of love, were called to the happy experience of the salvation of Jesus.

After labouring indefatigably in the service of his divine Master, Mr. Rouquett was at length presented to the vicarage of West Harptree, by the Lord Chancellor; and was ordained Priest by Dr. E. Wills, the Bishop of Bath and Wells. His Lordship finding him to be a truly worthy man, notwithstanding the cry of *Methodist* which had been raised against him, received him with paternal affection; and spoke of him to many in terms of the highest respect. Being appointed by the bishop to preach after his ordination, he delivered an excellent sermon from these words, 'Feed my sheep.' This sermon being much exclaimed against by many, the bishop desired a copy of it; which was immediately sent him. He returned it to Mr. Rouquett, accom-

panied with a most affectionate letter, expressing his entire approbation of it, and assuring him of the continuance of his friendship.

Shortly after Mr. Rouquett's second ordination, he was appointed by the Corporation of Bristol, Lecturer of St. Nicholas; and, by the Corporation of St. Peter's Hospital, Chaplain to that institution. — This faithful labourer was, at that time, almost, if not altogether, the only preacher in the Established Church at Bristol, where those who were acquainted with the pure gospel of the grace of God, could hear it to their satisfaction and edification. The Methodists had indeed excited great attention through the land. By the labours of the leaders of both the Methodistic connections, vast numbers were awakened from their lethargy, and brought to a saving knowledge of the gospel of Jesus: — but the church-doors were soon shut against them; and they were reluctantly compelled to a partial separation from the communion of the national church, although cordially attached to her doctrines, and not at all averse from her ecclesiastical government. Blessed be God for the wonderous change that hath since ensued! — A noble band of faithful men now proclaim the glad tidings of salvation through a crucified Jesus, from the pulpits of many of the parish-churches. — May God the Spirit still give more abundant increase!

So attached was Mr. Rouquett to the poor prisoners, and the other distressed objects in Bristol, that no consideration could prevail upon him to remove from it. He, therefore, exchanged the vicarage of West Harptree for the curacy of St. Werburgh; where he laboured nearly eight years, till his labours were interrupted by the illness which terminated in his death. The situation in which he was placed was peculiar and eminent. Multitudes thronged around him, eager to hear the gospel of salvation. — The word of the Lord no sooner began to be preached in the light and the love of it, than it immediately ran, and was glorified! Many seals were there given to his labours, such as will be his joy and crown in the day of the Lord Jesus Christ.

Mr. Rouquett was twice married. His first wife was Miss Sarah Fenwicke, daughter of the Hon. E. Fenwicke, of Charles Town, South Carolina, and sister to the Right Hon. the Countess Dowager of Deloraine; to whom he was united Sept. 22, 1756; and by whom he had issue six children, three of whom survived him. Of this amiable and pious lady he was deprived by death, April 28, 1768. — On the 13th of March, 1773, he married Mrs. Mary Cannon, relict of John Cannon, Esq. of Greenwich, Kent; with whom he lived in a state of the most perfect conjugal felicity to the period of his death.

On the 20th of November, 1771, Mr. R. was solicited to preach at the opening of the Tabernacle, at Trowbridge. The late Rev. John Clark, who was instrumental in establishing a religious interest in that town, preached in the morning, from Ezek. xlviii. 35; Mr. Rouquett preached in the afternoon, from Psalm xcix. 15—18; Mr. Ware, one of the Countess of Huntingdon's students, in the evening, from Gen. xxviii. 17. The building could not contain the multitudes that came; and many were obliged to return home, without being able to get admission. Such was the liberality manifested by Mr. Rouquett towards the Dissenters and Methodists, with whom, in all essential points of doctrine, he was one in heart and mind, that to the day of his death he continued to preach the anniversary sermon at Trowbridge.

It is not easy to give a just delineation of this truly excellent and amiable man. He has a record deeply engraven in the hearts of thousands, — *ære perennius* (more

enduring than brass). His faithful labours in the cause of God and truth will be long remembered in Bristol. Many, very many, experienced the blessed effects of his ministry; for which they will bless God through the countless ages of eternity. It was his meat and drink to do the will of God; and, like his divine Master, he went about doing good. How many eyes that saw him, wherever he went, blessed him! — how many drooping disconsolate hearts were made to sing for joy by him! In the private dwellings of the sick, the poor, and the distressed, — in the common prison, where he laboured so abundantly for more than 20 years, how often did he appear as a guardian angel, sent from heaven to bind up the broken-hearted, and to comfort those that were mourning! In the hospital, both among the old and diseased, and the orphan young, to whom he was infinitely endeared by ten thousand acts of condescension and love, and whose bodies as well as souls he tenderly regarded, how precious is the remembrance of him! He was favoured with a very singular gift for visiting the sick: he possessed an uncommon and extensive knowledge of mankind under most circumstances of life, particularly in that of affliction, so as clearly to discover the workings of nature and grace; and such was his address to the afflicted, that it remarkably engaged their attention, and drew out their affection towards him. Hence he became the general visitor of the sick throughout the city. The very publicans and harlots solicited his visits in their sick and dying moments; and, through grace, he was ever ready to help all. He never discovered the least backwardness to go on his Master's business; and I make no doubt, but there are many now in the regions of glory, the fruits of these visits of mercy, praising and blessing God on his account. His sphere of usefulness was large; and he filled it up with distinguished honour and reputation. God gave him affluence; and it was the joy of his heart to do good with it; — God gave him influence; and he used it to excite to love and to good works. He was not idle; but ever active, unwearied in his Master's work: he lived not for himself, but others; he spent and was spent in labours of piety and love; and, in the large and populous city of Bristol, was for many years a burning and shining light: his natural and acquired abilities, and his distinguished talents, were very considerable; and he devoted them all to God: his native genius, his peculiar gifts, and, above all, his fervent and unaffected piety and warm benevolence of heart, conspired to render him a great and good man; and as such he will doubtless be honoured of his God and Saviour in that great day, when 'behold there are first which shall be last; and last which shall be first.' He had a soul undaunted by the fiercest opposition, and which taught him to triumph over the utmost efforts of Malice, in the true spirit of the gospel, with forgiving love. He had uncommon vivacity and sprightliness; and he employed it in doing good. His life was consistent with his profession, and with the instructions and admonitions which he gave to others. In private life no one could be more amiable. A most tender, faithful, and affectionate husband, an indulgent father, and a firm, open-hearted, generous friend. The law of kindness was on his lips, and fidelity, sympathy, and love in his heart. He was a practical, a Bible Christian. In his intercourse with his fellow-Christians, his constant aim was to communicate or to obtain good: his conversation was therefore with grace, seasoned with the salt of heavenly wisdom. He was an 'epistle of Christ, which might be seen and read of all men:' But I have no design to panegyrize. It would be

unlike the candour of truth to affirm that he was exempt from human infirmities. Earth produces no faultless monsters; and Christianity disclaims them; — the best of men are but men at the best. Saints made perfect are only to be found in heaven. His own humiliating confessions, repeated even to the closing scene of life, confute the supposition of his being a perfect character. His most accurate observers, however, saw nothing inconsistent with what has been stated; but he needs no posthumous fame to blazon his worth. He is now beyond all human censure or applause. He enjoys the honour that cometh from God only; and has heard his gracious Saviour say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

We now proceed to the closing scene of his life: — For some time previous to his illness, he was favoured with peculiar consolations from above. This is conformable to the general tenor of the Divine procedure. The Lord has promised his people, that as their day is, their strength shall be; and that when they pass through the water and the fire, He will be with them for their support and preservation. And his believing Saints have with one voice attested, that 'not one thing hath failed of all the good things which the Lord their God hath promised concerning them.'

'Mark the perfect man, and behold the upright, for the end of that man is peace!' Such was the end of this eminent servant of God. For though his disorder was of such a nature as not to admit of many lucid intervals, yet enough abundantly to convince his friends of the goodness of his God and Saviour to him in his dying moments. He was for some days delirious; yet even then, the direction of his soul towards God was fully evident in his unconnected conversation. — The evening before his speech faltered, he employed three or four hours in fervent prayer, and wrestling with God, when he expressed his willingness to die, and was heard distinctly and repeatedly to pray for his enemies, like his blessed Master, whose dying petition was, 'Father forgive them, for they know not what they do.' He then fell into a slumber; but at intervals spoke for some minutes from these words, — 'Within the veil, whither the Forerunner, even Jesus, is for us entered' Being asked by a particular friend, a few hours before his speech failed him, how it was with his soul under his heavy affliction of body,—he laid his hand upon his breast and said, as well as he could speak, 'Peace—Peace.' — To a dear friend, who was much with him, he said, that 'the Lord was very precious to him.' Upon another occasion, not long before his departure, being desired by a friend, if he found himself perfectly calm and happy, to lift up his hand,—he immediately lifted it up. And when he came still nearer his end, and but just before he breathed his last, awaking as it were out of sleep, and recovering his senses and the power of speech at the same time, he was enabled, in the full view of instant death and eternity, to rejoice in hope of the glory of God, crying out with holy fervor, 'I want to go home!—I want to go home!—I want to go home!' Upon which his prayer was instantly answered, and without a struggle or groan he sweetly slept in Jesus.

'O for Elijah's car! the Prophet cry'd.
'Jehovah heard his voice, and lo! he dy'd.'

Mr. Rouquett entered into the joy of his Lord on the 16th of November, 1776, in the 47th year of his age.

O happy soul! he now laments no more
The want of love to his Redeemer's name;
He sees the glorious Suff'rer face to face,
Whose gracious smiles have kindled in his breast

A flame of perfect everlasting love.
No more shall cares intrude upon his thoughts;
No more shall pain and sickness break his rest;
No more he fears; he sighs and weeps no more.
Victorious over all, he wears the crown,
And triumphs o'er the powers of earth and hell ——'

May the eminence and usefulness of such a standard-bearer fallen, stimulate the remaining noble band of confessors, with which Bristol is so highly favoured, to imitate his bright example, and to awake to still more vigorous exertions in the cause of God our Saviour! and may their labours be crowned with abundant success, till the whole land be enlightened with the glory of the Lord! ADOLESCENS.

Dublin.

MISSIONARY ZEAL

Useful to Ministers themselves, and to their Congregations.

It has been repeatedly asserted that, in addition to the good that has been effected by the instrumentality of the Missionary Society, in the Spread of the Gospel in heathen lands, much good has been done at home; and not only by exciting a spirit of zeal and activity in the formation of other useful institutions; but also by the revival of personal religion in the hearts of ministers, and by a consequent blessing on their labours. Instances of this kind have already appeared in this Magazine; and to these we have the pleasure of adding the following, communicated by a Minister of the Gospel: —

"THE formation of the London Missionary Society constitutes a new æra in the history of the Church in general; the great increase of true godliness in this neighbourhood is, under God, to be ascribed to the influence of that invaluable institution. I will give you a particular instance of it. Mr. ——, shortly before his death, asked me to take a walk with him before breakfast. Passing on a little before him, I found he had tarried behind, and was looking attentively at the walls of an old place of worship, where he had formerly preached, before the erection of his new chapel. I observed that the tears were flowing down his cheeks; when he said to me, 'My dear friend, I never look at those walls without weeping. I laboured more than 20 years in that place to support a party, and preached against every other denomination, till I had none but my own people to hear me. I cannot say that I did no good all that time, but it was comparatively trifling. But when the Missionary work commenced, I discovered my error, and altered my plan. Since that time I have been in the habit of bringing nothing into the pulpit but the great truths in which Christians of all denominations are agreed, and my own soul and my congregation have been greatly enlarged; my labours have been much blessed, and a great work has been carried on in the country around us.' Looking again at the old walls, and then at me, the tears began to flow most rapidly, and he said, with a deep sigh, 'Sir, I have lost above twenty years of my life!'

"It ought to be observed, that the fruits of this good man's labours during the period which he considered as lost, were such as many worthy ministers would be glad to see in the same space of time; but it is certain that they bore no proportion to what took place after this happy change, in his views, by means of the Missionary Society. From that period he had treble the number of hearers; eight or ten Sunday Schools were gratuitously taught by the members of his church in the surrounding country; and a prospering church of Christ, with many flourishing Christians in different parts of the neigh-

bourhood; with several missionaries, and other ministers, were among the fruits of these schools."

This narrative is most affectionately recommended to the attention of those pious ministers in town and country, who have hitherto stood aloof from their brethren engaged in promoting the cause of Christ among the Heathen. Let them but make the experiment, and cordially unite with those who labour to extend Immanuel's kingdom in the dark world, and they will have reason to bless God for the alteration of their conduct.

A Lover of good Men.

LETTER TO A YOUNG MINISTER OF THE ESTABLISHED CHURCH.

To the Rev. ——

My dear Friend,

It is almost making me your fellow-labourer in the Christian Ministry to request my opinion and advice on that important subject; and though the task would be truly delightful to me, had I a competent knowledge of the pastoral office and its duties, yet I am so fully convinced of the great necessity of a judicious and enlightened guide, that I almost fear to venture. — However, as you will expect my sentiments, and to disappoint you will be worse than not pleasing myself, I will, with the Bible before me, and with dependence on the Divine blessing, comply with your request as far as I safely and conscientiously can.——Supposing myself then the pastor of an unenlightened people, I think the following would be the method of instruction I should pursue. A full conviction that the salvation of souls is the great object of the Christian Ministry, would induce me at once to adopt the most direct and effectual means of accomplishing it. The historical evidences of Christianity being so copious and clear, are of material use to establish a rational conviction that the Gospel is true; and if a rational belief were an essential prerequisite to a saving faith, that would be the prime object: but God has so ordered, that those who have neither opportunity nor capacity for such enquiries, may nevertheless attain to as satisfactory an assurance of the truth of Revelation as if they had been eye-witnesses of the facts which support it. This was the case with myself. The purity of the Gospel had convinced me that it was true, when I was living in sin, and long before I had examined its historical evidences, — and that conviction made me tremble; but when I was, by the grace of God, acquainted with my lost condition, the suitableness of the gospel to my state and wants, was an additional and irresistible confirmation of its truth,—such as mere historical and rational evidence the most unquestionable could never have produced; and of this fact the success of our ancient and venerable Reformers, and of Whitefield, Wesley, &c. in our own days, affords a cloud of concomitant proofs.

I would, therefore, begin with informing my hearers that they are all by nature in a state of condemnation; and would shew that the holy law, by obedience to which they are so prone to seek for justification, pronounces on them the awful sentence!—It requires obedience in heart. 'Thou shalt love the Lord thy God with all thy heart,' &c. and 'thou shalt love thy neighbour as thyself.'—It demands also sinless obedience. — 'Whosoever shall offend in one point, is guilty of breaking the whole law;' and if it be not thus spiritually and perfectly obeyed, it pronounces this dreadful sentence, — 'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' These truths closely applied to their consciences, would, I conceive, be most likely under the Holy Spirit's influence,

to produce conviction, and prepare them for the gospel remedy. They must be broken-hearted, under a sense of sin, before they can feel the need of Christ as the Physician of Souls*;—they must be shewn their captivity to Sin and Satan before they can value and accept offered deliverance; — and those 'dead works,' on which they attempt to build their hopes (and such are all their duties previously to regeneration) must, as to any dependence on their merit, be removed as rubbish obstructing the premisses, before a permanent foundation can be laid †. The use and design of the law, as it respects the unconverted, is shewn by the Apostle Paul in his Epistle to Timothy, and in numerous other places, and appears to confirm what I have advanced ‡. 'The law is not made for a righteous man,'—(it would have been unnecessary had man remained innocent) —'but for the lawless and disobedient,' &c.; for men in their fallen state, — to convince them how short they come of its requirements, to condemn them, and to lead them to a dependence on the obedience and righteousness of Christ. This, my dear friend, is, I conceive, the way it should be preached to the unconverted by every Christian Minister: while, in addressing believers, it should of course be insisted upon as the sacred rule of their conduct; and thus used, it is 'used lawfully.' But as the Christian Minister is not a denunciating prophet, but an ambassador of peace,—not the Judge, but the friend of perishing sinners, the palm should be displayed with the impending sword; and the hand that bears the lance should be also furnished with the healing balm. He would be a wanton trifler with the lives of his fellow-creatures, who should perform the needful operations of incision and amputation, and leave the wound to canker and mortify for want of proper applications. I would therefore, hoping that each address might prick some to the heart, 'display the love of Christ, and inform them, that a faith working by love, and purifying the heart' and conduct, and resulting from deep repentance, is the only requisite towards an eternal interest in his salvation: and these heads I would branch out as I found occasion. By the neglect of this caution, I fear the arrows of the Almighty too often 'drink up the spirit,'—and that, in some instances, despair and insanity have been the consequence. But though I would make the foregoing plan my prime object, I would by no means wholly omit so useful a part of Christianity as its historical evidences, but would interweave them occasionally, for the satisfaction of those, the way to whose hearts is through their judgement; and to convince them that they are not urged to follow 'cunningly devised fables.' I see a peculiar propriety in thus becoming 'all things to all men,' that some of all descriptions may be gained. I think, till a Minister has reason to hope that his people are for the most part in a state of conversion to God, the topics peculiarly adapted to this all-important work should not at any time be discontinued; nor, indeed, would I ever entirely omit them, though the whole of my flock evidenced a change of heart. An unconverted stranger is a precious object of compassion; and such characters present themselves in places of worship every Sabbath-day. — Remember the parable of the lost sheep. — Nor would the frequent recurrence of those objects be unprofitable to the most established believers; being peculiarly calculated to keep alive their love and their humility, and excite them to self-examination. I often derive great pleasure and advantage from a review of the first mercies of my God

* Matt. ix. 12. and Isa. lxi. 1.
† Heb. vii. 1. ‡ 1 Tim. i. 9.

at my conversion; and I fear it would be no good sign if I forgot them. But while I thus constantly address the unconverted, I would, on the other hand, be careful to build up believers in faith and holiness. In addressing them, I would leave the rudiments and 'first principles of the doctrine of Christ, and lead them on towards perfection.' By this method both classes of hearers would derive reciprocal benefit. —Those who were converted would revive a grateful remembrance of 'all the way by which God had brought them' to himself; while the unconverted, seeing the privileges and happiness of believers, would, at least in some instances, long to partake of the same blessings, so infinitely superior to that transient, deceitful pleasure, which they had found in sin. Thus, my dear friend, I have ventured, as far as I dare, in suggesting what course of instruction I think I should pursue in your situation; but I am fully convinced that a fervent love to God and the souls of men, flowing in the channel which the Scriptures point out, will, of itself, be more than adequate, under the divine influence, to the most solid and judicious advice: yet, as the judgement of enlightened and experienced men is nevertheless very beneficial in conjunction with the Scriptures, I would refer you to the opinion of the sober and pious Dr. Doddridge, Dr. Watts, &c. They made every branch of the ministerial office a separate and important study; and I do not know any men who have brought their mode of teaching nearer to the apostolical standard. I now close this letter with a remark or two, which this moment occurs to me with considerable force. The simplicity and loveliness of the Gospel, are two of its most striking and peculiar features; and if, in the pourtraying of it, these features are left out, or obscured, it wears a very forbidding aspect. Its simplicity, which adapts it for universal attainment, being destroyed, it appears a mountain of difficulties, the means of ascending which, are confined to a favoured few. Its loveliness, which renders it universally desirable, being obscured, it repels the adventurer like the deepening gloom of a cavern:—the farther he advances, the more every way of comfort diminishes; and even the promised treasure, which is held out as the recompence of his toil, is insufficient to carry him through, and he returns to his former ungodly course with double relish and attachment. The ways of religion are 'pleasantness and peace,' says the wisest of men; and the prophet declares, that 'the wayfaring man, though a fool, shall not err therein.' I am no bigot either to extempore or written discourses: I have been pleased with both; and, in many instances, both have been unedifying; but certainly, when the thoughts are well digested and arranged by previous study, and the Minister has either a natural or acquired talent for the former, such addresses have a warmth, a familiarity, and an impressiveness which a written discourse, however well delivered, comes short of: and I think, were I a Minister, and totally destitute at first of this talent, I should endeavour, by safe and seasonable essays to cultivate it. A lively idea delivered in the warmth of the moment, and a little extemporary enlargement in the application (which from its nature is best adapted to inspire confidence and beget fluency) but above all, the practice of frequently addressing and conversing with the poor in private, would, I doubt not, form and mature this very useful talent. Why should not the apostles be emulated in their mode of teaching, as well as in their doctrines and discipline? However, whether a sermon be spoken or written, it should be a pointed intelligible address to the heart and judgment. If written,

it should be as much as possible in the style of a prompt and familiar harangue, and charged well upon the preacher's memory, so as to possess some of the advantages of the latter. If spoken, the 'tongue should be like the pen of a ready writer,' and it should possess the correctness and judicious arrangement of a written discourse. All display of learning and academical importance should be carefully avoided: the Minister should condescend to the meanest capacity among his hearers; and their eyes and minds will be the more easily fastened on him and his instructions.—May the God whom you serve, be mouth and wisdom to you, my dear friend; and, thus taught of him, you will be a safe guide to the people of your charge. Believe me, &c.

VISITING THE POOR AND SICK.

RECOMMENDED TO LADIES,

BY A LADY.

I CANNOT easily forbear congratulating the Lady who signs herself M—, in the Evangelical Magazine for August last; that while hundreds are busied with toys and trifles, she has indeed chosen 'that good part which shall not be taken from her.' But it would surely be matter of regret if one person only should so misunderstand her address, as to think any measure of pecuniary assistance towards extending the knowledge of salvation superceded their own far more valuable personal exertions. Females are not indeed, according to the judgment of most Christians, called publicly to testify of the grace of God; but there are various methods of spreading the gospel which come immediately under their province and inspection.

In Sunday and Day-Schools the exertions of Ladies are almost indispensable, both to instruct the children, and to persuade their parents, especially their mothers, to an attendance on the outward means of grace at least. Besides, a Lady of property may have the pleasure of establishing and superintending an institution of this kind, without soliciting aid or assistance. Two or three Ladies of my acquaintance, before their marriage, had individually both instructed and partly clothed ten, twelve, and twenty girls, several of whom, now in service, prove that the labour bestowed on them was not in vain.

The poor, the maimed, the halt, and the blind, surround our habitations in every direction, and powerfully solicit our compassion; but to Ladies residing in or near the metropolis, the numerous workhouses and hospitals offer an extensive scene of action. Few persons but have occasionally female servants, poor neighbours, &c. confined in those abodes of sorrow; let us not omit visiting them on account of any trifling difficulty; the obstacles exist chiefly in imagination. Do not let us serve the Lord by proxy, when we may serve him personally; nor send a servant forward with the staff, when we can ourselves attend. One patient generally can tell of others in the same ward still more distressed (it may be dying) and no man caring for their souls. — Let us not suffer timidity to stop our mouths. — If we cannot conveniently pray with them, we can, at least, recommend Jesus as the Friend of sinners. A little custom will enable us to do this comfortably; nor let us despair of applying the various precepts and promises contained in Scripture, with some measure of discretion, to the circumstances of those whom, in providence, we may be called to address.

Some Ladies may, perhaps, apprehend that this would prove a very expensive method of doing good; but the expence will rarely exceed two shillings, the sum usually given to poor persons when

visited at their own houses. A few halfpence, or at the utmost sixpence, given to an individual peculiarly destitute, will raise emotions of attention and gratitude. Indeed, where the necessaries of life, and many of the comforts requisite for sick persons are furnished, it does not appear obligatory to afford relief in the same proportion as when all must be purchased by the sufferers.

It is certain that Christians, according to their various tempers and situations in life, view any proposed plan of usefulness through very different mediums; but, surely, serious persons, at all conversant with the state of the poor, who are brought frequently from great distances, for advice and support, to different hospitals, workhouses, &c. near and in London, must agree that something more should, if possible, be done for their spiritual advantage. The attention of Ladies, and visitors from Sick Societies in some particular cases, shew them to be indeed followers of Him 'who went about doing good;' but the harvest is so plenteous, and the labourers so few, that we have abundant reason to pray the Lord of the harvest to send forth more labourers. Let us remember, for our encouragement, that the sympathetic visits of females to the afflicted poor, would be, and are permitted, nay invited, where a gospel ministry would not be even tolerated; and a word or two, spoken when deep anguish has prepared the soil, is more likely to prove useful than many sermons to those who are at ease.

There is room enough in the Church of Christ for all kinds and degrees of Christian graces. May that indulgent God, who has crowned the benevolent efforts of our dear sister M—— with success, incline some heart to labour in that part of his vineyard where poverty, disease, and death abound! 'I was sick, and in prison, and ye came unto me,' is one distinguishing characteristic of those who shall be accepted at the great day, and was certainly never intended merely as a compliment. Let us ask our own hearts, whether, if *we* were separated from our dearest connections, and languishing on a bed of sickness, among strangers, we should not gladly hail the benevolent individual who did but endeavour to pour the balm of Gilead into our bleeding wounds?—May that Saviour, who hath exhorted us to love our neighbour as ourselves, sweetly constrain us to make haste, and not delay, in keeping his command. Let us shew our love to our Lord, by our compassion to those for whom he died, remembering that our labour shall not be in vain; but in due time we shall reap, if we faint not.

S.

NOTIONS.

The lower sort of people in Ireland can frequently give no other reason for their actions, than that *the notion took them one day; and there was no help for it.*

It will be recollected, that the murderer of Mr. and Mrs. Bonar ascribed his barbarous deed to a sudden impulse of mind, *a notion*, for which he could give no reason.

Miss Edgeworth, in her notes on Cottage Dialogues, refers to these notions (page 285, vol. i.); and makes the following just remark:

'In other countries, and in other ranks, those among the finer and fairer class of reasoners, who talk of irresistible passions, ruling stars, and fatalities, only plead, in other terms, that the *notion* took them, and there was no help for it.'

It were devoutly to be wished that religious people were wholly free from *notions*; and that their views of their own state, as well as the motives of their actions, were derived from the word of God, and not from unaccountable impulses and impressions.

B.

Miscellanea.

AN ACCOUNT OF ANN MOORE, OF TUTBURY.

[*Concluded from our last, p. 419.*]

At two o'clock, on Wednesday, April 21, the watch commenced; which was kept in a strict and uninterrupted manner till the morning of Friday, April 30.

The effects of catarrh, which became manifest within a few hours after the commencement of the watch, rapidly increased. She complained excessively of pain in the back and loins; which was relieved at intervals by the application of hot flannels. She became very hoarse by the fourth and fifth day. The fever was high. The pulse, which at the beginning of the watch was about 90, increased to 120; and finally to 160. She had a severe cough, accompanied by expectoration of viscid mucus; which, on the 29th, was even suspected to be of a purulent nature. The breath was often offensive; and the smell, which usually accompanies fever, was peculiarly distinguishable. The tongue and fauces became very dry and parched; — the inside of the mouth was filled with a mucous excretion; to relieve the distressing effects of which, the medical gentlemen permitted the application of the corner of a handkerchief, dipped in cold water, and wrung out again as dry as possible, so as not to leave a drop that could be separated from it. With this she cooled and wiped her mouth.

She expressed a wish on Monday morning, that some hartshorn and lavender should be rubbed on her throat and temples, to relieve the soreness and pain which she felt.— The Committee permitted this to be done in the most careful manner by the medical watcher only, who did not permit the bottle to pass into her hands. She seemed to experience relief from the application.

During the application of the above mixture (which was of a deep red colour) to her throat and neck, many stains were accidentally communicated to her linen garments. This circumstance is here mentioned from its remarkable connection with the discovery of the imposture, which took place on the Saturday.

Her intellects were very clear and acute during the watch, and never more so than at the latter part of it. Whatever was the precise character of the disease under which she laboured, it seemed to produce no effect tending to derange the mental faculties. She varied in spirits, and in degrees of debility. Sometimes she conversed cheerfully, and at others was low and fretful. Her aspect became more and more sickly, her flesh gradually wasted, and she had most of the usual symptoms of severe catarrhal fever.

The weighing machine was brought on Monday morning, April 26. Her bedstead was placed upon it. An accurate inventory was taken of every article thereon, in order that the reports of the weight (taken every 12 hours) might be correct.

The following is the Report of the weight of the woman, bedstead, bedding, &c. taken by the Members of the Committee: —

Days.	Time.	Pounds.	Ounces.	Drach.
Monday	5, even.	387	3	0
Tuesday	6, morn.	386	1	8
——	9, morn.	385	0	14
——	9, even.	384	2	0
Wednes.	9, morn.	383	8	6
——	9, even.	382	2	8
Thursd.	9, morn.	381	8	0
——	9, even.	380	6	8
Friday	9, morn.	379	12	0
Total diminution of weight, from Monday Evening to Friday Morning . .		7	7	0

On Thursday morning, April 29, signs of increased fever and debility appeared. The cough was very distressing, and the expectoration attended with great pain and exertion. Nevertheless, she talked much. She desired the clergyman, who was then on the watch, to read various chapters of the Bible to her; and entered into conversation on the doctrines and practical precepts contained in them. She dwelt with minuteness and intelligence on some difficult pas-

sages in the eighth chapter of the epistle to the Romans. Although very weak and ill, she seemed in full possession of her mental faculties.

The Committee were so convinced of the gradual approach of danger from her general appearance, that they wrote to Doctors Garlike and Fox, of Derby, requesting their attendance as speedily as possible. The night watches were kept from ten to two by the Rev. S. Shipley, Vicar of Ashbourne, and Mr. Wright, Surgeon of Derby; and from two till six on Friday morning, by Mr. Wright and Mr. Allen, jun. Surgeon, of Tutbury. During this period of eight hours, Mr. Wright, in consideration of the danger which he believed her to be in, several times indulged her with a handkerchief dipped in vinegar and water, *without wringing it dry*, as had been always done before. She wiped her mouth and fauces with it, and seemed to be revived through the application. This was the first instance of any deviation from the rigid regulations of the watch, in regard to the communication of liquids, and arose from the apparent necessity of the case, Mr. Wright apprehending that the saving of her life might depend upon this indulgence.

At six in the morning the Rev. Mr, Dewe, Rector of Breadsall, near Derby, and the Rev. Mr. Richmond, were the appointed watchers. On entering the room, Mr. Wright stated that he had thought it necessary to give her the handkerchief plentifully moistened; and recommended the same expedient being continued, whenever she expressed a desire to cool and wash her mouth. He said she was dangerously ill; and observed, that it appeared scarcely possible to continue the watch; adding, that the preserving of her life might depend upon the allowing her the use of the liquid as he had done.

As soon as Mr. Dewe and Mr. Richmond were left alone with her, she said she thought she should die, her illness was so excessive. She seemed unable to sit up: her aspect was much altered; she was greatly emaciated, — her face and arms had a livid purplish hue. She complained of extreme inward heat; but her hands and arms felt quite cold. Mr. Richmond, under these apparently dangerous circumstances, began to engage her in the most serious conversation. He examined her as to her prospects of death and eternity. She replied with great solemnity and affecting propriety to all his questions. She seemed to be resigned to her circumstances, and to wait with calmness and composure the approach of death. She made earnest protestations of her integrity; and used a variety of expressions as to her past and present views of Christian support and consolation under trying circumstances. During this time she was occasionally supplied with the moistened handkerchief, with which she washed her mouth.

Between seven and eight o'clock, Mr. Richmond was sent for by the Committee, — his place, as watcher, being supplied by the Rev. Mr. Hutchinson. He found Mr. Wright with the Committee, who stated, that during his last watch, in the communication of vinegar and water by means of the handkerchief, he thought he saw an attempt to swallow; and was of opinion that she must have swallowed some ounces in the course of the night.

Dr. Garlike having arrived, went to see Ann Moore. On his return to the Committee, he pronounced her in a dying state; and strongly recommended that the watch should be given up. Dr. Fox then arrived from Derby. When he had seen her, he fully concurred in the opinion of her extreme danger, observing that she had very few hours to live. It was then reported to the Committee, that Ann Moore, believing herself to be dying, was very anxious to make an affidavit before a magistrate, as to her innocence of all imposition upon the public on the subject of her long abstinence.

An affidavit, in terms the most solemn, was drawn up expressive of her entire innocence of her fraud and deception. This was carefully read over to her, — she signed it; and took the oath administered to her with a fervour, earnestness, and piety that made a sensible impression on all present.

Immediately after this, the following Resolution was passed by the Committee:—

Resolved,

That it appears to the Committee, that Ann Moore is labouring under an

indisposition, occasioned, as they believe, by a cold and consequent fever; and as she has expressed a desire that the watch may be discontinued for the present, or until she be sufficiently recovered to undergo the fatigue with which it is attended, the Committee, in consequence thereof, resolve, That the said watch shall for the present cease.

Tutbury, Jos. B. H. BENNETT.
April 30, 1813.

Her daughter was then admitted to see her. On entering the room, and looking upon her mother, she said, 'She is dying.' The mother replied, "Yes, I am dying: it is all over, — I am going indeed!"

Several members of the Committee continued successively to observe their proceedings. Some suspicious circumstances began soon to be remarked: in particular, her gradual recovery of strength and spirits after the watch was discontinued, excited surprize. The communication of liquid, by the moistened handkerchiefs, evidently afforded refreshment. As the day advanced, contrary to the expectations of the medical attendants and others, she evidently grew stronger: her conversation became even occasionally cheerful, and not consistent with the solemnity of the recent transaction in which she had been engaged.

In the course of the day Mr. Bott went with Dr. Simpson to see her; and while they were giving her a handkerchief moistened with vinegar and water, both the gentlemen observed her accurately, and felt no doubt that she swallowed a portion of the liquid so communicated. Believing that she had probably taken much liquid into her stomach, he did not doubt but natural consequences would ensue, from which might be deduced sufficient proofs of the falsehood of her past assertions, as to the state of her bodily system.

The next morning Mr. Bott visited the house. He was struck with some appearances of confusion in the behaviour both of the mother and daughter; and suspected they had been endeavouring to conceal something from his sight. By active perseverance he at length obtained those evidences of her guilt and falsehood which he was in search of; and laid them before the Committee. It is obvious, from the nature of this detection, that a minute detail of particulars would be unnecessary, and even offensive to propriety.

The circumstance which most materially led to the exposure of her falsehood, originated in the red stains with which the bosom part of an under garment, which she wore during the watch, was spotted some days before, when lavender and hartshorn were applied to her throat, in order to relieve the soreness. As it was deemed necessary to obtain this article of her clothing, she produced a similar one, which she asserted to be the one in question: and offered to make oath of the truth of her assertion. Some members of the Committee present were now certain that she spoke falsely. The garment which she produced had indeed some red stains upon it, which bore evident marks of having been recently made, in order to imitate those with which the other, worn during the watch, had been marked; but it was clear that a substitution had taken place. She prevaricated, and contradicted herself. Witnesses were called in; and it was proved that the garment, which she pretended to be the one she had worn while the watch lasted, had actually been brought to her quite clean that morning.

The premisses were searched, various linen articles were found artfully concealed in different places; and among them the very garment, stained with red lavender, which was recognized by all present, as that for which she had substituted another, in order to avoid detection. The woman, confronted by the evidence of incontestable facts, seemed for a short time thoroughly confused. She still, however, persisted in her innocence as to all imposition; and pretended that a sudden change had taken place in her internal system, and added many artful observations in order to carry on the deception; but it was a vain attempt,—her conduct was now evidently marked by duplicity and absurdity. She was proved an impostor, though she continued most inconsistently to deny it.

The General Committee was summoned to meet on Tuesday, May 4.— In the mean time the daughter was examined, and strict enquiry insti-

tuted as to all the facts connected with the imposture. She confessed that, after she (the daughter) and the rest of the family had finished their meals of tea, she always set the tea-pot on a shelf within her mother's reach; and that she used sometimes to put sugar and milk into it. She said she had *never* for years past seen her mother take any, except on two occasions; yet she had no doubt whatever, but she sometimes did so when she was absent from her. She asserted that her mother could subsist, as she believed, on very small quantities of such liquid, and those taken at distant intervals; but denied any knowledge of her ever swallowing solid food, although it was sometimes left within her reach.

Mr. Lister (the magistrate) suggested, that much trouble of investigation would be saved, if the woman could be brought to make an open confession of her offence; and he accordingly went to her with the design of ascertaining how far she seemed likely to comply with such a proposition. He spoke to her in a serious and affectionate manner on the subject; the result of which was a voluntary acknowledgement drawn up, signed, witnessed, and by him presented to the Committee: —

CONFESSION OF ANN MOORE.

The Committee who have conducted the investigation of the case of Ann Moore, after an unremitting and assiduous course of examination, have discovered the imposture, which she has so long practised on the public, and think it their duty to publish this her own Declaration and Confession thereof:—

"I, Ann Moore, of Tutbury, humbly asking pardon of all persons whom I have attempted to deceive and impose upon, and above all with the most unfeigned sorrow and contrition, imploring the divine mercy and forgiveness of that God whom I have so greatly offended, do most solemnly declare, That I have occasionally taken sustenance for the last six years.

Witness my Hand,
this 4th day of May, 1813. HER
ANN + MOORE.
MARK.

The above Declaration of Ann Moore was made before me, one of his Majesty's Justices of the Peace for the county of Stafford. THOMAS LISTER.

Witness to the above Declaration and Signature of my mother, Ann Moore.
MARY MOORE.

Signed by order, and in the name of the Committee, J. B. H. BENNETT, *Sec.*

It is exceedingly painful to reflect upon the instance of moral depravity which has been brought to light through the present investigation. Such discoveries have a powerful tendency to promote humility, while they afford instruction of the most profitable kind. This woman had not only for a series of years protested in the most deliberate manner, although she knew the assertion to be false, that she had never swallowed the minutest portion of aliment, liquid, or solid; but persevered in it, under the most awful of circumstances. In the condition, *apparently*, of a dying woman, she earnestly desired and demanded permission to make oath of her innocence as to all deception whatever. For some hours previous to this, she held conversations, of a nature so seemingly sincere and declarative of her integrity, as might well have imposed upon the most incredulous. In the presence of the magistrate and other gentlemen, she actually *did* take the oath, and accompanied it with many additional remarks, and such behaviour as rendered the whole scene highly solemn and affecting. Some hours afterwards she once more confirmed the deed, by lamenting in conversation with the Rev. Mr. Auson, that he had not been also present when the affidavit was made; and begged him to read it; yet the whole transaction was a deliberate deception! — deception heightened by the impending circumstances of illness, danger, and death!—The hardening power of sin long persisted in on the human heart, is here forcibly demonstrated.

Yet, however implicated the notoriety of this woman's supposed abstinence may have been with her pretensions of a religious nature, real religion cannot eventually suffer by the disclosure of her true character. Had she been even more uniformly consistent in her outward conduct than was actually the case, yet Truth cannot lose its integral virtue, because Falsehood occasionally assumes

its external garb. The Bible is still the word of God; and loses none of its intrinsic worth, although it once made an ostentatious appendage to the furniture of Ann Moore. Nor has the hallowed name of a Redeemer ceased to be holy, because her polluted lips have often taken it in vain. The infidel and the profligate are in no less danger of the ripening vengeance of God, because they can now point with the finger of scorn at the detected hypocrite. The invaluable blessings which genuine Christianity ever did and ever must pour down upon the heads and hearts of its faithful professors, shall still prove their divine origin by the fruits they invariably produce; and the temporary exaltation of impostors and false pretenders shall in the end contribute to the lasting triumphs of truth.

POSTSCRIPT.

A Letter has been received from a Member of the Committee, resident in Tulbury, dated August 12, 1813; from which the following is an extract:—

'ANN MOORE voluntarily quitted this place at half past seven this morning. She was seated in an open cart, amidst several articles of furniture: but her face was not exposed; and she appeared to be well wrapped in woollen. I saw her removed from the door of her house to the cart, which was placed as conveniently as possible; and her body had the usual appearance of contraction and emaciation. At the moment of her departure there was much less confusion than might have been expected. Upon the whole, things were attended with tolerable order, and, what was very satisfactory, little or no violence was attempted to be offered to her person. When the cart was moved off, there was a general shout; but the crowd immediately dispersed without molesting her. It is said she is to take up her abode with a relation about nine miles distant. I believe she is reduced to the necessity of removing, as they have sold a great part of their furniture, which must have been to answer present purposes."

SUNDAY PAPERS.

A correspondent offers the hint, that were the Gazette published on Friday, instead of Saturday, it would be a great check to Sunday newspapers, as the Saturday papers would then contain what is a principal object in the purchase of Sunday newspapers, without any material injury to the revenue.

Juvenile Department.

True Concern for Young Persons.

IT is related of Mrs. Houseman, of Kidderminster, that she had her eye upon those about her at public ordinances. If she saw any young person attend with greater seriousness than common, she would take the first opportunity, either by going or sending to them, to converse with them on religious subjects, labouring to help on the impressions they had received. With what seriousness and tenderness would she recommend religion to their early choice, advising and persuading them to persevere, and to increase therein more and more, putting them in mind that they were not too young to die; that youth was the most proper season to turn to the Lord; testifying, from her own experience, the benefits and comforts that result from early piety. I am informed many have thanked her, and blessed God for her good advice and serious exhortations.

We have an instance of this concern in her dealing with her daughter, May 27, 1732:—'I have had this evening my dear child with me in my closet, conversing with her, endeavouring to awaken her, and convince her of her sin and misery by nature and practice. The child was seemingly affected, and melted into tears, and in distress; so much, that I was fain to turn my discourse, and tell her God was good, and willing to pardon and receive sinners, especially those children that were desirous to be good betimes, and in their younger days set themselves to love God and serve him. I told her she must pray to God to pardon her, and give her grace to serve him. The child seemed willing to pray; but wanted words to express herself. I asked her, 'If I should help her, and teach her to pray?'—The good woman added, 'Lord, O that this dear offspring may rise, and call thee Blessed!'

Obituary.

MR. JOHN GILDER

Was born at North Cave, in the county of York, in the month of April, 1740. His father, who was a farmer, died while he was young. — Soon after his father's death, Mr. G. came to Hull; and Providence so ordered it, that he was fixed in a pious family. He had reason to believe that the Lord visited him with his holy Spirit at an early period; for, even from his childhood, he took more delight in reading the holy Scriptures than any other book; and if the means which he then enjoyed did not at that time prove effectual to his real conversion, they certainly preserved him from many outward sins, to which young persons frequently fall a prey.

About the age of 25 he married Miss Sarah Peak. This union continued about 15 years. They had 11 children; three only of whom survived their parents. She was a most excellent woman. In her were combined a good understanding, a lively imagination, and great sweetness of temper. It was her custom regularly to retire with her young charge into her closet; and there, with many prayers and tears, converse with her heavenly Father. She was soon ripe for glory, and died triumphantly in the faith of the gospel.

After this Mr. G. married Miss E. Disbrough, of Scarborough. They lived together in the bonds of conjugal affection upwards of 30 years. While in her he found a tender and affectionate wife, his children equally enjoyed a kind and affectionate mother.

Although Mr. G. had been highly favoured with many visitations of mercy from the God of all grace, he dates his conversion to the instrumentality of the Rev. Rest Knipe, minister of the congregation in Dagger Lane, Hull; and particularly to a sermon on that text, 'If any man be in Christ, he is a new creature.'

Here it was that he received that water of life which became a 'well of living water, springing up to eternal life:' it was the commencement of a new existence. In November, 1770, he was received a member of the church under the care of the Rev. G. Lambert; and being thus planted in the house of the Lord, he 'flourished in the courts of our God; and as long as health would permit, he was a constant, regular, and early worshipper in his sanctuary. With pleasure he would attend the ministry of the word among other denominations of Christians at suitable seasons; but no charms of novelty could draw his attendance from the means of grace among that society with which he was united.

Mr. G. was highly esteemed by his pastor and his brethren; and to his dying hour this was his ardent prayer: 'Peace be within thy walls, and prosperity within thy palaces.' Mr. G. became a deacon of the church Sept. 28, 1772; which office he filled with great fidelity, usefulness, and honour, for a number of years. Indeed, as long as he was able to attend upon public worship, and even to his dying day, the interest of Christ in general, and of that church in particular, lay near his heart.

Whatever was necessary for a Christian, and especially for a Deacon to observe in his own house, was most scrupulously regarded. Few persons paid more attention to family religion. It was his resolution to serve the Lord with his house. All his domestic and worldly concerns were managed with the greatest regularity; and in the mode of his government, decision and gravity were tempered with benignity and mildness; and while his children and domestics reverenced him, he was equally the object of their love and esteem. All those duties which arise from the relations of brother, husband, father, and master, were discharged with such affection, tenderness, and justice, as will ever render his memory precious to those who were connected with him. — As 'the Sabbath was his delight,' so he exerted his authority in bringing all his domestics to attend with him in the house of God. Many Christians think it their duty to attend regularly Lord's Day Evening Lectures, and find great pleasure in that season of

worship: This, however, was not Mr. G.'s practice; he thought that his family had particular claims upon him on the evening of the Lord's Day: hence this season was peculiarly improved in discharging the office of a priest in his own house: and, indeed, it is questionable whether the power of religion was not more eminently displayed in those times, when the seasons of worship were confined to the morning and afternoon, and the remainder of the day appropriated to the exercises of family-duty than in the present times, when our public assemblies are more frequent; but the worship of God in our families is much circumscribed.

Mr. Gilder, before he was removed to a better world, saw 'his children's children, and peace upon Israel:' but as neither the best example, the most ardent prayers, the wisest counsel, nor the most solemn warning, can convey grace to children, so the comfort he experienced in his family was like the day the prophet speaks of, 'The light shall not be clear nor dark.' Indeed, he endured some very severe trials in his family; and, had he not been particularly supported by divine grace, he must have fainted; and doubtless these, in some measure, brought his grey hairs with sorrow to the grave. Yet these dark clouds were illuminated with some bright rays. Though several of his children died in infancy, others he had the pleasure to see fellow-heirs with him of the grace of life. —— Mrs. Wheeler, his eldest daughter, 'was a woman of eminent piety, and greatly esteemed by all who knew her.' She died Dec. 3, 1796, aged 30, in the lively hope of immortal glory. Her Obituary was given in this Magazine for 1797, page 36. — Miss Lydia Ann Gilder, his youngest daughter, finished her course when she was only 19. She also gave very satisfactory evidence that she was born from above, and joyfully left her father's house below, to enter her Father's mansions above. The Obituary of this excellent young woman was inserted in this Magazine, 1797, page 435.

Mr. G.'s views of religious truth were what are commonly called Calvinistic. He received these doctrines not as the word of men, but as the word of God; and while the 'life that he lived in the flesh was by the faith of the Son of God,' his conversation was according to the gospel. — Humility formed a prominent feature of his character. He knew it was 'God who had made him to differ; and that he had nothing but what he had received.' The more he admired the riches of divine grace, the lower he sunk in his own esteem. Meditation, and other duties of the closet were his delight. He daily carried on secret converse with Heaven: he knew the value of secret prayer, and often realized its prevalency. — Sincere love to God, brotherly kindness and charity, the vital parts of true religion, were not merely words that dwelt upon his tongue, but graces that reigned in his heart. — He had learned to live above the world. Hence the influx of wealth, or the approaches of adversity, which too often produce unhappy changes on the human mind, had little effect on him. He knew that riches form no part of moral excellence; nor does the want of them detract from the worth of character. Actuated by these principles, if prosperity flowed upon him like a tide, he was thankful to his kind Benefactor, but not elated; or if He that gave, called back his own, no marks of discontent wrinkled his brow, nor was the language of murmur heard; but he gently bowed to the sovereign controul of Heaven. Indeed, such an evenness of temper, and regular frame of mind under the various changes of Providence as he evinced, is rarely excelled, and but seldom equalled.

Mr. G.'s health for the last ten years was considerably on the decline; but God, who had been his confidence in the days of his health and strength, was now his support in the swellings of Jordan. His afflictions were of such a nature, that the last two years he might be considered as 'dying daily.' He was not able to attend the house of God; he was constantly expecting his dissolution, and said, 'In the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years.' Yet he found much of the presence of the Lord in his afflictions; and the precious promises of his Redeemer were sweet unto him. Often would he repeat

many passages of Scripture; but dwelt with particular delight on Heb. xiii. 5, 'I will never leave thee nor forsake thee;'—and on Ps. xxiii. 4, 'Though I walk through the valley of the shadow of death, I will fear no evil,' &c. Indeed his mind was stored with holy things; and 'Out of the good treasure of his heart he brought forth good things.'

For the last half-year of his life he was not able to speak much, through extreme weakness, and the pressure from the weight of blood on the brain; but the little he did say was much to the purpose. He often talked of dear-departed friends, whom he hoped to meet in glory; and then, with tears, would exclaim, 'But I shall see my dear Jesus in the midst of the throne.' In the night Mrs. G. has often perceived he was in tears, and would ask him the cause of his weeping: to which he replied, 'They are not tears of grief, but of joy.'

He became much worse on Saturday, Feb. 20, 1813:—indeed, the king of terrors then seized him, for he never spoke after, but *yes* and *no*. He lay composed; but did not know any of his family for four days. On Wednesday afternoon, at 4 o'clock, with a settled peace upon his countenance, his happy spirit took its flight to the mansions of everlasting blessedness, aged 73. The words he desired Mr. Lambert would improve after his decease were, 2 Tim. i. 12, 'For I know whom I have believed,' &c. Thus he 'came to his grave in a full age, as a shock of corn cometh in, in his season. H—.

MR. BAYNARD

Died Sept. 12, at Hendra, near Penzance, in his 71st year. The loss is a great affliction to his family and acquaintance, who desire, however, to acquiesce in the divine will, especially as they feel the consolatory assurance that their friend and relative is gone to *be for ever with the Lord*. God calls us in his word, to *mark the perfect, and to behold the upright*.—The contemplation of Mr. Baynard's character is instructive and edifying. He was remarkable for humility. It would be difficult to find a person more free than he was from all high thoughts and self-sufficiency. He learned of 'Him who is meek and lowly in heart;' and he 'sat at his feet like a little child,' to hear his word and to know his will. He recoiled from every thing that flattered the pride and consequence of man. Feeling himself a sinner, though a pardoned and accepted one, 'he repented and abhorred himself, as in dust and ashes.'

The spirituality of his mind was great and conspicuous. It may truly be said that he 'walked with God.' He rose early, and on the Sabbath earlier than on any other day, for the purposes of devout retirement. The Bible was very precious to him. It was 'more to be desired,' in his estimation, 'than fine gold.' His speech was always with grace,—ministering edification to the hearers. Whatever was the topic of conversation, he was not fully gratified till it took a heavenly and evangelical turn. In his views, in his prayers, in his hopes, and in his comforts, 'Christ was all.' He daily committed his spirit into the hands of Jesus, and habitually looked to him as the only way to heaven.

Of a life passed in such fellowship with his God and Saviour, it might naturally be expected that the end would be peace. Sept. 5th he attended the house of God in perfect health, and on the following Sabbath he died. Those who saw him in his last hours were reminded of holy Jacob, 'who, when he was dying, sat up in his bed and worshipped.' Mr. Baynard's fine quotations of Scripture, the motion of his hand, and the direction of his eyes towards heaven, shewed that he also was a worshipper in the valley of Death, and was waiting for the salvation of God. When he was told that his friend Mr. F. was sitting by him, he said, 'It is kind to come to see such an unworthy sinner as I am; but the Friend of all friends, my Saviour, is with me.'—When the possibility of his recovery was mentioned, he observed, 'It is as the Lord pleases: if it be the will of God that I recover, I have no objection; but 'to die is gain.' His dismission was very gentle. May the writer of this article, and all who read it, die in the Lord, 'that when we depart this life, we may rest in Christ, as our hope is, this our brother doth. J. F.

Penzance.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Apology for the Baptists; *in which they are vindicated from the Imputation of laying an unwarrantable Stress on the Ordinance of Baptism; and against the Charge of Bigotry, in refusing Communion at the Lord's Table to Pædobaptists.* By Abraham Booth. *New edit.* 12*mo*, 2*s.* 6*d.*

Mr. Booth having been a writer of considerable eminence, his works may justly claim, and have indeed obtained, the attention of the public; but, had it not been so, the present work, which is of a peculiar cast, might well excite the observation of the religious world; for though it does more immediately concern the Baptists, as being a dispute among themselves; yet, remotely, the controversy concerning free and strict communion may affect those who are not of the Baptist denomination. — Could the practice of mixt communion be vindicated, and were it universally adopted, the contention between Baptists and Pædobaptists would, most probably, in a great measure subside; but if the practice cannot be defended, — if it be contrary to the Scriptures and the due order of the churches of Christ, it ought most certainly to be given up. The design of Mr. Booth, in this piece, is to prove that the practice of mixt communion is totally destitute of support, either from Scripture, or the custom of the primitive churches.

To evince the invalidity of mixt communion, Mr. Booth has divided his book into six sections, in the following order: — 1. The Baptists not chargeable with laying an unwarrantable stress on the ordinance of Baptism; — 2. The general grounds on which we proceed, in refusing communion at the Lord's Table to Pædobaptist believers, — novelly of the sentiment and practice of our brethren who plead for free communion; and the inconsistency of such a conduct with their Baptist principles; — 3. Arguments against free communion at the Lord's Table; — 4. Several passages of Scripture considered, which our brethren produce in favour of their sentiments; — 5. The temper required of Christians one towards another, not contrary to our practice, — our conduct freed from the charge of inconsistency, — no reason to exalt the Lord's Supper, in point of importance, as greatly superior to the ordinance of Baptism; — 6. Reflections on the distinguishing character of *Strict Baptists*, which our brethren apply to us.

Mr. Booth's arguments against free communionists are of this kind: — That, according to the order laid down in Scripture, baptism must, in all cases, precede the Lord's Supper: that he himself, and his Baptist brethren, esteemed infant baptism as no baptism at all; but merely an invention of men: that free communionists, when they received a Pædobaptist into church fellowship, received an unbaptized person: that if this might be done in one case, it might be done in all cases: that to do this, were to discard an ordinance of Christ: that it was is assumption of the same kind of power as that claimed by the Church of England: that as the Church of England assumed the power of decreeing rites and ceremonies, so free communionists assumed the power of annulling them: that they might as well, like the Quakers, discard the Lord's Supper as baptism: and that, under the pretence of candour and liberality, they were guilty of usurping the authority of the great Head of the church.

Mr. Booth presses the free communionists with certain consequences, which, in his opinion, result from their scheme; and these are of the following kind: — That, according to their plan of receiving a believer, merely as such, they could not refuse a person who chose to communicate only in one kind. As if a communicant objected to the bread, they were in that case only to give him wine; and if he refused the wine, they were merely to dispense the bread. So likewise, if any one insisted that the wine must be mixt with water, they must mix it with water; if another should demand water alone, they must give him water alone; and if a third should insist upon it, that the water or wine, or mixture of both, should be boiled

and the bread steeped in it, that he might take both together, they must boil the element, steep the bread, and give them both together; and Mr. Booth's general reason is this, That as free communionists profess, in what they do, to meet the prejudice of a Pædobaptist, they ought, he says, to meet every prejudice, and all the prejudices which may be supposed.

The arguments of the free communionists, taken either from Scripture, or, *ad hominem*, from the occasional admission of Pædobaptist ministers, by strict communionists, into their pulpits, are examined and answered; and Mr. Booth concludes his piece with an Address to his latitudinarian brethren; in which he urges them to become consistent Baptists or Pædobaptists, lest impartial men should pronounce them an heterogeneous mixture of both.

Upon the whole, Mr. Booth has shewn himself, in this piece, to have been a clear writer, a close reasoner, and a complete advocate for strict communion. His arguments are so diversified, pointed, and strong, that a free communionist may find it no easy task to answer him. As, however, Mr. Booth has borne hard upon the practice of some of his brethren, it concerns them, and them only, to defend the practice, by obviating and answering his arguments.

It may be considered, that Pædobaptists, though they are no way engaged to answer this piece, are not, nor should they view themselves as unconcerned spectators. Were we to suppose Mr. Booth's premises, that immersion only is baptism, and adults the only proper subjects of that ordinance, capable of proof, the drift of his piece goes to nothing short of this serious consequence, — the unchurching of all the churches that are or have been in the world, except Baptist churches. This consequence being so very shocking, it may well excite a suspicion, that it is a hundred to one but both Mr. Booth's premises are false. As the space allotted for a review will not admit of more, let a short and easy experiment be made upon one of Mr. Booth's premises, by proposing and solving three plain and very obvious questions, — as,

1. Can it be proved that baptism is immersion only?

Though three questions have been mentioned, this principle of the Baptists will be won or lost upon the first only. Who can prove that the term *Baptism* means immersion, and nothing else but immersion? Could Dr. Gale do this? He was able to have done it, if any one could; — but did he prove it? Not he. Nay, he proved the contrary, and so overthrew himself; for meeting with a passage in Aristotle, in which the thing baptized was not put into the water, but the water came upon it, he said, 'The word *Baptise*, perhaps, does not so necessarily express the action of putting under water, as in general, a thing being in that condition, no matter how it came so.' — Another passage came in his way, in which the thing baptized was only partially wet: his assertion was, 'That the word does not always necessarily imply a total immersion of the whole thing spoken of, all over.' These two things put together amount to this: that a thing is baptized if the element come upon it; and if it come only on one part, it is baptized. Dr. Wall laid hold of this; and shewed to the world, that while Dr. Gale contended for immersion only, he held fast the mere word; but completely lost the thing.

If baptism meant immersion only, there could be no different or differing baptisms; but there are differing baptisms, so not immersion only. In Heb. ix. 10, the apostle, speaking of the ablutions among the Jews, calls them *divers washings*, διαφοροις Βαπτισμοις. The true meaning of the first word is *differing*, or *different*. Rom. xii. 6. Thus it is, 'baptisms differing,' or different; and this directly overturns the sentiment of the Baptists, who contend that baptism is immersion only.

Had Origen thought as the Baptists do, he would not have said 'That when Elijah ordered water to be poured upon the wood, the wood was baptized.' Nor would the seventy translators have said, that Nebuchadnezzar was baptized, — which they do, when he was wet with the dew of heaven. Much less would the Scripture have called the pouring out of the Holy Ghost *Baptism*. Nor can it

be proved that the word *Baptism*, in the New Testament, does ever mean *immersion*, we will not say *only*, but *at all*; and if not immersion only, the Baptist principle is lost.

2. Can it be proved that any one person in the New Testament was immersed?

There are seven instances of baptisms, which have some connection with place and circumstances:—The baptism of Jesus at Jordan,—the baptizing at Enon, — the baptism of the eunuch, — of St. Paul, — of Cornelius, — of the jailor, — and the three thousand in Jerusalem. Of these instances, three were in the open air, and at streams of water, two in private houses, one in a jail, and one in a city.

If we look for a proof of the immersion of any one, it must be from the first three instances; but here is no proof at all that any one was immersed. It is true, here were persons, and there was water; but whether any person was immersed in water, there is not a word said. All that could be said, and all that the most sanguine could say, would be this, 'It may be, — it is likely, — it is highly probable, — I am apt to think so.' Such forms of speech show there is no proof; and that the best is merely presumption; but if we attend to the other instances, the private houses, the jail, and the city, there is neither proof nor presumption; or, if there be any presumption upon the case, it is entirely on the other side, that is, that there was no immersion practised; and the sum of all is this, that in the first instances there is not the least proof; and that in the others, there is not the least presumption.

3. Can it be proved that any person baptized was so much as in the water at all?

The putting of this question may appear singular to some, who would be ready to say, Can any thing be more evident than this? Did not our Lord come up out of Jordan? Did not Philip and the eunuch go down into, and come up out of the water? The truth is, that, whether they went into the water or not, depends upon three small words: εις, εκ or εξ, and απο. The two last are used in the New Testament, I suppose a hundred times, to signify *from*; and the first as often, to signify *to*; and they necessarily signify no more than *to* the water and *from* the water; — so there is no proof that any one person baptized was in the water at all.

If, therefore, it cannot be proved that baptism is immersion only, — if it cannot be proved that any one was immersed, — if it cannot be proved that any one baptized was at all in the water, we may be exceedingly easy respecting Mr. Booth's consequence; for if it appear formidable to such as admit his principles, yet, while there is no proof that these principles are true, to others it must appear as nothing.

Lectures *on Subjects taken from the Old Testament, delivered at Hatton Chapel, London. By the Rev.* Thos. Smith, *Minister of Trinity Chapel, Leather Lane, Holborn.* 10*s.* 6*d.*

These Lectures were delivered to the author's congregation in the year 1809; and by them requested to be published. The subjects are, 1. The Creation of the World; — 2. The Creation of Man; — 3. Institution of the Sabbath; — 4. The Fall of Man; — 5. Cry of Abel's Blood; — 6. Walk and Translation of Enoch; — 7. Noah's Preservation from the Deluge; — 8. Appointment and Design of the Rainbow; — 9. Building of Babel, &c.; — 10. The Call of Abram; — 11. Meeting of Abram and Melchisedeck.

The author's *object*, as stated in his Preface, has been 'to shew that even the historical part of the Bible is intrinsically precious, as it holds forth Jesus to the view of his people; and, however fanciful this idea may be deemed by some, I trust I shall cherish it to my latest hour.' — 'With regard to the *doctrines* advanced in the following sheets, they will be uniformly found such as are commonly called *Calvinistic*; but I beg leave to remark, before they are condemned by 'those of the contrary part,' they are advanced on the basis, and frequently in the language of God's word; and while they insist on salvation by grace alone, they enforce the absolute necessity of practical holiness, as a proof that genuine grace exists in the heart.'

Mr. Smith appears to have conducted his work on these excellent principles; and though we cannot

claim for him the palm of eloquence or learning, we doubt not but the lectures will be read with pleasure by serious Christians, especially in the author's own immediate connections; and should he be sufficiently encouraged, he means to prosecute his plan in two succeeding volumes.

In the list of subscribers to this work, we find the names of the following ministers:—Dr. Hawker, Dr. Collyer, W. Cooper, G. Evans, J. Emblem, C. Hyatt, H. Hunt, O. A. Jeary, J. Kerby, T. Lewis, T. Madden, J. Norris, C. Pain, W. T. Platt, T. Priestley, W. Simpson, W. Ward, and G. Williams.

York House; *or, Conversations in a Ladies' School. Principally founded on Facts.* By Domina. 3*s.* 6*d. bds.*

This work, as we are informed in the preface, contains the outlines of a plan, which, for several years, has been acted upon with considerable success. A principal object of the author is, that her own pupils may, by perusing those pages, retrace the steps by which they were led in the path of learning, may recollect the pleasure they enjoyed in the pursuits of knowledge, and be stimulated to persevere with renewed diligence, in the way of duty, safety, and happiness.

The author has contrived to introduce into this work no small portion of gospel truth; has noticed the operations of the carnal mind in young persons, which she wisely counteracts; has recommended true and vital religion as the source of genuine happiness and usefulness through life; and has displayed the excellence of a benevolent temper; all which are interspersed with references to ancient history and natural philosophy, which greatly enliven the conversation, and render the book as pleasing as it is useful.

We rejoice to see the multiplication of works like this. Young people of the present day *will* read; and it is necessary to furnish them with such books as they may read with safety and profit. Young ladies who have left school, may read this volume with pleasing reflections on the years that are passed; and we apprehend that the superintendants of female schools, especially the younger of them, may derive much assistance from it, in their arduous but honourable labours.

Dr. Marsh's Fact; *or, a Congratulatory Address to the Church Members of the British and Foreign Bible Society. By the Rev.* C. Simeon, *M. A.* 1*s.*

From the pamphlets of Dr. Marsh against the British and Foreign Bible Society, Mr. Simeon selects the following passages: 'I beg leave to call the attention of the readers to the Fact,—that the omission of the Liturgy is justified, and justified by churchmen.' — 'The danger arises from the neglect to give them the Liturgy.' — 'The point on which I am at issue with them is, Whether the Church of England may not possibly be injured by an extensive omission of the Liturgy?' — 'The habit' (of getting Bibles from a Society that furnishes Bibles alone) 'occasions a forgetfulness of the Liturgy, with a consequent indifference to it.' — 'Such is the consequence of this boasted union between Churchmen and Dissenters.' — 'Shall we recommend it to Churchmen to become members of a Society which has not only a tendency to bring the Liturgy into neglect, but which already, as we know by *experience*, produces that effect?'

The meaning of these passages, one should suppose, could not be misunderstood; and yet, according to a late publication by Dr. Marsh, it should seem that they have been *totally* misunderstood; for Mr. Simeon tells us that 'Dr. Marsh has come forward and declared to the world, that *he never intended to impute such a neglect to us*;—he never intended to say, that any neglect of giving away the Prayer-Book existed among the members of the Bible Society.' How to reconcile these jarring declarations, we know not.

That the operations of this Society did not decrease the distribution of Prayer-Books by the Society for promoting Christian Knowledge, is evident; for it appears that in the eight years preceding the establishment of the British and Foreign Bible Society, 66,798 were sold; and in the eight years after, 90,169:—an *increase* of nearly *one-third* of the whole number! This is a stubborn fact; and

here we may use Dr. Marsh's own words: — 'If Dr. Milner has succeeded in his attempt to shew that I was mistaken in regard to the *fact* on which the enquiry was founded (the omission of the Liturgy, — an omission justified by Church-Men) he has rendered the whole of my superstructure useless,' — and so indeed we deem it; — all useless, — all waste paper!

This controversy has given occasion to expose the wretched theology of Dr. Marsh, who tells us that *Baptism*, and *Justification*, and *Sanctification*, are all the same thing. This is far worse than what good Bishop Latimer called *Mingle Mangle*; — it is mangling altogether; and from such mangling the Lord deliver the Church of England!

The Loss of Connexions *deplored and improved: a Sermon at Bath, on the Death of Mr. T. Parsons, in his 70th Year. By* W. Jay. 8vo, 1s. 6d.

Mr. Parsons, of whom a large account is given in this sermon, was the son of a worthy Baptist minister in Bath, and assisted his father for some years. He possessed superior powers of mind; and his acquaintance with science at large was considerable. His proficiency in sculpture, chemistry, astronomy, and moral philosophy, was by no means common. He was accustomed to criticise all the books he read; and had a singular sagacity in detecting the mistakes of authors. He was supposed also to be a very critical hearer of sermons; but the fact was, He abhorred the spiritual coxcomb, inflated with self-conceit: but he highly esteemed sterling piety in the simplest characters, and often observed the great importance of bringing religious feeling into exercise in public performances; being of opinion that an obvious solicitude to do good, contributed more to the usefulness of a preacher than any other quality.

The preaching of Mr. Parsons was not popular, but marked a very strong and superior mind. He excelled greatly in prayer. Mr. Jay, though intimately acquainted with him, seems not to know precisely what his religious sentiments were. He had an ineffable contempt for all human creeds, and for all systematic divinity; he took nothing on trust, and seemed disposed to sift all opinions to the bottom; but Mr. Jay thinks that, in his doctrinal views, he nearly approached to what is deemed orthodoxy. He had almost reached the limit of human life, — was rather infirm, — though lately better than usual; but, at a friend's house, he was seized with a complaint in his bowels, which in a few hours carried him off.

Mr. Jay improves the event from Ps. lxxxviii. 18, 'Lover and friend hast thou put far from me, and mine acquaintance into darkness.' Here he notices, — 1. The connexions which give a charm to life; 'lover, friend, and acquaintance.' — 2. The loss of them, by desertion or bereavement. — 3. The agency of God in their removal. — 4. The improvement of such dispensations, in a way of sympathy, of gratitude, of precaution, and of resignation.

The sermon has a very useful tendency to instruct and to console.

Spiritual Blessings: *a Sermon, preached at the Annual Lecture in Darwen Chapel. By* J. Fletcher, *A. M.* 1s. 6d.

This discourse, it appears, 'is published in consequence of the unexpected and affectionate request of the ministers and congregation before whom it was delivered;' and its excellence abundantly justifies their request. The text is Eph. i. 3, 4, 'Blessed be the God and Father,' &c. The title of the sermon, though taken from part of the text, does not seem to convey an adequate idea of the principal topic of discussion, which is the Sovereignty of God as displayed in the election of individuals to the enjoyment of spiritual and eternal blessings. This difficult and important subject is treated by the excellent author in a very able and interesting manner. The sermon displays a very happy union of accurate discrimination, of conclusive reasoning, of striking illustration, and of a forcible and impressive appeal to the heart. The plan of the discourse embraces the nature, origin, medium, and design of Spiritual Blessings. It is an elaborate sermon, of the superior order of pulpit compositions, and is highly creditable both to the talents and the piety of the preacher.

Observations on the 23d and 24th Chapters of Isaiah's Prophecies; wherein the erroneous Opinions of Expositors are exposed, a true Exposition discovered, and their Application to the Ruin of the Grand Apostacy clearly pointed out. To which is added, a Paraphrase on the 3d Chapter of Habakkuk. 8vo, 2*s.* 6*d.*

We give this author credit for the best intentions; but we are not pleased with the confidence with which he exhibits his own interpretation as the only true one, nor with the asperity with which he speaks of 'dreaming Expositors, and goggle-headed Interpreters' (p. 4.) who cannot see the Scripture exactly in the same light with himself. After studying the prophecies for more than 20 years, it is a pity he has not learned more diffidence; and, we fear, to adopt his own language, "it would be ill spending the time" to endeavour to convince him of his weakness and fallibility. His observations neither discover in our view the qualifications of a Critic nor the modesty of a Christian. As to his poetic talents, which appear quite equal to his Biblical knowledge, the reader will have quite enough of them in the six opening lines of his Paraphrase of Habakkuk.

'Thine awful voice, O Lord, I heard with fear;
Tremendously it sounded in mine ear!
Thy works of grace, O Lord, do thou revive;
Draw near and bless, and bid thy servants live:
And, ere the rolling years are past, make known
Thy sovereign mercy, not thy wrath alone.

If any person can bear to read such lines after the beautiful prose translation of our version, we leave them to their enjoyment.

LITERARY NOTICES.

The following are a few of the Testimonials of the Learned concerning the Syriac New Testament.

1. Brian Walton, in his Prolegomena to the Polyglot Bible. — 'The Syriac Version of the New Testament shews the *native face* of the Original Text; for the New Testament having been written in the Greek language by men to whom the Syriac was vernacular, everywhere savours of Syriasms. From this circumstance Ludovicus de Dieu affirms that the *true sense* of the phrases of the New Testament is scarcely to be derived elsewhere than from the Syriac.'

2. Jacobus Martinus, Professor in the University of Wittenberg. — 'To this Version alone, when any obscurity or difficulty occurs in the Original Greek, we may safely approach; this alone, when a doubt arises as to the interpretation of any place, may be consulted without fear of error; by this alone the Greek Testament is truly illustrated and rightly understood. We grant, indeed, that to many erudite Theologians this translation was unknown; for not only Germany, but all Europe, was ignorant of its existence during 14 centuries.' — See Preface to the Syriac New Testament of Trostius.

3. Professor Franzius, of the same university. — 'All the learned pronounce this version to be the purest of all versions. It is received with ardent affection by religious men, because that in this Syriac tongue Christ spoke and preached; and it is not to be doubted that the apostles, or at least apostolic men, diligently enquired into, and preserved the very or set words of Christ used in public by him (*formalia verba*) and laboured to introduce them into this version with a sacred solicitude.' — See his Treatise on the Interpretation of Scripture, p. 46.

4. Gualtperius, in his *Sylloge Vocum Exoticarum Novi Testamenti*, p. 1. — 'The Syrians constantly affirm, from ancient tradition, that Mark was the translator of the New Testament.' — 'In Palestine, in the time of Christ, all men spoke the Syriac; and, in this language it is certain the discourses of our Saviour, as being addressed to the people, were delivered.'

5. Tremellius, Professor in the University of Heidelberg. — 'It is entirely to be credited that the Syriac version proceeded from the apostles; or from the disciples at the very commencement (*intra initia*) of the Church of Christ.' — See Preface to his *Paraphrasis Syriaca*

6. Albertus Widmansladius. — 'The Syriac language is rightly denomi-

nated the Christian, seeing it was the domestic language of Jesus Christ and his mother. Having been in common use throughout all Judea at that time, it is called by the writers of the New Testament *the Hebrew*.' — See his Preface to Elements of the Syriac Language.

The Rev. J. Townsend has issued Proposals for republishing, in 2 vols. 8vo (price 20s.) M. Claude's masterly Defence of the Reformation. Subscribers names received by the Editor, at Bermondsey; or at No. 3, Howford's Buildings, Fenchurch Street.

Mr. Bayle says, "It is one of the best books that either himself (i. e. Mr. Claude) or any other Protestant clergyman ever published." Mr. R. Robinson, in his Life of Claude, speaking of Dr. Nicolle's work, entitled, Well-grounded Prejudices against the Calvinists, says, "The Romanists, however, gained nothing by it; on the contrary, they lost much by Mr. Claude's answer, entitled, a Defence of the Reformation, allowed by all to be a master-piece:— the best defence of our separation from Rome that either he or any other Protestant minister had ever published." —The late Mr. R. Robinson remarks, "Mr. Claude on the Reformation is one of the best written books that I have ever had the pleasure of reading; I have seen an English edition of it; but I believe it is scarce."

Rev. R. Wardlowe, of Glasgow, is also about to publish, by Subscription, a Series of Discourses on the Principal Points of the Socinian Controversy; to make one vol. 8vo, 5s. fine paper, 9s.

Rev. Mr. Tyreman is about to reprint his Essay on Baptism, and two Sermons on Domestic Discipline and Admonition to Youth, with a third Sermon addressed to the Aged.

Rev. D. Fraser, of Hennoway, is preparing for the press a Translation of Witsius's admirable Exercitations on the Apostle's Creed, with Notes, critical and explanatory.

Mrs. Taylor, of Ongar, has in the press a small vol. entitled Maternal Solicitude for a Daughter's best Interests.

Mr. W. Jones, Author of the History of the Waldenses, is preparing for publication a *Biblical Dictionary*, on an improved plan, adapted both for ministers and private Christians.

Rev. D. Williams is about publishing a new Historical Sketch of the Doctrines and Opinions of the various Religions in the World, with a Sketch of the Evidences of Christianity; in two pocket volumes.

Mr. Allen's Spiritual Expositor is about to be reprinted without the Text, in Numbers and in Parts, 8vo.

To the Editor.

With grateful acknowledgments to your learned correspondent, who favoured your readers and myself with so satisfactory an explanation of an Hebrew Contraction, a few months ago, I beg leave to propose to the consideration of the same gentleman, or any of your learned readers, the insinuation contained in the following short extract from Martin's Philosophical Grammar: —

"Such *poor Philosophers* were the *Hebrews*, that their language affords not one word for *Nature* or *Philosophy*." — p. 7, note, 2d edit.

A few remarks on the above assertion would be particularly acceptable to Yours, &c.

PHILEBRÆUS.

Select List of Publications.

Practical Expositor; or Scripture illustrated by Facts, and arranged for every Day in the Year. By C. Buck, 12mo, 6s.

Memoirs of the Life and Ministry of the late Rev. T. Spencer, with a Poem, and Appendix. 2d edit. corrected and improved. 12mo, 6s. 6d.

A Treatise on Spiritual Comfort. By J. Colquhoun, D. D. Leith. 12mo, 4s. 6d.

History of an Old Pocket Bible, as related by itself. By R. Cox, A.M. 2s. 6d.

A Sermon before the Baptist Association at Lyme, by J. Ryland, D. D.

The Lives of the Puritans, from the Reformation under Elizabeth to the Act of Uniformity. By B. Brooke, 3 vols. 8vo, £1. 16s.

An Easy Grammar of Sacred History. By Mary A. Rundall. With Maps, &c. 4s. bound.

The Evangelical Diary: a new Religious, Historical, and Literary Almanack for 1814. 2s. 2d. stitched.

The Divine Claims on British Gratitude: a Sermon, at St. Thomas's Church, Pensford. By S. C. Wilkes. 1s.

MR. ROBINSON'S VISIT TO THE ISLE OF ELY.

The following Verses are, in Substance, an Account which the late Rev. Thomas Robinson, of Leicester, gave of his visiting (after an Absence of several Years) the Neighbourhood in which he had formerly officiated as Curate.

DARK heavy clouds obscur'd the noon-tide day,
And long and tedious was my lonesome way;
No spreading foliage in my path appear'd,
No covert from the threatening storm I fear'd.
Dull dykes and marshes all the scenes I view'd,
As I with failing heart my road pursued;
Expecting that the angry sky would shed
Its furious tempests o'er my helpless head.
At length an humble cottage I espied,
And with loud voice implor'd some friendly guide
Would point my may to the adjoining town,
That thus I might escape the tempest's frown;
Or shelter give my trembling horse and me,
And I would thank them for their charity.

To this an old and haggard female said,
"So mean and scanty is our humble shed,
You and your horse can have no shelter here;
The town is two miles off, — you'll find it there."

Meek I replied, 'In this sequester'd spot,
Far from the world, is thrown your humble lot;
I trust above it your blest soul aspires,
And heaven to gain 's the height of your desires.'

"Oh! Sir," with soften'd accent, "thus to rise,
And whilst on earth to soar above the skies,
Is not an easy task."
'Where did you learn,'
I cried, 'this blessed maxim? — How discern
These happy truths? — What church do you attend?
In your good pastor you've a valu'd friend!'

"Ah! no, Sir, no! — but little light is there;
I go to yonder church, because 'tis near;
These parts are wrapt in darkness gross as night.
No faithful guide now points to realms of light*.
We had a pastor once, who taught the way
To save our souls, and cheer'd us with the ray
Of heavenly light: then was the Sabbath dear!
Oh! how did its approach our spirits cheer!
Then were the six days labour all forgot,
And in God's house we bless'd our happy lot;
Of poverty and toil could not complain;
Consol'd by him, we felt no grief nor pain.
But he is gone! — To t'other country sent;
And with him all our joy and comfort went!"

'Your loss is great,' said I, 'if this be true;
Would you give much this friend again to view?'
"Much?" she replied, "Ah! what would I not give?
But what!—O wonder!—do I really live?
All-gracious Heaven! 'tis he! — Sir, you're the man!
Hold, hold my senses — if indeed you can.
John! Husband! John! do'st know this much-lov'd voice?
Be quick, I say, let your old heart rejoice; —
Turn out the colt and cow both from their shed;
We would turn out, tho' straw should be our bed.
Come in, thou man of God, and bless our cot;
Eat of our bread, and share our humble lot.
If in our power, we'd give thee costly wine,
Or could'st thou feed on gold, it should be thine;
But of our humble fare pray take a part,
Come, Sir, 'tis offer'd with a grateful heart."

Pleas'd with these simple tokens of their love,
I gladly shelter took; while from above

* We presume that this account refers to the state of religion in that neighbourhood many years ago.

The heavens seem'd dropping down, the torrents pour'd;
The forked lightnings flash'd, the thunders roar'd;
But safe beneath th' Almighty's shielding arm,
We heard his awful voice without alarm;
For while a rustling leaf can those affright
Who darkness love, and shun his sacred light,
Dissolving Nature cannot those dismay
Who trust him in his own appointed way!

Whilst we with heavenly themes beguil'd the hour,
Some peasants, dripping with the pelting shower,
A refuge ask'd; and, by the crackling blaze,
Sought their sunk minds by genial warmth to raise.
One female in this group my notice caught,
Who seem'd o'erwhelm'd with deep and labouring thought;
And who, whilst we in prayer all bow'd the knee
To Him, whose presence is where two or three
Meet in his name, with bitter tears and sighs,
Pour'd out her soul to Heaven in fervent cries.

The sacred service o'er, she trembling said,
'O, Sir, most sure by Providence I'm led
'Beneath this roof! A sore domestic ill
'Determin'd me this night myself to kill!
'A barbarous husband turn'd me out of door;
'And broken-hearted, helpless, houseless, poor,
'I meant to seek a refuge in the grave,
'And my gall'd mind from future misery save;
'But you have taught me there I could not rest,
'Nor thus rebellious rank among the blest!
'Had I not heard you, this tremendous night
'Would have shut out my soul from life and light;
'And Hell's dread prison would have fully taught
'The ills I shun'd were slight to those I sought:
'But now my heart's rebellion I deplore,
'And pray for grace, that I may sin no more:
'Grace that may lay me humbly in the dust,
'Resign'd to Him who's gracious, wise, and just!
'Then, when a few more heavy sands have run
'Beyond this earth, beyond the stars and sun,
'I shall remember, with my soul's warm love,
'The guide who brought me to the realms above!'

She took her leave, meek, humble, and resign'd;
And I, with wond'ring joy, beheld the blind
Led by a way they knew not into peace;
Which, by its gentle voice, bids sorrow cease.

The tempest now was spent; — with brilliant ray
The sun again illum'd and cheer'd the day!
With joy and grief each struggling in our heart,
With my kind host and hostess I must part.
I ran from their embrace, and took my horse,
While prayers and blessings follow'd my lone course.
Then, what a moment! Oh, ye prelates, say,
Did I your mitres covet on this day?
Did I promotion envy? Seek to rise?
Or wish for any good below the skies?
No; I had honours to my heart's content!
And only sought to spend and to be spent
In my great Master's cause! Thrice happy they
Who turn a sinner from his error's way,
And tread the path the great Redeemer trod,
In bringing guilty sinners home to God.
Oh, thou blest Saviour, may this task be mine!
Then every earthly honour I'll resign!
Happy to follow whither thou shalt lead, —
Joyful the meanest of thy flock to feed!
If such employment, gracious Lord, was thine,
'Tis good, 'tis great, 'tis sacred, 'tis divine!

RELIGIOUS INTELLIGENCE.

Copy of a Letter from a French Prisoner, to Mr. Bogue, of Gosport.

Rev. Sir, *Prison, July* 15, 1813.

I THINK it would not be disagreeable for you to learn that a book which bears your name has been productive of good in this depot. It is a little book, entitled, 'An Essay on the Divine Authority of the New Testament,' translated into French. About three months ago the Missionary for this prison presented me with a copy of it. I accepted it with gratitude; and curiosity led me to open it and read a few pages. Finding this book well written, though it opposed my religious opinions, I read it through in two days; and I was soon led to believe more than the mere Unity of a God. I received then an English Bible from a Lady at Bristol. The reading of this divine book finally persuaded me; but I declare with sincerity, that without your Essay I should never have opened this Bible. I now possess another in French; these two books, yours, one by Dr. Doddridge, and Hervey's Meditations, are my consolation. I daily peruse these books; and I assure you, Sir, that I feel myself quite happy. My mind is almost as tranquil as if I enjoyed my liberty. It is a thing much to be desired for my unfortunate countrymen, that they would profit by the lectures which I give them from time to time. They would soon find themselves less unhappy; but they hear me frequently, only to ridicule me, and cease not to call me a fool! —Their attacks will not, however, make me forsake the path which I have resolved to follow.

All the prisoners are not so, for some profess Roman Catholicism. These are my greatest enemies; they call me a turncoat; because, say they, I have forsaken the religion of my forefathers. 'Popish intolerance is not unknown to you; and you are well aware, dear Sir, with what kind of men I have to do. I fear them not; this malice will never be sufficiently great to make me tremble a single moment. I hate neither the one nor the other, for I hate nobody; but I wish they would be silent, and leave me to go on peaceably in my own way. That which irritates them the most is, that I have endeavoured to make three of my companions imitate me. I have advised them to read three chapters in the Bible daily; and every Saturday they and I assist at the sermon of the preacher who comes to the prison. This gentleman is very zealous. He has circulated some copies of your Essay in the prison; and those who have them read them with pleasure. He has likewise lent some Bibles; and I have every reason to believe that, among my countrymen, there are some who will deign to hear the voice of sound reason, and will then yield to its evidence.

There are in this prison some unhappy men who dare to deny the existence of a God; but what shall we say? what shall we do with such men? When I chance to meet with any of them I never speak to them about religion, for it would be useless, and even ridiculous, to place colours before the eyes of a blind man, for him to see them; and to play on an instrument of music near a deaf man, for him to hear it. With such men the wisest part, in my opinion, is to be silent; and it is that which experience has taught me. There are likewise in this prison many Deists; it is with them, precisely, whom I like to dispute, — and the Bible in my hand. Oh! that I had the talent of explaining well its contents! I would shew these gentlemen how erroneous their principles are, and perhaps I might persuade them to embrace the gospel; but, unhappily, I am only a poor ignorant creature. How happy should I be did I see all my fellow-countrymen leading a religious life! It seems to me that then the blessings of Heaven would be poured upon them, and that their complaints and groanings would be changed into the praises of the Lord. The greater part of men know not how to make a difference between that which is good and that which is evil; this is what causes their pains and miseries. They seek peace and happiness where these blessings are not to be found: they are unwilling to read books which are written expressly to point

them out to them. Peace of heart and happiness of this life are only to be found in our holy religion; it is in vain men seek them elsewhere; they will always seek them in vain. Whoever is truly a disciple of Jesus Christ is happy everywhere: the miseries of this short and wicked life do not affect him; he suffers all for the love of God; and he likes to say to himself, *These pains will not last for ever.*

If I reason thus, if I am resigned, it is to you, dear Sir, to whom I owe the obligation: I thank you for it from the bottom of my heart. Without you, dear Sir, I should now, most probably, not have been in existence; despair would have led me to imitate those unhappy men who, wearied with suffering, have put themselves to death. It is only eight days since two of my unfortunate countrymen threw themselves into a very deep well, situate in the court of the prison; and two others endeavoured to do the same, and would have effected their design if they had not been hindered. Many others have perished by different kinds of death since the commencement of this unhappy war. I think these unfortunate men would not have acted thus if they had read the holy scriptures. I leave you, dear Sir, now to judge if I ought not to love you, since you are the author of the book which has contributed so much to make me walk in the way of salvation. It very frequently happens that religious persons come to see me in my prison, among whom are some ladies of distinction, and some ministers. Among the last is a very respectable gentleman, named Wilks. This worthy minister of the gospel has come to see me twice; and it is he who advised me to inform you of the good which your little book has done in this prison. I pray God to preserve you in perfect health, and protect you for many days.

Permit me to subscribe myself,

Rev. Sir,

your very humble and grateful servt.

C. G.

ORDINATIONS.

July 29. The Rev. D. Jones, late of Morriston, was ordained over the Independent Church at Aberdar, Glamorganshire. Reading and prayers, Mr. Lewis, of Hermon; introductory discourse from Acts ii. 47, Mr. Evans, of Merthyr; ordination prayer, Mr. Davies, of Swansea. Dr. Hughes, of Croeswen, gave the charge, and addressed the people, from Luke viii. 16—18. On the preceding evening Mr. Davies, of Maindy, preached from Ps. lxxxix. 15; and Mr. Williams, of Llanelly, from Isa. liii. 8. Mr. Jones, of Carmarthen, began with prayer.

Oct. 6. Rev. J. Tait, late a Student at Homerton, was ordained over the Congregational Church at Malden, Essex. Mr. Douglas, of Chelmsford, read the Scriptures, and prayed; Mr. Morell, of Baddow, delivered the introductory discourse; ordination prayer, Mr. Stevenson, Castle Heddingham. The charge, from 1 Pet. v. 1—4, by Dr. Smith. General prayer, Mr. Craig, of Bocking.—Sermon on Prov. xx. 12, Mr. Newton, of Witham; Mr. Parker, of Barking, concluded. The service is since published.

Oct. 14. The Rev. J. Carter (late of Hoxton Academy) was ordained over the Independent Church at Braintree, Essex. Mr. Stevenson, of Castle Heddingham, commenced the service by reading and prayer; Mr. Newton, of Witham, proposed the questions, &c.; Dr. Simpson offered the ordination prayer; Mr. Hooper, of Hoxton, gave the charge, from Rev. ii. 10; and Mr. Fielding, of Coggeshall, preached to the people, from Isa. lxii. 6. Mr. Thornton, of Billericay, preached in the evening; and Mr. Mark, of Weathersfield, the preceding evening. Messrs. Drake, Smith, &c. were engaged in the devotional service.

Oct. 20. Rev. J. Bodington, from Hoxton Academy, was ordained at Back Street Meeting, Horsleydown. — Mr. Townsend commenced the service; Mr. Hooper gave an account of a gospel church; Dr. Simpson offered the ordination prayer, with imposition of hands; Mr. Thornton, of Billericay, under whom Mr. Bodington received preparatory instruction, gave the charge; Dr. Winter addressed the congregation, from Acts vi. 7; Mr. Hunt, with whom Mr. Bodington is co-pastor, and who has been above 60 years in the ministry, concluded the service in a very impressive and affectionate manner.

Oct. 27. Mr. Ladsen was ordained over the Independent Church at Lydd. Mr. Gurteen introduced the business, proposed the usual questions, &c.; Mr. Vincent, of Deal, offered up the ordination prayer, and afterwards addressed

the pastor and people on their respective duties to each other. — The ministers present were much pleased with the prospect of usefulness which they witnessed: - there are, indeed, few instances in which village preaching has been more successful.

Oct. 29. Mr. Tidman, late a Student in the Academy belonging to the Village Itinerancy, but now settled at Sidmouth, was ordained at Surry Chapel. Mr. Platt commenced by prayer and reading; Mr. Jackson, of Stockwell, explained the nature of the Society, and addressed the people; Mr. Wilks asked the questions, &c.; Mr. Hyatt offered up the ordination prayer; and Mr. Collison delivered the charge, from 1 Tim. iv. last verse. Mr. Mark Wilks concluded with prayer.

CHAPELS OPENED.

Aug. 4. A small independent chapel was opened at Grendon, Northampt.; when two sermons were preached, by Mr. Hennel, of Woolaston, and Mr. Verley, of Carlton. The devotional parts of the services were conducted by Mess. West, Peacock, and Hoppus. The gospel has been preached in a licenced room in the village for several years; and has been the means of adding nine members to the church at Yardley Hastings. The chapel owes its existence to the contribution of the religious public, solicited by Mr. Hoppus, combined with the munificence of a few friends of the gospel who reside in the village.

Sept. 1. A new chapel was opened at Lydd, in Kent. Sermons were preached on the occasion, by Mr. Gurteen, from Exod. xx. 24; and Mr. Marsh, from Isai. xxvii. 13. The attendance was highly encouraging. The Gospel was introduced into Lydd by the Kent Independent Association, who engaged Mr. Ladsen to go and preach there. Mr. L. has, by the divine blessing, been made very useful; the word preached by him having been made the power of God unto the salvation of many. At first the congregation met in a room, which was soon found to be by far too small; a new chapel has therefore been erected upon the most economical plan. A debt however has been contracted, which, it is hoped, a generous public will assist in liquidating.

Oct. 21. The Rev. John Burder's chapel at Stroud, Gloucestershire, was re-opened, after enlargement. The Rev. Messrs. Burder, sen. and H. F. Burder, preached in the morning; and the Rev. J. Brown, of Cheltenham, in the evening. The texts were—'Ye are come to Mount Sion.'—'Mine eyes and my heart shall be there continually.'—'I will go into thy house in the multitude of thy mercies,' &c.—In conducting the devotions of the day, the Rev. Messrs. Daniel, of Kingswood, Flint, of Uley, Lewis, of Wotton under Edge, Cox, late of St. Alban's, and Garlick, of Painswick, were engaged.

ASSOCIATIONS.

The Independent Ministers of Dorsetshire held their Half-yearly Meeting at Cerne, Wed. Sept. 30. Dr. Cracknell, of Weymouth, preached the preceding evening from Eccl. vii. 1.—The public service began the next morning at 11. Mr. Vickry and Mr. Morren prayed; Mr. Jeanes, of Charmouth, preached from Prov. xxvi. 13. Dr. Cracknell pleaded the cause of the County Mission, and concluded with prayer. Mr. Keynes, of Blandford, preached the evening sermon from Isa. ix. 3; and Mr. Hall prayed.—Three Chapel Cases, all of the county of Dorset, were submitted and approved at the meeting, viz. Hawkchurch, Bere-Regis, and Charmouth.—The next Half-yearly Meeting is to be held at Bridport, on Wednesday in the Easter Week; when it is intended to commence a County Missionary Society, in aid of the London Missionary Institution.

Oct. 25 and 26. The Annual Meeting of the Independent Ministers was held at Holywell, Flintshire. On Monday evening Mr. Powell, of Denbigh, preached from Col. iii. 4; and Mr. Lexon, of Parkgate, from John vi. 69. Tuesday, in the forenoon, Mr. Evans, of Ruthin, preached from Rom. vi. 23; and Mr. Jones, of Dolgelle, from Matt. xvi. 26. In the afternoon Mr. Powell, of Mold, preached from Isa. lii. 13; and Mr. Hughes, of Dinasmywddu, from Prov. viii. 36. In the evening Mr. Jones, student at Wrexham, preached from John vi. 37; and Mr. Reynolds, of Chester, from Ps. cx. 3. Messrs. Evans, Hughes, Griffiths, and Davies, introduced the several services with reading, prayer, &c.

South Devon. At the Meeting of the South District of the Devon Auxiliary Missionary Society, held at Plymouth, Oct. 12 and 13, a proposition was made by Messrs. Mends and Moore, the Secretaries, and which was received with high satisfaction, for the support of a *Home Missionary*, whose labours shall be confined to the Southern District of this extensive county. So strongly did this imperious duty press upon the Meeting, that a Society was then formed to carry this measure into effect, and a Subscription immediately entered into for this separate and distinct object,

which amounted to nearly £40. per annum. —— The Secretaries being invited to travel through this District, cannot but express a hope, that all who wish the prosperity of the glorious Gospel, residing within those limits, will facilitate the attainment of this benevolent object. — The Secretaries also would be highly obliged to any friend of Missionary exertions, by the recommendation of any young minister who would engage in this truly laudable work. He would be received with affection; and provision made for his support. Any young man willing to devote himself to the labours of a Home Mission, would have access to the libraries of the Secretaries, together with any instructions relating to the work of the ministry, which they may be able to afford.

LONDON.

Mansion House. — On Thursday, Oct. 28, a Meeting of the City of London Auxiliary Bible Society was held in the Egyptian Hall. The Lord Mayor (who presided) the Lord Mayor elect, the Sheriffs, several Aldermen, and a very numerous assembly of Ladies and Gentlemen were present. The Rev. Daniel Wilson, one of the Secretaries, read an excellent Report of the Committee, and enlarged on the great advantages likely to be derived from this Society. Aldermen Birch and Atkins; Mr. Rowcroft, Dr. Winter, Rev. Mess. H. F. Burder, J. Townsend, and Latrobe; Mess. Clarke (Chamberlain of the City) Favel, B. Gurney, Thornton, Freshfield, and several other gentlemen, addressed the Meeting in an animated and impressive manner.

Oct. 27. The first stone of a building, designed for the education of 1000 poor children, by the Whitechapel Society, was laid by the Duke of Cambridge, attended by the Lord Mayor, the Bishop of London, and a numerous assemblage of Clergy and Gentlemen. The Rev. D. Mathias, Rector of Whitechapel Church, offered up a suitable prayer on the occasion.

On Praying for the Army and Navy. — A young man, who is in the division of troops that first entered France, under the command of the Marquis of Wellington, was a short time ago in England. Not, it is hoped, insensible of the value of religion, and aroused to a more than ordinary feeling of its importance by the scenes which he has been witnessing in Spain, he frequented the places of worship in London where the gospel is preached; but the discouragement and distress which he experienced were truly great, on finding that the prayers of the ministers, however copious, were never offered up expressly on behalf of Soldiers and Sailors. He went from place to place, constantly hoping that some of the servants of Christ would remember, in their intercessory devotions, those to whom, under the mercy of Providence, Britain is indebted for its security and happiness, and whose lives stand in jeopardy every hour. Surely, of all men, they stand most in need of the benevolence of our prayers!

This recent fact is thus briefly mentioned, under the assurance, that the hint will be sufficient to those ministers who may not regularly introduce such petitions into public worship.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

The Rev. Basil Woodd has lately travelled upwards of 1000 miles, preached 50 times, promoted the establishment of 28 Associations, and collected about 1000*l.* The Rev. J. H. Stewart, in Sussex and Hampshire, collected nearly 200*l.*; and the Rev. E. Burn, and the Rev. W. Goode, in Staffordshire, Cheshire, and Derbyshire, upwards of 450*l.* The Secretary, with the Rev. Melville Horne, and the Rev. Daniel Wilson, preached at Norwich; and assisted in St. Andrew's Hall, on the 29th of September, at the formation of a Norfolk and Norwich Church Missionary Association, under the presidency of the Bishop of Norwich, which has already remitted 560*l.*

A Juvenile Hibernian Society, for Hoxton and its vicinity, in aid of the funds of the Hibernian Society, was formed at Holywell Mount Chapel, on Nov. 3. Appropriate addresses were delivered on the occasion, by Messrs. Hamilton, Pugsley, and Rawson, students in the Hoxton Academy; and also by the Rev. Mr. Platt, who was chosen President; Mr. D. Walker, Treasurer; and Mr. T. Banson Secretary. After the business of the Meeting was over, 60 young persons immediately came forward as subscribers.

Inquisition. — It is asserted in the public prints, that the Inquisition at Goa, in the East Indies (of which Dr. Buchanan so largely speaks in his Researches) has been totally suppressed.

Missionary Chronicle

FOR DECEMBER, 1813.

OTAHEITE.

The Directors of the Missionary Society have just received a Letter from the Missionaries at Eimeo, near Otaheite, dated Oct. 21, 1812, which has happily relieved them from that painful anxiety which the want of information from thence, for a very long season, had occasioned. It appears that a former communication from the Missionaries had failed, — it is believed through the loss of the vessel which conveyed it. The Directors now rejoice to learn, that the Missionaries who had left the island, in consequence of a civil war which then prevailed, have resumed their faithful labours in Eimeo, which appear at length to be crowned with success, especially in the apparent conversion of Pomarre, King of Otaheite. The Missionaries write on this occasion with their accustomed caution; but there seems to be every reason to conclude, that a good work of grace has been commenced in the heart of that chief,—the advantages of which, to his subjects at large, we may hope will be very considerable. The Society is now called upon to offer up their praises to God for his goodness in affording this encouragement; and to rejoice that they were not permitted, in consequence of former difficulties, to relinquish this their first Mission, commenced as it was with so many prayers, countenanced by so many Christians at home and abroad, and persisted in for so many years by our patient persevering brethren, the Missionaries.

Our joy on this occasion is somewhat abated, by the affecting intelligence which the same letter gives us, of the death of three of the female Missionaries: their loss will be severely felt and sincerely lamented, not only by their bereaved partners and the other Missionaries, nor merely by their friends in England, with whom we tenderly sympathize, but by all who wish well to the South Sea Mission: but it becomes us to say, 'We will sing of mercy and of judgment!'

To the Directors of the Missionary Society.

Island of Eimeo, Oct. 21, 1812.

Honoured Fathers and
Brethren,

We, your undersigned Missionaries, after a grievous dispersion and absence from these islands, and the variety of gloomy occurrences relative to the Mission, which beclouded our prospects and grieved our hearts, being, by the good hand of our God upon us, mercifully preserved in the perils, hazards, and changing scenes through which we have been led since our leaving these islands, and now brought back to them in safety, and permitted again to combine our efforts for the accomplishment of the grand object of the Mission; and having (glory be to God!) our prospects in some measure brightened, our hopes exalted, and our hearts encouraged by an event which you will, no doubt, with us deem of great importance in itself, and portending a happy result of our Missionary labours, we take the earliest opportunity of making this known to you, and of giving you a statement of our circumstances, and the state of the Mission. The event to which we allude, is the conversion of King Pomarre to Christianity: — a circumstance which, no doubt, will cause your hearts, and the hearts of all true friends of Christ who may hear of it, to rejoice. — Having said thus much, before we descend to particu-

lars respecting this matter, we think it proper to give you a statement of other circumstances of a most melancholy nature, which took place soon after the above happy one. — Three of our sisters are no more! — They have taken their flight to a better world; and left us (especially their partners) to lament our loss; but which, we trust, is their eternal gain. Mrs. Henry departed this life on the morning of the 28th of July last, after a tedious illness; worn out in the service of the Mission. Her death is a sore loss, both to her family and the Mission. — Mrs. Davies, early on the morning of the 4th of September, about 12 hours after being safely delivered of a daughter, was unexpectedly taken off by death; and her infant three weeks after; — and Mrs. Hayward, who had long laboured under a complication of complaints, but especially one of a dropsical kind, had a period put to her sufferings by death, on the evening of the 4th instant. Thus we have to 'sing of mercy and of judgment!'

The loss of our sisters is the more severely felt, we being situated where none can be got fit to fill their places. We trust we are not regardless of the Lord's voice to us in this bereaving dispensation, calling upon us to be diligent; and 'whatsoever our hands find to do, to do it with all our might.' —— May he enable us to obey his voice, and at length crown with abundant success our poor endeavours for his glory, in the conversion of the heathen!

Our brother Nott, who, we informed you in our last, had gone to Port Jackson to change his condition, has happily been restored to us, with the former Miss Turner. They arrived here in the Governor Macquarie, a colonial vessel, the 5th instant, having had a speedy and fine passage of but four weeks. We think it proper to notice here, that his Excellency the Governor, treated brother Nott, while in the colony, with much kindness and respect, and manifested himself to be a real friend to the Mission. He sent us by brother Nott a very kind letter. The Rev. Mr. Marsden also treated him with like affection and respect, and manifested an ardent zeal for the success of the Mission, and a hearty readiness to serve its interests. We have also received by brother Nott a very affectionate letter from him. In short, brother Nott has been most kindly treated by friends of all descriptions in the colony.

Our little society here at present, consists of seven men and four women, all, through mercy, in tolerable health, as are also our children; to whom we have lately had an addition, Mrs. Bicknell having brought a son the 8th of August; who is growing a fine boy.

In our last to you, of the 24th o June *, we informed you that, agreeably to your proposals to us in your last letters, to establish a Mission on another of the Society Islands, we had come to the determination of dividing and forming one on the island of Reiatea, as the largest and most central of the group; — but the above melancholy events have disconcerted this plan for the present, and rendered it necessary for us to remain together; and besides, as we are about commencing the building of a vessel, as strenuously recommended to us by his Excellency Governor Macquarie, the Rev. Mr. Marsden, and other friends in the colony, our remaining together as a body will be absolutely necessary.

As to our Missionary efforts, the state of our affairs has been such hitherto, that we could not take long journies among the natives to instruct them; but have been under the necessity of confining our labours chiefly to the neighbourhood of our residence. We have, however, commenced a school for the instruction of youth; and purpose, as soon as practicable, to bring it upon the Lancasterian plan. We have as yet not above 20 scholars; but we hope their number will soon increase. We have divine service for the natives, in their language, regularly every Subbath, — preaching in the forenoon, and catechising in the afternoon. These exercises are at present but thinly attended, — the most of the inhabitants of this place having gone to Taheite with the king (also the chiefs and

* This letter, we are sorry to say, the Directors never received.

people from the leeward islands) who, by the instigation of two chiefs who came over for him, went to that island the 13th of August.

We mentioned, in the beginning of this, his conversion to Christianity: it is now time we should descend to particulars respecting this matter.

On the 18th of July he came to us, and offered himself a candidate for Christian Baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, &c. expressing his desire and willingness to receive further instructions in the things of God, and requesting us to pray for him. He gave us to understand, that this resolution was the result of long and encreasing conviction of the truth and excellency of our religion. Much interesting conversation took place on the occasion, too tedious here to relate at large; however, we must mention some of it: — He said he had been endeavouring to persuade his father-in-law Tamatoa, and Tapoa (the two principal chiefs of the leeward islands) to take the same step he was taking; but that they told him he might do as he pleased; as for them, they would cleave to Oro, which, he observed, was cleaving to Satan; and said, that if no one else would hear us, or embrace our religion, he would, as he desired to be happy after death, and be saved in the judgment-day.— On our observing, that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up in heart to God, and that if that was the case, he might then be baptized, — he replied, that we could not know his heart, nor he ours; but that He who made us men knew our hearts, and whether we spoke truth or falsehood to each other. Indeed, he introduced the subject at first by saying, 'You do not know the thoughts of my heart, nor I yours; but God does.' We informed him, that it was customary for those who offered themselves as candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God before they were baptized: — all which he seemed to approve of, observing, that he was willing to do as we thought proper; and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during this conversation must not be omitted, viz. the erection of a building for the worship of God; and on being told, that perhaps it would be better to defer the building of it until his and our affairs should be more settled, he replied, 'Let us not mind these things, let it be built at all events.' However, his removal to Taheite prevents this for the present. Indeed, it is a circumstance we very much regret, as it deprives him of the means of grace and instruction, except by letter, and exposes him to many and great temptations. However, thanks be to God, we learn from his letters, and verbal accounts of him, that he strictly observes the Christian Sabbath, and perseveres in an open profession of his new religion before the chiefs and people; and for which, we understand, he has already experienced a considerable degree of persecution, notwithstanding his dignity.

That you, our honoured Directors, may form a judgment for yourselves of the present state of his mind, we send you with this, two of his late letters, with a translation of them. You will learn from them the then state of Taheite, in which there has been little alteration since. Though he has got a footing there, his regaining the sovereignty of that island appears to us a matter very doubtful. However, this we well know, that He whom we trust has humbled him, and led him to cast his honours at his feet, can exalt him to greater power and honour than ever he possessed: and we doubt not will do it in due time, if it be more for his glory and the good of his cause here. There are others whom we trust the Lord is drawing to himself from among this people. There is one man in particular, of whom we entertain good hopes. He has not as yet requested to be baptized; but it may be owing to his ignorance of the propriety and necessity of receiving that sacred rite. We have little doubt of his heart being changed by divine

grace; but we do not like hastily to baptize any: we wish to have good evidence of real conversion before we do it. One of our domestics who departed this life the other day, we hope died in a safe state. He was a lad that had long enjoyed the means of instruction, but seemed regardless and obdurate till a little before his death, when he seemed to be brought to repentance, and his mind to undergo a great change: — he prayed and cried for pardoning mercy thro' Christ, as long as he was able.

Indeed, we trust there are several of these people now in glory who have been taken off by death, while apparently the subjects of divine grace, but before we had obtained satisfactory evidence of this, so as to be able with confidence to pronounce them such. Besides what we have mentioned, we might notice several other things that, we are persuaded, you would deem very encouraging; but we wish still to keep to the maxim we have hitherto, perhaps too rigidly adhered to, viz. to say too little about such things, rather than too much,

Thus, honoured Fathers and Brethren, we have given you a brief but correct account of the state of the Mission and our circumstances, which we hope will prove acceptable and satisfactory to you. We now earnestly entreat a continued interest in your prayers, and request you will not fail to write to us by every opportunity that offers, and regularly transmit us the Evangelical Magazine and Missionary Publications; which we always find to have a tendency to quicken and refresh us. We rejoice in the prosperity of your undertakings, and in the prosperity of all other Missionary Societies, and others formed for good purposes. The account we have received of the Bible Society, and its astonishing success, gives us peculiar joy, and excites in our hearts much thankfulness to the Author of all good. Surely, the latter day glory not only begins to *dawn*, but to *shine* with considerable effulgence. — May the Lord crown every effort for the spread of truth, and the advancement and establishment of his kingdom, with glorious success!

Farewell, honoured Fathers and Brethren, your brethren and humble servants in the gospel for Christ's sake,

W. Henry, W. Scott,
J. Davies, C. Wilson,
J. Hayward, H. Nott.
H. Bicknell,

The following are Extracts from Letters written by Pomarre to the Missionaries; which breathe the language of penitence and holy desires, and which, we hope, are indications of his being a converted person. — [The Original Letters, in the hand-writing of Pomarre, from which the following translation is made, have been sent by the Missionaries, and are in the possession of the Directors.]

Papeite Taheite,
Friday, Sept. 25, 1812.

" Dear Friends,

" May Jehovah and Jesus Christ, may the Three-One, our only trust and Saviour, bless you! May my soul be saved by Jesus Christ! May the anger of Jehovah towards me be appeased, who am a wicked man, guilty of accumulated crimes, — of regardlesness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ our only Saviour! *You* indeed will be saved, you are become the people of God; but *I* may be banished to hell; God may not regard me: I am a wicked man, and my sins are great and accumulated (or collected together.) But O that we may all be saved through Jesus Christ! May the anger of God towards us all be appeased, for all of us have been disobedient to him as our Lord and Master. Look at the beasts, they are all obedient to man as *their* lord and master; but we have not obeyed *our* Lord and Master. Surely, we are fools! May the Three-One save us!"

To the Missionaries, Uaeva,
Moorea [Eimeo.]

"My dear Friends,

"War will perhaps soon commence in the district of Papara: We are listening to the reports, and considering to find out whether they are true or not. Should war not take place, it will be through fear of us. Enometua is at the head of one party, and Arutapoea and his brother Tate at the head of the other. Should Enometua be banished from Papara, all Taheite will be involved in war. In this case I shall take Enomatua's part, and the Poreonüce, which includes all the districts from the Isthmus to Tepacrui, will join me. Papara and part of Atahuru are for banishing Enometua; but Tacarabei and Fäa, and part of Atahuru wish to be neuter. We are aware that this war is on our account, and designed to involve us. Perhaps you do not know Enometua, nor Arutapoea the brother of Tate, who came from Reicitea with Tapoa and party.

"Tapoa is at the point of death; he can eat nothing, and knows nobody *.

"I am also ill myself, and have no appetite for food. I was taken ill about three o'clock on Monday morning last †. My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favour of Jehovah.

"May Jehovah and Jesus Christ bless us all.

POMARRE."

* He died soon after; and is a great loss to the King's interest.

† He recovered from this illness soon after.

Papeite Taheite, 8 *Oct.* 1812.

My dear Friends,

MAY Jehovah and Jesus Christ our Saviour bless you! If it had not been for the mercy of God towards us, we should all have been cut off long ago. Had it pleased God to have given us up to the will of Satan, he would long ago have destroyed us all. To the Three-One we owe our preservation and salvation. O Jehovah save us! O Jesus Christ save us!

Nothing bad ‡ is talked of at Taheite at present; if it were otherwise, I would not remain here. There is one thing which fills me with horror, which I will inform you of by and by. Satan, perhaps, is the author of it: he is envious of me. May Jesus Christ save me!

The affairs of Taheite are pretty well settled; the chiefs having sent professions of subjection; but how long this will continue is uncertain. However, at present all is well.

I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes!

If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead.

May Jehovah and Jesus Christ our Saviour bless you! P. R.

To the Missionaries Uaeva, Moorea [*Eimeo.*]

‡ Referring to the war.

AFRICA.

AN interesting letter from the Rev. John Campbell, dated at Graaf Reinett, May 5, 1813, has lately been received. He had been to view some land in Zurweld, on the borders of Caffre-land, offered by the Government for the use of the Mission; in which it is probable that two new stations will be formed. He was about to take a long and dangerous

journey through the country of the wild Boschemen, to visit Mr. Anderson's settlement on the Orange River. Mr. Campbell designed to penetrate, if possible, as far as a large city, three or four miles in length, of which he has received certain intelligence. This interesting letter will appear in our Magazine for January.

IRELAND.

In announcing the return of Mr. Tracy, we are happy in being enabled to inform our readers, that, in addition to the formation of Auxiliary Societies in the northern counties of Tyrone, Armagh, Down, and Antrim, which we have already announced, Mr. Tracy succeeded in establishing an Auxiliary Missionary Society in the south, for the county of Cork: the Committee of which comprizes some of the most respectable characters in the city, and other parts of the county; among whom are John Anderson, Esq. of Fermoy, and W. Roberts, Esq. of Charleville, Bankers; by either of whom subscriptions are received, as well as by the Treasurer, James M'Mullen, Esq. of Cork.

Mr. Tracy, on his return, begs to express the grateful sense which he entertains of the kindness which he experienced in all parts of Ireland from the Clergy and Christians of every church, which has laid him and the Missionary Society under lasting obligations.—A hope is indulged, that the union which has at length been formed, under circumstances so auspicious, between the churches in England, Scotland, and Ireland, for the propagation of our common faith among the hundreds of millions of the heathen world, will be productive of no inconsiderable benefit to the united empire, as well as the world at large.

MISSION TO KARASS.

A FRIEND in St. Petersburgh writes as follows: — "I have letters from Karass, dated August 10. —The Missionaries still complain of the danger to which they were exposed from the mountain tribes. In regard to the state of the settlement, Mr. Mitchell writes, 'At present the number of the inhabitants is 165 souls, 25 British (6 of whom are Missionaries) 18 natives, and 122 Germans. Since the establishment of the settlement, 27 natives have been ransomed, 10 of whom have been baptized. Of this number 5 have died; some of whom, we have every reason to believe, departed in the faith of Christ. — One of the baptized and four unbaptized have run off to the Kabardians.'

"Sultan Kattagery, who was baptized in 1807, has been about four years in Georgia, in the Russian service. He is now on a visit to us, and behaves himself to the satisfation of all. He desires to leave the service, and to spend his life in preaching the Gospel to his countrymen."

Auxiliary Missionary Society for Cambridgeshire, and its Vicinity.

THIS Society, which was formed in the autumn of last year, has for its object, in common with many whose exertions and liberality we have had the pleasure of recording, to aid the funds of the Missionary Society. While it aims to increase the number of Annual Subscribers, its especial intention is to establish and encourage Missionary Associations: nor have these efforts been in vain: within a few months of its formation, more than £170. were remitted to the Treasurer of the parent institution; and we are happy to find, that there is a pleasing prospect of its increased efficiency.

The First Anniversary of its formation was held at the Rev. Mr. Harris's Meeting House, Cambridge, on the 28th of October last. The public services commenced in the forenoon, at half past ten; when Mr. Dobson, of Chishill, read the Scriptures and prayed; Mr. Jay, of Bath, preached from Matt. xxviii. 18; and Mr. Carver, of Melbourne, concluded. — In the afternoon, at three, the Society met for the transaction of business; when Mr. Jaimeson, of Royston, commenced the engagements with prayer. — In the course of the proceedings a Report of the origin and earliest effort of this infant institution was read;

and several addresses were delivered by Mr. Haylock, of Cambridge, Treasurer; Mr. Towne, of Royston, Secretary; Messrs. Miles, Browne, Edmonds, Crisp, Carver, Golding, Johnson, Harris, and Chase.—In the evening the congregation again assembled; when Mr. Miles, of Foulmire, prayed; Mr. Arrow, of Lynn, preached from Gal. vi. 9; and Mr. Towne concluded.

Notwithstanding the unfavourable state of the weather, the attendance was highly encouraging. The collections and donations amounted to nearly £80; and the general testimony was, 'It is good to be here.'

South District of the Devon Auxiliary Missionary Society.

With peculiar pleasure, and the most grateful sensations to the God of grace, we record the proceedings of this Society at the Anniversary, which was held on the 12th, 13th, and 14th days of October.

A considerable degree of interest was excited; and we cherish the hope that a zeal for the extension of the Redeemer's kingdom is increasing in this county. An ardour seldom felt before for the salvation of our fellow-sinners, at home and abroad, was peculiarly visible in ministers and the large congregations assembled on this highly interesting occasion.

The first service was held at the Rev. H. Mends's chapel, Plymouth, on Tuesday evening, when the Rev. Joseph Turnbull, of St. Mary Ottery, preached from Phil. iv. 10—19. The Rev. J. Stenner, of Dartmouth, and the Rev. J. Dyer, the Baptist minister of this town, engaged in the devotional parts.

On Wednesday evening the Rev. W. Bennett, of Dursly, preached at the Rev. J. Birt's, Plymouth Dock (which chapel was kindly lent on this occasion) from Rev. xi. 15, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' The Rev. Messrs. Mends and Varder engaged in prayer.

The concluding service was held at the New Tabernacle, Plymouth, on Thursday evening; at which time the Rev. W. Rooker delivered a discourse founded on Rom. i. 14, 'I am debtor both to the Greek and to the Barbarians, both to the wise and to the unwise.'

After the close of this part of the services, the ordinance of the Lord's Supper was administered to nearly 300 members of the several churches in Plymouth, and its vicinity.

At this solemn institution the Rev. H. Mends presided, assisted by the Rev. F. Moore, the pastor of the church assembling in the New Tabernacle. The Rev. J. Turnbull delivered an introductory address; the Rev. Mr. Chamberlain, and the Rev. R. Burn, prayed over the elements. Mr. Mends exhorted the members and spectators, and concluded the whole with prayer.

On the review of the whole, it may be said with propriety, that it was a solemn and most delightful season; the hearts of many burned within them, and the Lord Jesus was known of them in breaking of bread. It was a season which, we trust, will be remembered with the warmest emotions of gratitude, and be productive of the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God!

On Wednesday morning a meeting for transacting the business of the Society was held at the Rev. H. Mends's chapel, which was well attended. The most delightful harmony prevailed; and one spirit of love to God, and the prosperity of vital godliness, animated the whole assembly. Many resolutions were passed, all tending to promote this glorious cause, which were moved and seconded by the following ministers: — Rooker, Turnbull, Stenner, Chamberlain, &c. Several other Gentlemen also delivered very impressive speeches, viz. Messrs. Derry, Ogg, Capt. Grant of the Royal Navy, Parr, Dove, &c.

The sums collected at the conclusion of the several services were respectable; and we hope may be considered as the first fruits of greater things; many new annual subscribers having been added to the list.

H. Mends,
F. Moore, } Secretaries.

MISSIONARY COLLECTIONS, &c.

[*Collections and Anonymous Donations* only *to November* 15, *inclusive; on which Day of the Month this List will, in future, be sent to press. All Contributions, as above, intended for insertion, must therefore be sent to the Treasurer before the* 15*th Day of each Month.*]

	£	s.	d.
Old Meeting, Bedford, a Moiety of the General Fund, by Rev. Mr. Greig	15	0	0
Bristol Auxiliary Missionary Society, by W. Skinner, Esq. Treasurer	500	0	0
Bristol Juvenile Missionary Society, by Mr. Jos. Talbot, Treasurer	55	0	0

Collections at Newcastle upon Tyne and Alnwick, by the Rev. Messrs. Burder, Waugh, Bogue, Davison, and Pengilly.

At Newcastle, August 15.

Sallyport Chapel, Rev. Mr. Smith	£ 6	7	2	
Baptist Chapel, Rev. Mr. Pengilly	— 12	14	0	
Groat Market, Rev. Mr. M'Indoe	— 15	11	3	
High Bridge Chapel, Rev. Mr. Fergus	— 12	10	3	
Close Chapel, Rev. Mr. Symes	— 6	12	3	
New Postern, Rev. Mr. Davison	— 14	9	8	

At Alnwick, Aug. 15.

Burdgate, Rev. Mr. Rait	— 15	6	8	
Greenbank Chapel, Rev. Mr. Patterson	— 17	2	6	
Bethel Chapel, Rev. Mr. Shuttleworth	— 6	0	10	

At Newcastle, August 16.

Groat Market Chapel, Rev. Mr. M'Indoe	— 10	17	6	— 117	12	1
Salter's Heath Society, by N. W.	—			6	3	10
A constant Hearer of Rev. S. Brown, Tadley, by Do.	—			5	0	0
Sunday School Children, Tabernacle, Haverfordwest, Rev. T. Luke				6	0	0
Rev. T. Roome and Congregation, Sutton in Ashfield	—			12	10	0
Lasswade Auxil. Society (near Edinburgh) by Mr. H. Dove, President				15	0	0
Collection at an Annual Meeting of Independents at Llannerchymedd, in Anglesey, Sept. 29 and 30, by Rev. Robert Roberts	—			10	0	0
Omicron — —	—			100	0	0
Chichester, Rev. Mr. Hunt and Friends —	—			32	2	7
Weymouth Auxiliary, by Rev. Dr. Cracknell	—			10	10	0
Cleckheaton Auxiliary, by Rev. Thornhill Kidd	—			8	15	4
Amicable Society, Bream's Buildings, Chancery Lane, by Mr. Cox	—			5	5	0
A Female, by Rev. Mr. Waugh —	—			1	1	0
Rev. Mr. Harris and Congregation, Whitchurch, Salop	—			9	0	0
I. N. D. £1. — A. B. £5 5s.	—			6	5	0
Rev. Mr. Walker and Friends, Peppard —	—			5	0	0
An Abbe of the Roman Catholic Church, Gloucestershire	—			1	0	0
Rev. Mr. Bass and Congregation, Halsted, Essex	—			21	6	1
Half-year's Subscription of a Penny a Week Society, by Rev. Mr. Phillips, Clapham —	—			13	17	11
Branch Society at West Melton, near Rotherham, by Rev. W. Moorhouse				24	9	3
Eighteen Pupils at the Rev. W. Moorhouse's Academy, including 4s. 3d. from a few Sunday Scholars —	—			1	13	9
Sunday School Children, Dudley, by Mr. C. Rogers	—			2	13	0
Friends at Dorchester, by Rev. Lemon Hall	—			4	0	0
Sunday School at Whiteshill, near Stroud, by Mr. Browning	—			5	5	6
Juvenile Society at Painswick, by Rev. G. Garlick	—			4	2	10
Penny Society, Stonehouse, near Stroud, by Mr. Elliot	—			3	0	0
Sunday School and Teachers, Rodborough, by Mr. Farling	—			5	7	0
A Friend, by Do. —	—			1	1	0
Children of the Mulberry Garden Sunday School, Pell Street				5	6	8
Rev. A. Creak and Congregation, Burnham, Norfolk	—			15	15	0
A few Friends at Yarm, by Mr. J. Corker —	—			2	0	0
Scots Association for Religious Purposes, by Rev. L. Balfour	—			6	0	0

Funeral of the Rev. Dr. Gilbee.

The remains of the late excellent Dr. Gilbee were interred in Barby Church, on Monday, Oct. 11. The Rev. Mr. Newcatre read the funeral-service, and gave a short account of the character of the deceased. The following clergymen supported the pall:—The Rev. Mess. Jones, Moore, Davy, Nutt, Chambers, and Marden. Most of the parishioners, as well as the family of the deceased, testified their sorrow at the loss of this excellent minister, by their attendance and unfeigned mourning at his grave.



Rev.d Ja.s Churchill.
Henley upon Thames.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle

FOR THE YEAR 1813.

THE CONVERSION OF AN INFIDEL, *ON HIS DEATH-BED.*

IN A LETTER TO THE EDITOR.

Dear Sir,

It is now several years since I had the pleasure of sending to the Evangelical Magazine an account of the conversion of the late Lord Pomfret. A more signal triumph of the Cross having just been effected under my own eye, I feel it my duty to furnish your valuable and useful Miscellany with the particulars.

S— A—, Esq. of D—, spent some of his early years in the family of the late R. W. Esq. a deacon of our church. On quitting his family, he married a lady of respectability in the parish, whose education not being favourable to an evangelical ministry, associations with the gay world were soon formed; which induced Mr. A— to neglect gospel ordinances; and his connexions in business with Mrs. A—'s relations having tempted him to leave England, his indifference was converted into infidelity, by being thrown into a circle notorious for *hauteur*, *galanterie*, *dissipation*, &c. — Voltaire became his favourite author. If he mingled with the pious, as in his youth, it was to indulge a ready wit at the expence of Revelation, or to appal the weak believer by the daring speculations of his infidelity.

During the last spring, business in the British parliament hurried him to London; where he was long detained. For three years he had been poorly; but in town his complaint assumed so formidable a shape, that his physicians hastened his departure. Various singular providences concurred to bring him here and fix his last abode, tho' distant from his home some hundreds of miles, close to the sanctuary, which he attended when a youth, and at the door of the only evangelical minister with whom, probably, he was acquainted in the world.

His family knowing that he had often treated with great contempt the man who, in his opinion, was so weak as to send for a minister when near death, could not propose that I should be sent for. Anxious myself to see him, and his family and friends solicitous that I should, there was no way open for an interview till he, most unexpectedly, requested to see me. — Knowing that he was well read, and had for years addicted himself to level the envenomed arrows of infidelity at the warmest advocates of Christianity, and being steeled at every point, it had never been possible to make him feel the weight of evidence that justifies faith. I confess that it was a call to duty dissimilar to all others in my history, and one from which I could entertain no sanguine hopes.

My first interview was in the

presence of two gentlemen of my congregation, and Mrs. and Miss A——. Before such a cloud of witnesses I did not expect him to say much. I addressed him in the best way I could at the time, and concluded my visit with prayer. Having understood that my conversation, though it bore hard on the opinions he often had gloried in maintaining, was approved of by himself and family, I renewed my visit the next day with more pleasure. The mediation of Christ having been particularly offensive to him, I directed his attention to the necessity and reasonableness of this part of the Redeemer's character. He listened, it is true, to what I said; but, though dying, he still indulged in indirect objections to it.—When pressed to declare the ground of his hope, "I rely," said he, "on the mercy of my heavenly Father; and as I have never done wrong, except through ignorance, I hope he will forgive me."—'Relying on the mercy of God is nothing.' He who has favours to bestow, may certainly choose his own way of granting them. God, the divine Father, has resolved that no man shall come to him but through Christ. 'I am the way: and no man cometh to the Father but by me.'—With these plain remarks he was not a little impressed. I closed the interview with prayer, and a request that he would think over what I had said.

Having heard in the course of the day that some good effect was likely to ensue from the blessing of God on the declaration, that 'Reliance on the mere mercy of God was nothing,' I renewed my visit the same evening, and explained more fully and enforced more powerfully this doctrine; and the following morning had the happiness to find so complete a change had taken place in his opinions, that he did not hesitate to assure me he was now fully convinced of the truth of Christianity. The pleasure felt on hearing this avowal, did not, however, prevent my assuring him, that many believed, and yet would, after all, be cast away; and that, unless his faith associated with it repentance, and an humble dependence on the mercy of God through Christ, his conviction of the truths of Christianity would be of no avail. The next morning he said, 'I have a heavy burden of sin I should be glad to get rid of.' Little did I expect the Lord's work would so rapidly proceed. The harmony between his situation and theirs, to whom our Lord said,—'Come unto me all ye that labour and are heavy laden, and I will give you rest,' was pointed out; and the extreme anxiety which gave character to his countenance, and frequency and fervency to his visible devotional employments, now began to give place to a hope which was accompanied with the same frequency of silent prayer, but associated with it a serenity that rendered his change of sentiment and heart visible to every beholder.

I had not left him many hours, before he repeatedly requested that I might be sent for again. But he was now unable to speak. I talked to him, and prayed with him. He was sensible, and appeared to devour each word as it was uttered. At ten o'clock he died. His last moments were peace; and we cannot but hope that He who was so gracious to weeping Mary and the penitent thief, has received his soul in mercy.

That your numerous readers may derive some advantage from the above narrative, I shall subjoin a few remarks upon its prominent circumstances.

1. Though an early attendance on the gospel is often unassociated with conversion in youth, the seed not unfrequently springs up in sickness, old age, and death. Parents! be sure then to keep your children under the gospel; and let them be placed in families, when they leave

yours, where they will still attend it.

2. Though young men without real piety cannot be expected to marry females possessing it, yet parents and guardians should endeavour to prevent a union that is likely to be followed with the neglect of the means of grace.

3. Though infidelity may suit a man's inclinations in life, it will not satisfy his soul in death.

4. The friends of sick or dying infidels, ought to watch for an opportunity of introducing an evangelical instructor; for 'faith comes by hearing.'

5. Whatever pursuits may engage a minister of Christ, the calls of the sick and dying should always be promptly obeyed.

6. As unbelievers are sometimes people of extensive reading and science, the ministers of the sanctuary should be like the apostles after the day of Pentecost, men of learning.

7. As the sovereignty of divine grace is displayed in the above, as well as in thousands of other cases, the contemplation thereof should humble us, and endear the Saviour.

8. Though many cases are very unpromising, while a sinner is out of hell despair should never discourage endeavour, nor prevent hope in the use of the means of grace.

Hanley. W. M.

ON THE MUTABILITY OF ALL *HUMAN AFFAIRS.*

At a time when such important changes have recently taken place in Europe, and many more are expected to be produced shortly, it may be profitable to make some serious reflections on the instability of all human greatness. For this purpose, I shall consider mutability as it respects three principal things, viz. Opinions, Connections in Life, and Outward Prosperity; and then offer some important practical improvements, by way of spiritual advice.

—As to the first, It is certain that many learned and pious persons sometimes change their opinion,—and that perhaps more than once in their lives. When such alterations are the result of examination and from principle, and make them more holy, they are right; but not if produced by fickleness, party-spirit, or any bad motive.—In the second place, Our connections in life are precarious; for not only are our relations or friends liable to be removed from us by unforeseen events, as well as by death, but, if alive and near us, many things respecting them may be so altered, as to make them a trouble, instead of a comfort to us.—In the third place, A change in outward circumstances is that to which we, and all our friends, are liable; very few being so great in honours and riches as not to admit of degradation or diminution. Besides, in modern times, such is the very fluctuating state of trade and commerce, that persons, without being justly chargeable with misconduct, may be soon reduced from affluence to low circumstances.

The above short statement of facts respecting the mutability of human concerns, is made with a view to introduce the four following practical improvements on the subject.

1. *It should teach us to be resigned to the sovereign disposal of God.* As man is a short-sighted creature, he is quite unable to see the propriety of the Lord's procedure in the revolutions of kingdoms, and the various changes in all human affairs. It is enough for man to know, that all events are intended ultimately to anwer the Lord's purposes, for his own glory and the good of his people. But the best proof that we are reconciled to God's sovereignty under instances of mutability is, when they try us in our personal concerns, and yet we are enabled quietly to submit to them.

2. *It should prevent us from boasting of our present greatness.* —The chief ruler of a neighbouring empire, a very short time ago, was thought to be almost invincible; but, like Haman, he has begun to fall; and perhaps it may not be very long before it will be seen what the Lord has to do with him. —When Nebuchadnezzar boasted of his dominions and grandeur, the Lord brought him into a most awful and degraded situation.—Amongst many others, the example of the Earl of Essex, Sir Thomas More, and Cardinal Wolsey, are well-known instances in English History, of the mutability of earthly grandeur. Pride, ambition, and covetousness, are the principal causes of so many lamentable changes in human affairs.

3. *It should teach us not to expect too much from man, or earthly enjoyment.* Such as do not hear the gospel, are not likely to know the evil of too much confidence in man, or worldly possessions; and yet though professors are so repeatedly cautioned on this subject, still they go on to trust too much to man, and make the world their treasure. The fact is, that when our friends die, or prove faithless, instead of flying to the Lord for our supreme trust, we go to some fellow-creature, from whom we expect more than we found in the former. Thus all through life, carnal persons only change the objects of their trust; but man and worldly enjoyments have their chief confidence.

Lastly, *It should be the means of driving us to seek after the enjoyment of real religion.* — If saints did not know that nothing but efficacious grace can change a human heart, they would think that what many endure from the mutability of life and earthly affairs, would certainly drive them to God. But it is often seen that it drives carnal persons to despair, or to some baneful attempt to drown their sorrows, by plunging into other sins. However, the true Christian is led by grace to make the best use of the vicissitudes of life: — hereby he is weaned from the world, his entire heart is given to God; the gospel and prayer are more precious; the Bible more frequently read; and his meditations are more sweet in the Lord: so that what he suffers from mutability and sees of it, is so sanctified to him, that it is made, amongst other things, the means of preparing him for that blessed state where every thing is substantial and unchangeable for ever. — I shall conclude with the following judicious remarks on the subject by a modern divine: — 'Of the mutability of human life and affairs, the weakest never thinks wrong, tho' the strongest often omits to think justly. The opinions and manners of mankind are continually changing; therefore, in vain we think that what appears now so well-established, will endure. Thus we see that the world is made up of nothing but unceasing rounds of fluctuation, and affords us no enjoyment on which we can safely fix our rest. Even the dearest relations and the most tender Christian friends may be soon separated. — So rolls the torrent of this world! — Happy, then, the Christian, whose affections are set on spiritual things, who lives above the world! and having a good hope through grace, is patiently waiting for the hour of his deliverance from this transitory world!'

Buckingham. G. G. S.

ZEALOUS EFFORTS IN BEHALF OF THE IGNORANT.

The Substance of the following Narrative was given at one of the Annual Meetings of the Tract Society, a few years ago, and the Editor was furnished with a copy of it. It has been mislaid for a long time; but may be as useful as ever, particularly in encouraging the attempts of pious persons to instruct their poor neighbours.

An inhabitant of a small town in Bedfordshire was, about three years ago, deeply impressed with a

sense of the awful state of a profligate neighbour; and, after some endeavours, obtained leave to go and read to him on a Sabbath evening. He would have persuaded some persons who professed religion to have gone with him; but they reproached him as a Methodist; and he was obliged to go with only one attendant. They were kindly received by the man, whom they found greatly afflicted, and with whom they spent an hour in serious conversation. When they left him, they were earnestly requested to renew their visit. A visible alteration, after a few calls, was evident in the poor man's conduct. When reproved for the sin of swearing, to which he had been awfully addicted, he confessed his sin with tears, and seemed desirous of forsaking it; and though they had not all the encouragement in his case which was desirable, they sometimes hoped they perceived in him the buddings of grace. — The meeting on a Sabbath evening at his house continued, and several neighbours joined them, till they obtained a more convenient place, when their numbers considerably increased; and Burder's Village Sermons being procured, they read one of these, and joined in prayer every Sabbath evening. Sometimes they read one of the Religious Tracts.

A narrative of R. Davis (the converted malefactor) by Mr. Hinton, was put into the hands of the person who began these meetings. He took this tract with a design to read it; and, as he was going to the house, he saw, a few yards from the door, a person whose name is J. R—, smoking his pipe. He supposed that John came there for the purpose of ridiculing the meetings, and was almost afraid to proceed; he went, however, into the house, and began as usual. Shortly, John entered. At the sight of him the reader said, 'What I am going to read is no secret, but very entertaining; and you are welcome to come in and hear it.' The man listened with great attention, and was soon melted into tears. He was affected with the boundless mercy of God, and the exceeding sinfulness of sin: he had such a sense of his own vileness, that Davis appeared but a small sinner in comparison with him. He went home trembling and longing to cry to the Lord for mercy; and did not dare to go to bed without bending his knee in prayer, which he did in the presence of his wife. For a long time afterwards, he continued to feel great anxiety, lest he should not find pardon, and prayed often in an agony of mind: — he became very tender in conscience, and dreaded nothing, not even Hell, so much as sinning. He now travels four miles to hear the gospel; and there is great reason to hope his wife, who was before a moral woman, is now going with him in the way to Zion.

Another person in the town, finding no comfort in his former course, and hearing that John R— had begun to pray, thought he would go and hear him. He was disappointed; but being entreated to go again to the meetings, he went: and, hearing John in prayer, was convinced there was something real in religion, and argued, — If this man, so notoriously vile, has found mercy, why should I despair? — From that time he became a companion of John. He continued to attend the meetings. Light gradually broke into his mind, and in a short time he felt glad to go anywhere to attend the gospel, and has become an active friend of it.

While these people were brought under such deep concern, the congregation continued to increase; and no place could be obtained large enough for their meetings. — A tradesman, who, about two months before, was turned out of an alehouse for abusive language, shewed some friendship; and being

informed that a larger place of worship was desirable, he offered a piece of ground for erecting a chapel. He attended the meetings; and the friends knowing that Jesus Christ receives even those whom the world rejects, if they repent and turn to him, encouraged him. He expressed an earnest desire to lead a new life; and said his heart went up to the Lord for his blessing on those who loved him. He now goes three miles to hear the gospel preached by an excellent clergyman. His neighbours gaze and admire; and some of them hate the change. His wife cannot find words to express her gratitude. There is reason to hope she is a partaker of the same grace; and his servant-maid, who was before a bitter enemy, appears to be seriously impressed.

The chapel is now erected on the premisses given by this man, and was opened Sept. 23, 1808. It is neat, commodious, and well attended; and is supplied on a Lord's Day evening, and at other times, by ministers of different denominations. Upwards of 300 people regularly attend; and many seem to be seriously impressed. — 'This is the Lord's doing, and it is marvellous in our eyes.' — And now, O Lord, let thy work still further appear unto thy servants, and thy glory to their children!

Bedford. S. H.

REFLECTIONS ON *THE DEATH OF HORNE TOOKE.*

Respecting this daring and intrepid champion of Liberty, it has been recently stated, apparently on good authority, that he advanced to meet his Judge in the eternal state, with the same mixture of gaiety and pride with which he had often faced a temporal tribunal. The sentiments of his mind, in the contemplation of his approaching death, seem to have been those of a Deist rather than a Christian. It is true, he had been, in the earlier part of life, a clergyman; and as he had attained to some degree of popularity in that profession, he must have been well acquainted with the foundations at least of that Christian hope which is 'full of immortality.' Whether it was, however, that, under the gown of office, he had from the beginning concealed the infidel at heart, or that on its resignation he had also laid aside his faith in the gospel, it appears his last moments were totally unoccupied by the thoughts and feelings which become a dying man. Nay, his hope, such as it was, rested on the most awful of delusions. He, who in his celebrated defence before Lord Chief Justice Eyre, had deliberately declared his conviction that 'he should surely one day be tried by God,' seems, as that day drew near, to have 'reckoned on the impunity of eternal sleep.' Worthy to be the follower and companion of Rousseau, who boasted that he would defy the justice of the Supreme to condemn him for his crimes, this man 'is known to have insisted, in a tone of the utmost confidence, in a very serious conversation, not very long before his death, that if there *should be* a future life and retribution, he, of all men, had no reason to be afraid of it; for that he had even greater merit than could be required for his acquittal before a just Judge. The grand rule of moral excellence, even according to the gospel, he observed, was to do to others as we would they should do to us; but *he* had gone much beyond this *!'

Now, on this melancholy detail, for such it really appears to the reflecting mind, it is natural to reflect, how deplorable is the ignorance and incertitude, how poor the very hopes of Infidelity! Unable to satisfy itself that religion is absolutely an imposture, and futurity a fable, it yet knows nothing of the

* See Eclectic Rev. No. 106, p. 422.

consolations and hopes, sublime as they are certain, which Revelation imparts. Its last, best refuge, is in a peradventure; — its only chance for safety in an avowed improbability. 'Daring to leap to worlds unknown,' in absolute darkness, it leaves the man without the common relief arising from the knowledge of the future. Here Expectation itself is bewildered; and, at the most critical, most awful moment of existence, the mind is lost in its own illusions. No wonder that the effect of all this should be a kind of desperate indifference to life or death! — no wonder that such a man as Horne Tooke should have been prevented only by the entreaties of friends from becoming his own executioner! Compare with his views and feelings those of a sound believer in Christianity, who can say 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness *,' &c.

But again, how shocking are the presumption and the pride which the above sentiments discover, especially in a man on the confines of eternity! Then, when, if ever it might be expected that conscience should be faithful, and remind its possessor of his infirmities and his sins, — then, when the publican's prayer is peculiarly suitable, 'God be merciful to me a sinner!' behold him boastfully exulting in a plenitude, nay, an excess of merit, a supererogation of virtue! Paul, indeed, when he expresses his hope concerning the future safety of an eminent fellow-Christian, throws that expression into the form of an importunate prayer: —'The Lord grant that he may obtain *mercy* of the Lord in that day!'— but *this* paragon of excellence disdains to rest his hopes, uncertain as they are, on such humiliating ground; and if he obtain heaven at all, he is resolved it shall be on the claim of being 'righteous overmuch!'

There was, evidently, a radical error in the religious system of this man, which led to the dreadful effects described. In blazoning his own merits, we find he refers only to the code of relative or social obligation, the second table of the law, as the standard of character, apparently forgetting that there is a God, or that his claims on his creatures are immediate and supreme. Taking him, therefore, on his own ground; allowing, for a moment, that he had faithfully and even scrupulously discharged his duty to man, here is not a word said of his having been equally perfect in piety towards God, in reverence, and love, and resignation, and obedience. Does not this omission imply either a systematic neglect of that important branch of obligation, or a sullen consciousness of guilt? — Here, alas! is the fatal error of thousands! — Knowing that they have been through life not only temperate and chaste, but honest and benevolent; and persuading themselves, that if their morality has not been spotless, it has at least been sincere, they die as they have lived, 'without God,' — without even a suspicion that they need his pardoning mercy. From the dream of fancied goodness they awake — in Hell!

A proper explication and enforcement, however, even of the moral law, might, one should suppose, be sufficient to convince them of their mistake; for who can, on *this* ground, deliberately affirm 'I have washed my hands in innocency; I am pure from sin?'— Horne Tooke must have had but a narrow view of his obligations to society, to declare that he had fulfilled, much more that he had gone beyond them! Had he forgiven his offending brother 'until seventy times seven?' Had he carried the benevolent affections to their ut-

* 2 Tim. iv. 7, 8.

most possible degree of exercise? Had he laboured humbly, assiduously, equally for the souls as for the bodies of his fellow-men? Had his social virtues been without a flaw? And does not the law of God declare, That 'he who offends in one point, is guilty of all?'

In a word, the whole history of this renowned politician and philosopher, is strikingly calculated to add another to the countless proofs which have been afforded to the world, that infidelity deprives its votaries of all that is cheering or elevating in life or death, while it gives them nothing in return;—that, without a principle of real religion, wit and learning, energy and eloquence, are but glittering curses;—and, finally, that the grace of God is never more illustrious than when it rejects 'the wisdom of the wise, and brings to nought the understanding of the prudent, that it may reveal the mysteries of the gospel 'kingdom unto babes.' A. B.

Ringwood.

BAXTER ON MISSIONS.

Good men in all ages have expressed the desirableness of making efforts for the conversion of the Heathen. The love of God, which was shed abroad in their hearts, could not fail to incline them to commisserate the perishing condition of millions of their fellow-men. But, alas! their pity and their prayers were all the efforts made. No active endeavours, no zealous exertions were made to send missionaries abroad. It was reserved for the age in which we live to reap the fruits of their prayers, and to make the attempts which they wished.

Quotations have been at several periods inserted in this Magazine, from Doddridge and others, expressive of their pious desires in behalf of the Heathen; and I persuade myself that the following passage from the excellent Mr. Baxter, on Mark xvi. 16, will be no less acceptable:—

'The Lord Jesus did purposely ordain universal officers to promulgate his universal law; giving them this commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." For my part, I doubt not but this work of publishing the gospel to all nations doth abide on some men to this day; yea, God would still have such universal ministers in the world: and so far the apostolic work is not ceased. And I believe it is a most heinous sin in Christian princes and states, that they do not procure and send able ministers into all the heathenish parts of the world, as far as they possibly can. And it is the sin of those ministers who have ability, and fitness, and opportunity for this work, that they do not (how hazardous, and painful, and chargeable soever) set themselves resolvedly to it. So that if Christ's laws were well obeyed, it is likely there would not be any part of the known world where the gospel would not be published.'

Let these solemn words of the venerable Puritan have their desired weight. Many young men, deeply impressed with the worth of souls, feel a desire to enter on the Christian ministry. In this evangelical work, let them think of heathen lands, where, for the extent of hundreds and thousands of miles, there are millions of sinful and dying people, who have not one man among them to publish that faithful saying, worthy as it is of universal acceptation, that 'Jesus Christ is come into the world to save sinners.' Where such desires are felt, let them, after mature deliberation and solemn prayer, impart their wishes to their minister, and take

his advice. He will then direct them what further steps to take in the momentous affair. Probably, the Missionary Society, great and increasing as their expenditure is, may be willing to enlarge the number of their Missionary Students, and facilitate the introduction of such approved persons into the most honourable province of the Christian ministry.

EVANGELISTIS.

STIMULUS
TO PROPAGATE THE GOSPEL.

Sir, *To the Editor.*

I HAVE been much prejudiced against your Magazine, from the garbled extracts which I have seen in publications, which formed their reputation upon sarcastic remarks upon their contemporaries; and, from a union of talent and irreligion, amuse the volatile taste of the age. But meeting with a volume which included the numbers for last year, I am satisfied your publication is calculated to be useful amongst a class of readers, whose taste is not too refined to relish truth in the unassuming garb of simplicity. Your prospect of encreasing circulation extends with the genius of the times, as readers will probably be multiplied in the common classes of society; and to communicate scriptural and religious information cheaply and correctly, may prove incalculably important. Nor is it of small moment that your charity will relieve in proportion as your fame is extended. I hope your publication will be the means of perpetuating the documents of an history, which meliorates, whilst it is separated from, the world. The advance of evangelical religion in the nineteenth century will embrace very striking facts; and your faithful reports of Missionary Meetings and Bible Societies, the zeal of ministers and the association of individuals, amidst the din of war and the perplexity of commerce, will be faithfully delineated in your repository, and contrast the spirit of Christians with the maxims of worldly policy.

Far from being discouraged by the insinuations and contemptuous sarcasms of fastidious readers and learned contemporaries, I would stimulate your contributors, and urge them not to relax in their exertions, but use their talents with more diligence and carefulness, remembering that our adorable Redeemer condescended to preach the gospel to the poor; and that whilst the literary feast is abundant, it is no contemptible praise to copy the sacred economy of our great example, and assiduously 'Gather up the fragments, that none of them be lost. I am, &c. M. G.

Gloucestershire.

ANECDOTES OF MR. CADOGAN.

Sir, *To the Editor.*

As you frequently devote a page to Extracts from scarce and valuable Authors, perhaps the following, from Cecil's Memoirs of Cadogan, may be interesting to such of your Readers as may not have access to Mr. Cecil's works.

A MUSICAL AMATEUR of eminence, who had often observed Mr. Cadogan's inattention to his performances, once said to him, 'Come, I am determined to make you feel the force of music;—pay particular attention to this piece.'—It was played. 'Well, what do you say now?' "Why, just what I said before." 'What! can you hear this and not be charmed? Well, I am quite surprized at your insensibility,—*Where are your ears?*' "Bear with me, my Lord!" replied Mr. Cadogan, "since I too have had my surprize:—I have often from the pulpit set before you the most striking and affecting truths:—I have sounded notes

that have raised the dead: — I have said 'Surely he will feel now;' but you never seemed charmed with my music, though infinitely more interesting than yours. — I too have been ready to say, with astonishment, *Where are your ears?*"

I do not believe a spark of affectation was suspected in the reply he made to a pious lady whom he visited. She was making many enquiries and remarks relating to his birth, family, and connexions: — 'My dear madam,' said he,' I wonder you can spend so much time upon so poor a subject! I called to converse with you upon the things of eternity.'

I believe the late learned Bishop of London, Dr. Lowth, upon whom Mr. C. used frequently to call, did not question the sincerity of his declaration on the following occasion: — The Bishop had long been confined with the gout, and said, as he sat in pain, 'Ah! Mr. Cadogan, see what a poor thing it is to be a Bishop of London.' "Truly, my Lord," replied Mr. C. "I always thought it was a very poor thing to be a Bishop of London, if a man possessed nothing better." It may be remarked that such a reply came with a better grace, as it came from one who, in all probability, might have obtained a bishopric, had he made it his object.

A curate of Mr. C.'s has honourably recorded an instance both of his benevolence and his manners. In the year 1785 this gentleman was afflicted with a nervous fever, which brought considerable trouble and expence to his vicar in supplying his church. During his illness, besides the kindness and sympathy with which he was treated in other respects, he continued to receive his full salary. To use his own words,' another quarter was ended, with still less service done than the former. The like beneficence was exercised.' The curate, confounded at such repeated and uninterrupted generosity, exclaimed, 'Dear Sir, I have no demand upon you for this sum of money, I cannot receive it; I have only done duty for a few weeks, and how much trouble and expence have I put you to by my illness!' With a tender smile, and a noble dignity of spirit, becoming his natural and spiritual birth, Mr. C. replied, "Take that which is thine own: did not I agree with thee for a penny?"

From a letter which I lately received from another of his friends, I extract one more instance. 'After my being ordained Deacon, and returning from Oxford, through Reading, I called on Mr. C. 'So, Mr. W.' said our friend, 'you are in orders.' "Yes, Sir, and I am frequently distressed lest I should not discharge my office aright." — 'You have, Sir,' replied he, 'but one thing to do: Exalt Jesus, and the promise is, "I, if I be lifted up from the earth, will draw all men unto me."—The impression which it made on my mind was not transient; I frequently now (as I have repeatedly done in the course of my ministry) recollect the hint with profit.—*Cecil's Works*, vol. I.

A HINT TO STUDENTS AND *MINISTERS OF CHRIST.*

It is with heartfelt grief that I have had occasion frequently to observe, the unguarded manner in which some ministers allow themselves to make use of Scripture-language in their ordinary conversation, by applying it to persons and things on every trivial occasion that may present itself, and that even before the ungodly; thus frustrating, in a degree, the design of its Great Author. The Scriptures are sacred, and therefore must be treated as such.

Yours, &c. H.

Miscellanea.

THE MOCK MINISTER CONVERTED BY HIS OWN SERMON.

The following Account of the Conversion of Mr. Hugh Knox, in America, is taken from the Memoirs of the late Rev. Dr. Rodgers, of New York, lately published by Dr. Miller of the same place; and presents a wonderful instance of the power of divine grace overruling for good the profane gaiety of a company of young men.

Mr. Hugh Knox, a native of Ireland, went to America, when quite a young man, about the year 1753. He immediately waited on his countryman, the Rev. Dr. Allison, then residing at New London, in Pennsylvania, to whom he had letters, and in whose academy he hoped to find employment as a teacher. Dr. Allison not being able to give him a place in his seminary, furnished him with a friendly letter to Mr. (afterwards Dr.) Rodgers, of New York, requesting his good offices in endeavouring to procure a grammar-school for the young stranger in his parish. Mr. Rodgers soon succeeded in forming a respectable school, at the Head of Bohemia, about 10 miles from St. George's; at the head of which Mr. Knox was comfortably placed. He continued to preside over this school for more than a year; and having received a good classical education, being remarkably prepossessing in his appearance and manners, and attending with great assiduity to the duties of his station, he soon became much esteemed by his employers; and was considered as most agreeably settled. He attended public worship with great punctuality at Mr. Rodgers's lower, or Forest church, near Middletown; and looked up to the pastor as his patron and friend.

Things had been going on in this promising manner for a number of months, when a sudden reverse occurred. Mr. Knox, though a respectful attendant on public worship, and hitherto of decent morals, had manifested nothing like real piety. He was accustomed, every Saturday afternoon, to meet some gay companions at the tavern of a Mr. Witherspoon, near the place of his residence, with whom he passed several hours, at first with decency and temperance; but, after a while, not so entirely in this manner as could have been wished. On a certain Saturday afternoon, when Knox and his companions had been diverting themselves in their usual way, some of the company said to him, 'Come parson' (a title they gave to him, on account of his being the most grave of their number, and a great admirer of Mr. Rodgers) Come, Parson, give us a sermon.' He declined. They urged him. He still resisted. At length, however, overcome by their importunity, and probably excited, in some degree, by drink, he said, 'Well, come, I will give you the sermon which Mr. Rodgers preached last Sunday.' Mr. Rodgers had preached on the preceding Sabbath, from 2 Cor. v. 20, and had given an unusually solemn and excellent discourse. Mr. Knox having a good memory, and great powers of imitation, was enabled, not only to repeat the substance of the discourse; but also to copy the voice and manner of Mr. Rodgers so closely, that Mr. Witherspoon, who heard it from an adjoining apartment, declared, that if he had not known to the contrary, he should really have supposed it was Mr. Rodgers himself preaching. In short, he was carried beyond himself, and spoke so much like a man preaching the gospel in good earnest, that his profane hearers were deeply affected; and, when the discourse was ended, one after another silently withdrew: but what is still more remarkable, Mr. Knox himself was solemnly impressed by his own mock preaching, especially as he drew towards the close of the discourse; and when it was finished, sat down with mingled emotions of shame and horror at the profane mockery of which he had been guilty, and deep conviction of the important doctrines he had been delivering, in application to himself. So strong indeed were these impressions, that he could not bear the thoughts of looking Mr. Rodgers, or any of his other pious patrons, in the face; and accordingly early the nex

morning, without waiting to collect any of his dues, or to adjust his affairs, he precipitately quitted that part of the country, and was not heard of for a number of months.

The following autumn, when Mr. Rodgers attended the commencement of the college of New Jersey, which was then seated at Newark, he was surprized to find Mr. Knox at the house of the Rev. Mr. Burr, the president of the college. The young fugitive had applied to Mr. Burr, soon after his retreat from Bohemia, for admission into one of the classes of the college; but having informed him that his last place of residence was in the neighbourhood of Mr. Rodgers, and being unable to produce testimonials from that place of his good moral character, Mr. Burr advised him to wait in Newark until the commencement, when he expected to have an opportunity of seeing Mr. Rodgers, and of conversing with him on the subject. Mr. Knox, upon first meeting his old pastor, was much agitated; and, as soon as possible, took him aside, acknowledged his unworthy conduct, with every appearance of humiliation, — implored his pardon for the offence committed against himself, in turning his sermon into profane mockery,—and informed him of the situation in which he stood with regard to his expected admission into the college. Mr. Rodgers promised to speak as favourably of him to Mr. Burr as truth would permit; and not to disclose the conduct which led to his elopement from Bohemia, unless it should be drawn from him by unavoidable questions; and with these promises, left him in the most painful anxiety.

Here Mr. Rodgers learned from young Knox, that the serious impressions made on his mind by the sermon which he had so profanely repeated, had never been eradicated;— that his wickedness had been overruled, as he hoped, for his eternal good; — that he had for some time cherished a hope concerning himself, as a real Christian; — and that his earnest desire was to complete his education at the college, with a view to the gospel ministry.

Happily, President Burr, in the hurry of the commencement, only asked Mr. Rodgers whether he knew Mr. Knox; and whether he would advise that he should be admitted into the college. To both these questions Mr. Rodgers answered promptly in the affirmative. The young man was admitted; passed through the college and his subsequent theological studies with reputation; and after receiving many testimonies of sincere and active friendship from his old pastor at St. George's, entered on the work of the gospel ministry, and became equally honoured and useful in his profession.

Mr. Knox became the pastor of a church in the island of St. Croix; where he resided many years, was honoured with the degree of Doctor of Divinity, by the university of Glasgow, and published five or six volumes, chiefly sermons, which are highly esteemed.

EXTERIOR TRACES OF *THE DELUGE.*

Pulsabantque novi montana cacumina fluctus. OVID.

Mr. Editor,

HAVING traced the origin of the Whitby Fossils to the Deluge, we call them 'Interior Traces,' because they are found beneath the surface of the earth. The following refer to what is upon its surface, and may be called 'Exterior.' These exterior traces, which will be noticed, are the position and form of some hills and mountains.

Of the utility of mountains, and the traces of a divine hand in their formation, the industry of a Ray, the penetration of a Boyle, the elegance of a Derham, and the piety of a Sturm, have convincingly described; — and had those bright geniuses turned their attention to the position and form of some mountains and hills produced by the deluge, they would have reflected as much lustre upon the subject as would have dazzled the most eagle eyed infidel.

Some have ascribed the formation of all the mountains to the Deluge, supposing that the Globe had been a smooth surface previous to that period. Sacred History contradicts the opinion: — 'And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.' Gen. vii. 10.—It is evident from this passage of sacred story, that moun-

thins were formed before the Flood; and it is also evident, from the present appearance of many, that the Flood has produced various changes in them; some made lower, others higher; some more circumscribed, others enlarged.

On the coasts of Yorkshire, Northumberland, and Scotland, there are several small mountains which lie north-east and south-west. — The western parts are generally steep, sometimes nearly perpendicular, with huge rocks looking out. The eastern parts are generally an inclined plane from the very summit. The Cheviot, which is to the interior of Northumberland, is an inclined plane to the east; but the western and northern parts are very steep. The only plausible reason to be assigned for the peculiar position is, the diurnal motion of the earth, and the decrease of the waters at the Deluge. The diurnal motion of the earth, being from west to east, would be communicated to the waters, and would cause them to deposit all terrene substances in lines uniform with the motion. When the Flood had much decreased, the remainder would naturally run to the larger body of waters, which are now seas; and any mountain, or hill, obstructing the current, would be removed and deposited elsewhere. This seems the very reason why the abovementioned hills bear their present form. When the remainder of the Flood run toward the German Ocean, the hills obstructed the current with their parts opposite the sea; the current carried away much of the mould, and deposited it towards the sea; and this is the reason why that part toward the sea is generally an inclined plane. As a proof that the abovementioned eminences and precipices have been produced by the action of water, either rivers or rivulets run at the bottom of them. From these observations the following inferences are deducible:—

1. That there have been hills previous to the Deluge.

2. That whatever change has taken place in the above, has been produced by water.

3. That as we have no account of any general inundation, but that mentioned in the Scriptures, it must have caused the change.

4. That the scriptural account of the Deluge is quite consistent with the present appearance of the surface of the earth.

5. That as the position of many mountains has been produced by the motion of the earth communicated to the waters of the Deluge, the Newtonian theory of the earth's diurnal motion is founded on fact, and may be relied upon. Yours, &c.

T. RANKIN.

BRITAIN ONCE IDOLATROUS.

BRITISH Christians ought to recollect, that their ancestors were once blind idolaters, serving dumb idols. An ancient writer, Dr. Plaifere, in a sermon preached before the University of Cambridge, in the year 1573, says, 'Before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of Paganism; no God, but the Sun, the Moon, or some hideous image. To the cruel rites of the Druidical worship succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo. But

'Wonders of grace to God belong:
Repeat his mercies in your song.'

Now our country is blest with thousands of Christian churches, and multitudes of Gospel ministers. The land is full of Bibles; and British Christians, sensible of their privileges, are strenuously engaged in diffusing the light of divine truth among the benighted nations. — 'What hath God wrought!'

Juvenile Department.

SINCERITY IN PRAYER.

'WHAT occasions that melancholy look?' said I to one of my young favourites, one morning. He turned away his face, to hide a tear ready to start from his eye. His brother answered for him. — "Mother is very

angry with him," said he, "because he would not say his prayers last night; and cried all day, because a sparrow died that he was fond of." The little mourner hastily turned round, and looking at me, exclaimed, "I could not say *thy will be done*, because of my poor bird." I took him by the hand, and pointing to his school-fellows, 'Mark this observation,' said I, 'from the youngest present, only six years old, for it explains the nature of prayer which perhaps some of you are ignorant of! Many persons repeat words who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God what you could not say truly from your heart; but you may beg of him to give you submission to his will.'—*Cott. Mag.*

ANECDOTE.

A CAFFRE boy, 12 years old, was asked whether he did not repent having come to Gnadenthall? (the Missionary settlement of the Moravian brethren.) He answered in the negative. The Missionary observing, 'But in the Caffre country you had meat in plenty, and excellent milk, and here you cannot get it.' He replied, "That is very true; but I wish to become a child of God, and I hear in this place how I may attain it; but, in my own country, I hear nothing of it. Therefore I rejoice that I am come hither, and am satisfied with any thing."

Young reader, Learn from this poor African boy how to prize your privileges in England, and to be thankful for your food, however plain.

JOSIAH:

AN EXCITEMENT TO YOUTH.

THE example of the pious Josiah is peculiarly interesting to youth. It is evident that such an example proves that religion is quite consistent with the highest stations, and compatible with the most important business. Josiah's heart was tender when he was yet young, so that he was deeply affected at the reading of the word of God. He trembled at the threatenings against the wicked, and at the view of the awful dangers to which the people had exposed themselves by their idolatries. This pious prince set himself to reform the abuses which had crept in among his subjects:—he zealously promoted the interests of religion and the purity of divine worship. The example of Josiah shews us how necessary religion is to every rank and station. Kings are more wretched and miserable than the beggar on the dunghill if they have no fear of God, nor sense of religion. But religion is the brightest gem in the monarch's crown. This throws a lustre upon his character, which eclipses all the honours with which he is adorned. In the example of Josiah the greatest encouragement is given to young persons to seek after the Lord. Josiah was but a youth when he began to seek after the Lord; and it was both his interest and his honour that he was thus early engaged on the Lord's side. Young persons should thus be excited early to seek the Lord. Yes, my young friends, religion is necessary for you, though you be young, as necessary as it is for the oldest person living. Though you be young, you are sinners, and stand exposed to the wrath of God, and therefore need salvation from him. Therefore be entreated, without delay, to seek after salvation, for you cannot be religious too soon; but you may delay till it be too late, and till all be lost,—yea, lost for ever.

Be not ashamed of religion when you find that such as Josiah was influenced by it. Josiah's character is more honourable and amiable than that of the most renowned conquerors in ancient or in modern times. Many of these are remembered with horror, while this amiable prince is remembered with sorrow and regret. Many of these have been rendered infamous by the cruelties they have perpetrated, and the miseries they have entailed on the human race,—while Josiah is rendered famous for his piety and goodness. The deaths of these desolators of the earth have been announced with rapture; while the exit of Josiah was lamented with the most pungent sorrow. Josiah is embalmed in the memory of the good, while those are only endeared to the memories of the bad. Rather, therefore, seek to be good than rich or great among men. Seek the honour that cometh from God only.

URIEL.

Obituary.

Conversion and Dying Experience of A PROSTITUTE.

Sir, *To the Editor.*

By inserting the following very interesting account (written by the Chaplain of our Lock Hospital) of the Dying Experience of a poor Prostitute, you will oblige me, and doubtless gratify many of your numerous readers. Such an illustrious testimony 'to the truth as it is in Jesus,' should animate the friends of this unhappy class of females to persevere in their laudable efforts, knowing that the Lord's arm is not shortened, that it cannot save the very vilest of the vile. Yours sincerely,

Dublin. ADOLESCENS.

ON Lord's Day evening, April 27, I was sent for to attend E—— C——, in the Lock Hospital, at her own earnest desire. She had been received into the hospital a few days before; and I understood from the nurse, that she apprehended her life was in danger. From subsequent enquiries I am led to believe, that her constitution was broken by a long continuance in vice. Her age was between 30 and 40. I do not recollect the particulars of my first interview, except that she appeared so much impressed, and brought under such convictions of her guilt and danger, that I left her with the best hopes; which (I trust) have since been more than realized.

Being engaged in attending other wards in the hospital, and imagining that, if the alarming symptoms continued, I should be sent for again, I omitted to repeat my visit till Wednesday, May 21, when I was informed that she had been calling for me earnestly; but when I came, I found her speechless, and her whole frame, especially her mouth and throat, putrid. I apprehended at first that she was insensible; but upon speaking to her, soon found the reverse; and, blessed be God, she has throughout evinced a collectedness of mind and quickness of intelligence far beyond what I could have expected. I was enabled to preach to her the glad tidings of salvation for the chief of sinners, through the blood and righteousness of Jesus; and her soul appeared to drink in the joyful truth with avidity.

I asked her several questions,—to which she answered by signs, more expressive than any language; but when I asked her whether she was unwilling to die,—and again, whether she was desirous to die, — she declined making any sign in reply. It appeared that she had such a hope in the Saviour as would not allow her to be averse to death: yet, without that *strength* of confidence that would embolden her to meet it with joy. In prayer she was evidently much engaged; — and soon after prayer was over, I was about to go; but I perceived (as well as the attendants) the most visible uneasiness at my leaving her; I therefore resolved to stay a little longer. I observed her hand frequently turned towards mine, and held out, as if willing, though afraid, to touch me. I could not mistake the motion; and though the loathsomeness of the smell and of her general appearance made my proud heart at first somewhat reluctant, I allowed her to take my hand; believing that she was a poor fellow-sinner, flying for refuge to our common Saviour. She grasped it with eagerness.—Hers was cold and moist.—I encouraged and exhorted her to look to Jesus,— to hold him fast, and cast herself upon him for salvation. Every word seemed to reach her heart.—She exerted herself to sit up, and struggled much to speak. The nurse moved her ear to her; but she could not articulate. They said she wanted to speak about her burial; but she shook her head with the most evident indications of dissent. Some of the women still insisted that it was what engaged her mind, for that she had been speaking about it a few days before; but, upon my exhorting her not to be concerned about her perishable body, and telling her that all due care should be taken of it, she made such signs with her head and hands, as left no room to doubt her meaning:— that it was not about her earthly tabernacle she wished to speak, but about her immortal soul. Pained at finding all efforts to articulate inef-

fectual, she threw herself back, with an appearance of disquietude and grief. I observed to her, that we partly understood her meaning; and that, although she could not express to me what was in her mind, yet our gracious Saviour could read it; and I directed her to pour out her heart before him. At this she indicated the most lively satisfaction. I spoke much to her of the utter inability of men to help, or to save her;—of the sufficiency of Christ alone; and of the greatness, the freedom, and the faithfulness of his promises. All this time she held my hand, and pressed it every minute, in token of feeling and assenting to what I said. At length I left her with difficulty, and evident reluctance on her part; but with a promise to return about nine o'clock.

At nine o'clock I called again, and found her alive, but apparently dozing, I therefore desired the woman not to disturb her; and after speaking a few words to them upon the awful occasion, was about to go: but she soon shewed that she knew my voice; and rousing herself, turned (as well as she was able) with a look of earnestness that plainly said 'Do not go.' — She again seized my hand, and evinced as much intelligence and feeling as before. While I was praying, her hands were clasped and her eyes lifted up, with an exertion, of which I should have hardly thought her dying frame was capable. I commended her to the Lord, and left the room, supposing that I went out unperceived; but was soon called back by the women, who said she was able to articulate 'Is he gone?'—This I scarcely believed; but suppose they found it easy to interpret the sound she made, from the expressiveness of the signs that accompanied it. She shewed evident joy at my return, caught my hand again, — and, by the pressure of it seemed to upbraid me for having left her. I encouraged her with our Lord's declaration, That he will 'never leave nor forsake' his people.

She at times appeared in much bodily pain. I asked her whether her mind was at ease and happy: — I asked her again whether it was uneasy and unhappy: I repeated both questions; but she would not make any sign in reply to either enquiry. I told her the way to get ease and comfort in her mind was, to believe our Saviour's promises, and look to him for their accomplishment. I mentioned some of them; and asked her whether she was casting herself on his mercy, his faithfulness, and power. This was a question to which she could reply: she seemed to meet it with joy, — and eagerly made signs in the affirmative, peculiarly expressive, after her having declined the former enquiries. I now perceived that her soul, having fled for refuge, was 'looking to the Lamb of God that taketh away the sins of the world;' but with such a trembling hope, as would not allow her to signify she was at ease. Nor can they wonder at this, who consider the situation of a poor convinced sinner just passing into the eternal world, and but newly awakened to a sense of its importance. It was an awful scene; and even the poor wretches who were in the ward felt it for the time to be so: they were crowded round the bed of their dying fellow-sinner; and anxiously watched all her looks and motions, which were so significant, that they generally anticipated me in interpreting them. I mentioned one declaration of our Lord (I think it was that he 'came to *seek* and to *save* that which was *lost*); and added, 'Is not that comfortable?' She leaned forward to nod her head, with a look, and in a manner, the most declarative of a joyful *receiving* of the word, and *recumbency* upon it. I then repeated the comfortable promise, that those who are brought to Jesus 'shall never perish;'—that he gives to them eternal life; and that none shall pluck them out of his hands: — adding as before, 'Is not this comfortable?'— She repeated the sign with such speechless energy, that the women kneeling round her bed, could not suppress an exclamation of surprise and joy.

I was for some time silent, while she continued in evident exercise of soul; — all her intellectual powers vigorous, and all awakened to a sense of her situation. — She drew my hand closer to her, squeezed it, and at length lifted it up to clasp it between both of hers, with an emo-

tion and affection that I believe I never shall forget. The dearest friend I have has never manifested such tenderness of gratitude as seemed at that moment to fill her heart, almost to bursting. — Poor soul! — it was a sensation to which she had been before a stranger!—but similar (I doubt not) to hers who once 'washed our Saviour's feet with her tears, and wiped them with the hairs of her head, and kissed his feet, — *living much*, because *much* had been *forgiven* her.' After some time, pain obliged her to let me go. I reminded her of the Saviour's sufferings; and the nearness of the time when 'he himself shall wipe away tears from off all faces.' — She resumed my hand with a feeble hold, for the powers of nature were almost exhausted. She appeared to drop asleep, and I took that opportunity to disengage my hand gradually from hers; but she perceived what I was about, and with a renewed exertion grasped it, as if to say, 'You shall not go.' — Whenever I insisted upon the particular terms of any promise, which proved it to be given to sinners and open to the vilest, the manner in which she intimated that she *felt* its force, was more striking than almost any words can describe. Indeed, I find myself so inadequate to convey a conception of it to those who were not witnesses of the scene, that I have been almost discouraged from making the attempt. At length, whether she fell into a dose, or was too much enfeebled to retain her hold of my hand, I found means to slip away, promising to call again next morning.

When I came at ten o'clock, I learned that her soul had taken its flight about an hour before. I doubt not that I shall meet this poor creature in glory — a monument (as well as myself) of redeeming mercy and of redeeming power; and that even her putrid body, that was 'sown in corruption,' an awful instance of the effects of sin, shall be 'raised in incorruption,' —rescued from the powers of the grave, by him who has conquered death, and displayed among the spoils of victory that shall grace his triumph.

I know the self-righteous Pharisee will murmur, as of old, at finding that the Saviour whom we preach, 'receiveth sinners;' that he is 'plenteous in mercy' unto the vilest that 'call upon his name;' and mighty to 'save unto the uttermost' the most ruined that 'flies to him for refuge;' that there are no sins of so deep a dye but his blood can wash them out — no iniquities so strong, but they may be subdued by his power. To the Pharisee this gospel will be a stumbling-block of offence; — to him it will be no 'joyful sound;' for it proclaims a salvation of which he does not feel his need, and offers a deliverance which he does not desire to receive. But to the awakened sinner, it is indeed 'good tidings of great joy;' — joyful as the news of pardon to the condemned criminal, or of liberty to the chained captive; and 'blessed is the people that know the joyful sound.'

EDWARD LANGFORD.

[*From the close of his Funeral Discourse, By the Rev. R. S. at Stand, near Manchester.*]

Edward Langford, previous to his last sickness, had been, what may be termed a moral youth, as he had been preserved from the open vices common to young persons. Swearing, drunkenness, lewd company and conversation, he abhorred. One morning during his last sickness, he complained that some drunken persons, whom he heard taking the name of God in vain, had so disturbed his mind, that he enjoyed no rest all night. 'I wonder (said he) what pleasure or satisfaction can be derived from such a custom?' He had been an observer also of the Lord's Day. By the kind providence of God, some little time after his father's death, which took place some years since, his lot was cast in a family, the heads of which are ornaments to the religion they profess. Their example and influence induced him to become a hearer in the same place of worship, for the prosperity of which he has frequently expressed a great desire. This was manifested by the active part he undertook in the Sunday School. He gave much of his time and instruction in teach-

ing the children to write in the week-evenings; and when confined by illness, made frequent enquiries concerning its success.

I will now proceed to mention some circumstances connected with his last sickness:—an affliction for which, I trust, he is now praising God.—When first I called to visit him, which was about four months since, he appeared to me as not likely to recover, though *he* imagined he should. Being fond of reading, he was engaged with a small book, containing an account of the heavenly bodies, &c. Considering his situation, I wished him to pay especial attention to the Bible, and some religious tracts I promised to send. There was no further occasion to solicit him to read the Scriptures; they became his chief study. During a few of my first visits he had been very reserved, and seemed more willing to converse about his body than his soul. It was not till he was confined to his room that he opened his mind. On account of his natural disposition, I requested his friends would withdraw, that we might have some conversation by ourselves. They complied with my desire; and the visit was peculiarly delightful to me, and, I hope, profitable to him. From this time there was an evident change in his conversation and frame of mind. He had before been satisfied with a false comfort:—but being reminded, it is possible to have a hope very different from that of a *good hope* through grace, he was excited to an examination, attended, I trust, with the most happy consequences. He now beheld sin to be exceeding sinful, and laboured under deep convictions. When reminded of the ability of Christ to save sinners, even the chief, he would assent to the truth; but could not take the comfort of it to himself. About this time the enemy of souls began to harrass his mind in the most distressing manner. He was tempted to think he had denied Christ, or had said something contrary to the dignity of the Saviour; and that there was no salvation for him. Before his indisposition, he had been the subject of religious impressions when hearing the word of God preached; but they had been stifled or driven away by the conversation of his youthful companions. This might be one cause of his present distress; and should teach us to regard the apostolic injunction, 'Quench not the spirit.' At this time he appeared almost on the borders of despair. He would frequently address God in the most fervent manner, and continue in prayer five or six minutes, till his strength was exhausted. These prayers were not the wild expressions of one who knew not what he said, or to whom he was speaking, but were exactly suited to his circumstances, and consisted mostly of different passages of Scripture, appropriately chosen; which proved the soundness of his mind and knowledge of God's word. At length he obtained an answer to his supplications:—his darkness was turned into light,—and he felt peace in believing; but his joy did not arise to transport. Religious company and conversation he valued; all other he complained of as a burden. In this respect, there was a considerable alteration between the commencement and latter part of his sickness. I particularly remember a confession he made during one of my visits:—'When you first came to see me,' he said, 'I dreaded the step of almost every person I heard coming up stairs, lest it should be you; but now there is no one I am so glad to see, or whose conversation I so much desire.' It was with reluctance he would suffer me to leave him; and then not till a time was fixed for my next visit. His reserve was turned into familiarity; and 'out of the abundance of his heart his mouth spake.' As he drew nearer the close of his life, so he increased in divine knowledge. Although he had been accustomed to attend the preaching of the Gospel for some time, yet his views were legal. He thought too much of his moral conduct, instead of depending entirely upon the merits of Christ for acceptance with God:—he was led to see and renounce this error. 'Lord,' he would say, 'I am a poor, helpless, guilty sinner, do thou have mercy upon me, and help me. Thou only art able! O, bless me for Christ's sake!'—O Lord Jesus, thou didst come into the world to save sinners, be pleased to save me by thy pre-

cious blood.' The last time I visited him, which was the evening before his death, he turned round in his bed while I was sitting by the side, and, with a very expressive countenance and firm voice said, 'Mr. S—, Jesus Christ, and him crucified, is the only foundation of my hopes now.'—I replied, 'If we are building on that Rock, we need not fear.' He expressed his satisfaction, and we parted,—never more to meet on earth.

Mrs. Arnold, late wife of the Rev. Thomas Arnold, of Reading, of whose death there was a short account in the Evangelical Magazine for July, 1812, was the daughter of Mr. Thomas Cooke, who was Deacon of the Church in Devonshire Square, about 50 years. When 17, she joined the same church. After the death of Mr. Hill, her first husband, being desirous of introducing the Gospel in the village of Walworth, where she then lived, she licenced her house, and invited eight ministers to preach on Thurday evenings, alternately,—Dr. Rippon, Messrs. Button, Rowles, Macgowan, Clarke, Woodgate, Durant, Reynolds; and the house was well attended. After some time, a Mr. Clutton, an opposite neighbour, visited Mrs. Hill, and offered a piece of ground in East Street, Walworth, to build a place of worship, with a promise of 30,000 bricks. This occasioned her to go among her friends, who kindly promised her to the amount of £400. She then chose several gentlemen as trustees; and a meeting-house (of which she laid the first brick) was built, and opened for divine worship, in June, 1780. The Rev. Joseph Swaine was chosen pastor; and was succeeded by the present Dr. Jenkins. The meeting-house, since the above, has been enlarged, and galleries erected.

RECENT DEATHS.

Oct. 26, 1813, died, at his house in Rockingham Row, Mr. Hugh Ramsden, after a very painful illness, which he bore with patient submission to that Saviour in whom his faith was fixed. Being asked by a pious friend if he was willing to depart, and be with Christ? his reply was, 'This hour, this day, this week, or when my Lord pleases; he does all things well.' To another friend, a few hours before his departure, who asked him if Christ was precious to his soul? he answered 'Yes—all is safe—I know in whom I have trusted;'—and on Friday noon he fell asleep in Jesus. In justice to his memory it must be said, he fed the hungry, clothed the naked, and very liberally gave for the instruction of poor children; whose tears, with their widowed mothers, he wiped away, by administering to their wants both spiritual and temporal comforts.

Mr. Thomas Jones, Cutler, Chester, died on Friday, the 5th of November.

Nov. 13. Mrs. Cooke, wife of the Rev. Mr. Cooke, of Maidenhead.

On Sunday, Nov. 28, the Rev. Samuel Palmer, of Hackney, in his 73d year.

AWFUL ACCIDENT.

On the 11th of last September, Mr. John Bartlett, junior, of Oxford, having obtained permission to conduct a party of friends to the Castle Hill, for the purpose of viewing the surrounding country; when on the summit of the hill, he was induced to lead his company down some steps to a subterraneous apartment, in which was a deep dry well. Descending a few paces, he discovered, by a dim glimmering light, some traces of a wall, which he supposed belonged to a flight of steps, and setting his foot on it, he was precipitated above 40 feet deep. By prompt assistance he was, however, soon raised up, and hopes were entertained that he might be recovered. Every effort of professional skill was made for this purpose, but his frame had received a shock which baffled all endeavours; and after languishing till the 21st, he died, in his 25th year, with good evidence that his end was happy; having made an early profession of religion, and maintained a character consistent with his profession.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay *on the Prophecies of Daniel and the Revelation of St. John, displaying the probable End of the present Convulsions of Europe, and the Persecution of the Protestant Church, unless averted by a Moral Reformation. By* Philo Britannicus. 8vo, 3s.

PROPHECY hath evidently two objects: the one previous, and the other subsequent to its accomplishment. Previously, the devout affections are excited in hope and prayer; and, subsequently, the faith of believers is confirmed by the correspondence of facts with the divine predictions. This remark applies clearly to the prophecies respecting the Messiah. The hopes of the ancient church were kept alive by the often-repeated promises of his coming; and, after the event, was found to correspond so exactly to those promises, that a grand argument was founded thereon, in favour of Christianity. The same remark is applicable to the prophecies respecting Anti-Christ, and the events accompanying his appearance; and when these events receive their fulfilment, as the other has done, they will, no doubt, afford another strong corroboration of the truth of revelation. In the mean time, till their accomplishment is clearly ascertained, we should be modest and cautious in our attempts to apply them to passing events, not fully developed. No true Protestant, for two or three centuries, ever doubted that the Pope was the 'man of sin,' until the rise of Infidelity, which followed the French Revolution, exhibited circumstances so remarkably corresponding with the language of Scripture, as to induce many respectable divines to transfer the title to the new system of French Atheism. — The events which have taken place since the usurpation of Bonaparte, have appeared so extraordinary, that many persons have persuaded themselves he must needs form a prominent figure in the prophetic scenes; so in the last century, passages in the sacred writings were applied with equal confidence to Prince Eugene and Frederic the Great; but they passed off the stage; and we smile now at the pertinacity with which their admirers introduced them as the instruments of prophecy; and, perhaps, a few years may produce the same effect as to the celebrated Corsican, and introduce another character to fill his niche in the prophetic temple.

The writer has attempted, however, to give the clearer illustration of his hypothesis by spirited sketches on copper-plate, of the different prophetic beasts, with a portrait of the great whore of Babylon herself, in pristine beauty, without grey hairs or wrinkles; but as we have seen her only in her old age, we cannot well judge of the fidelity of the artist.

It is not to be expected that our narrow limits can give even a fair outline of the author's scheme of interpretation, much less examine into its correctness; but we must state a few particulars. Many commentators have supposed the two witnesses in the Revelation to intend the Old and New Testament; and a recent pious and ingenious writer has found in them the *British* and *Foreign* Bible Society; but the author before us makes the olive-trees emblematical of the Scriptures; and the witnesses to be the Jewish and Christian churches, fed by the sacred truths of the old and new dispensations. This is ingenious; but we see a material objection in the witness being contemporary, which is certainly not the case with the churches above-named.

The most important part of this writer's hypothesis is, that modern imperial France is the second beast, who shall give his power to the former, the Papal empire, and rekindle the flames of persecution throughout Europe. The beginning of this event the author sees in Bonaparte's restoration of the Papal power, — in his placing kings of his own creation on many of the thrones of Europe, who shall for a time unite in the support of Popery; and then, after a short but terrible persecution, unite all their forces in the final and sudden destruction of the Roman harlot and her abominations.

We acknowledge much plausibility in this writer's scheme, and we anticipate many objections; but as we are not endued with a spirit of prophecy ourselves, and the present dispensations of Providence are obscured with clouds we cannot penetrate, we think it our duty to wait till the day shall declare it,—till the vision shall speak more clearly, — 'for in the end it shall speak, and not lie.' We are well aware that many divines have thought the witnesses not yet slain, and that a persecution awaits the Christian Church more terrible than she has yet felt; but we hope that they may be mistaken, and pray to be delivered from this awful judgment.

The History and Origin of the Inquisition; *from a Work entitled Popish Cruelty Displayed. To which is added, the Pope's Form of Excommunication.* 12*mo*, 1*s*.

While we disclaim any attempt to inflame the public mind, or a desire to persecute even our bitterest persecutors, we at the same time do not wish our children to forget the horrors from which they have been delivered, or to grow indifferent to a system equally dishonourable to God, and injurious to mankind. We hope there are very few Roman Catholics in this country who would advocate the Inquisition; many, we know, abhor it; and we are only surprized that their aversion to the old persecuting principle of their religion does not lead them more generally to renounce it. We know that almost all sects have persecuted; but the principle is so woven into the texture of Popery, that no sooner does a liberal mind discard it and protest against it, than he is suspected and accused by his more zealous brethren, of which many recent instances have occurred; and we fear it will be long before this spirit can be eradicated from a system founded on the love of pre-eminence and power.

The Evangelical Diary; *a new Religious, Historical, and Literary Almanack, for* 1814. *Sewed*, 2*s*. 2*d*.

An Almanack is not an usual subject of Review; and it is only as this contains a portion of evangelical matter, that it falls under our notice. In the Almanack itself, the Editor has introduced the Anniversaries of many Religious and Benevolent Societies; — the opposite page contains a brief explanation of the Calendar, with two or three remarkable events, or deaths of eminent persons, for every day in the year. To this are added, 'a list of Religious Institutions, with the Treasurer and Secretary to each; — the present state of missions; — a corrected list of churches and chapels where the Gospel is preached, and the Christian's Calendar of Nature; with hints to the Farmer, Gardener, and Housekeeper.'—With respect to the Chronological Events, the Editor observes, "In addition to the general use of an Almanack, we beg leave to suggest the use that might be made of this Diary in *Schools* and *Families*. Suppose the question were asked every morning at the breakfast-table, — What remarkable event happened on this day? and what eminent person has died on this day? The answer from the Diary would store the mind with a number of important facts, and furnish many excellent topics for admonition and instruction."

Advice to Students and Ministers: *a Sermon at Broadmead, Bristol, before the Bristol Education Society. By* T. Coles, *A. M.* 8*vo*, 1*s*.

From 1 Tim. iii. 15, Mr. Coles adduces a variety of useful and judicious hints to his brethren in the ministry, in their various characters, 'as students, — probationers, — pastors, — masters of families, —fellow-labourers, with their brethren, — and members of society;' pointing out with clearness, modesty, and affection, how they are to behave 'themselves in the house of God' and the family of the faithful. This unassuming discourse is fraught with good sense, and may be safely recommended 'to all whom it may concern.'

An Enquiry *into the Divine Origin of the Christian Religion*. 8*vo*, 1*s*.

To advance a single argument for Christianity into importance at the expence of every other, is, in our view, weak and injudicious, especially when that one is managed

so superficially as in the present pamphlet. In the Introduction, the Author inveighs much against our ability of investigating the doctrines of Revelation as any criterion of its truth. He then confounds the evidence of Miracles with that of Prophecy; and rests the whole weight of Christianity on a string of passages from the Prophets, which he considers as predictive of the present and future state of Israel, without any examination of their import and connection, and with a few inferences, weakly drawn and vaguely expressed. ——

The Destiny of Israel. *A Discourse on the past Dealings and future revealed Designs of Divine Providence with respect to that People. By the Rev.* J. Scott, *A. M. of Hull*, 12mo, 1*s.* 6*d.*

A VERY modest and judicious arrangement of the Prophecies respecting the Jews, their conversion and restoration; with some reference to Dr. Buchanan's late discovery that the remains of the ten tribes may still be found in the countries of their first captivity. To those who feel interested in the future destiny of this unhappy people, we know not of any tract in a small compass which we can more cordially recommend.

A Friendly Address *to the Members of the Established Church. By* J. Bentley, *Author of the Divine Logos. &c.* 12*mo*, 6*d.*

A Friendly Address certainly demands a friendly reception; and as this has the merit of conciseness, is written on orthodox principles, and contains some useful hints, we can but recommend it. —— In the conclusion is a Friendly Address also to the beautiful Comet which lately visited us; which is expressed in tolerable rhyme; and the whole concludes with a Morning and Evening Hymn for young persons, superior to many which we have seen in print.

LITERARY NOTICES.

Mr. Cottle is engaged on a new poem, to be entitled 'Messias.'

A new Hebrew version of St. Matthew will be published next month by the London Society.

Select List of Publications.

An Apology for promoting Christianity in India. By C. Buchanan, D. D. 8vo, 6s.

Short Introductory Observations on the Collects. By the Rev. J. W. Peers, L L. D. 2s. 6d.

Remains of Archbishop Leighton, with his Life. By the Rev. G. Jerment. 8vo, 8s.

Letter addressed to the Rev. T. Belsham. By W. Wright, formerly of St. John's, Cambridge. 3s.

Owen on the Hebrews, Vol. I. to IV. 8vo, 10s. 6d. each: to be completed in 7 vols.

Rev. J. Dick's Essay on Inspiration. 3d edition, 8vo, 9s.

A Treatise on the Church, chiefly with respect to its Government. By E. Barwick, A. M. 2d ed. 8vo, 12s.

Boothroyd's Hebrew Bible, Vol. I. £2, 5s. Royal, £3. 3s.

The Duties, Advantages, Pleasures, and Sorrows, of the Marriage State. By John Ovington. 18mo.

Invisible Realities demonstrated, in the Holy Life and Death of Mr. John Janeway; with a Preface. By the Rev. R. Hall, M A. 2s. 6d.

Burder's Village Sermons, Vol. V. 12mo, 2s. New Edition, to make the sets of six vols. complete.

Ordination Service of the Rev. J. Tait. 2s.

Family Prayers, from Baxter, Henry, Doddridge, Watts, and others. Fifth Edition, 3s. 6d. bound.

Letter to the Rev. J. P. Foley, A. M. on his sanctioning Johanna Southcott, 1s.

Six Village Discourses. By several Ministers. 1s.

Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. from 1796 to 1801; with an Historical Sketch, Notes, and Reflections. Second edition, 12mo, 7s.

The Divine Mission of the Methodists: a Sermon. By Jos Sutcliffe. 1s.

A Circular Letter from their Ministers to the Associate Churches of Abingdon, Reading, &c. 6d.

Christianity in India: Letters between Laicus and an East India Proprietor. 2s. 6d.

Psalms and Hymns, the greatest part original. By the Rev. W. Hurm. 3s. 6d. sheep.

The Judgment-Seat of Christ: a Sermon, by J. Sibree, Frome. 1s. 6d.

POETRY.

LINES ON WICKLIFFE.

WRITTEN ON A VISIT TO LUTTERWORTH.

Others may tread the classic ground of Athens,
And, 'midst its marble porticos and temples,
Recall the names of its illustrious heroes,
And venerate the place where Plato taught.
Me too such scenes could please; but foreign suns
Are ne'er to light my feet from Britain's shores:
Britain, — the land of more than Grecian fame!

Needs man in England send his thoughts abroad,
To bring from far the seeds of noblest virtue?
He treads at home the soil where best they grow;
For *this* is sacred ground: here Wickliffe rose!
These fields he walked. Here dawned the glorious beams
Of that immortal sun that makes our day!
Hence flowed the healing streams of sacred truth, —
In their beginning small; but in their course
Widening and deepening, — reaching onward still:
Nor shall they stop, but flow to all the earth;
And cheer, and bless, and fruitful make the world!

Here lived the man, who, fired with noblest zeal,
And most intrepid in the holiest cause,
Broke Superstition's ignominious yoke
From human minds, — dispell'd her awful gloom,
And pour'd celestial light through her domains;
Inviting, with a voice that awed the powers
In league with darkness, nations to behold
Majestic truth unveiled!

Much honour'd man! O couldst thou see our day!
Or, if thine eyes, from earthly grossness clear'd,
Piercing the veil to mortal sight impervious,
Beheld the word of life, to Britain's sons,
In their own native tongue, by thee first given, —
Imparted freely, circulating wide,
Diffus'd by men imbibing the same spirit
Once strong in thee, — the purest exultation
Must fill thy breast! — its highest wishes crown'd!

The just and good reach not the seats of bliss
In heaven's eternal world, but through the deeps
Of tribulation and detraction rude.
These thou hast pass'd. The foes of purest virtue
Opposed thy course, — to light preferring darkness.
Earth's rage is vain against the friends of God!
His was thy life, — thy latter end was peace!
As suns unclouded set in summer skies.

These are the fields thou trod'st: but where's thy grave
No sculptur'd marble guides the stranger's eye
To thy remains, — no monumental brass
Records thy deeds; but thine's a name immortal!
Inscribed in the fair page of that memorial
Which, in the judgment-day, God will disclose.

Man weaves the wreath of laurel for the brow
Of him who bathes his sword in guiltless blood,
And scatters desolation in his course.
Fame may be his; — but not the fame of heaven!
This is the meed of him whom Mercy claims
As her own son, — who bears God's holy image;
And such wast thou! In God's own kingdom now,
Among the righteous, like a star thou shinest!

O, ere I quit the spot, by such a name
As Wickliffe's, ever honoured, made illustrious,
Let holy Resolution fire my breast!
That with intrepid mind and firmest step,
'Midst threat'ning perils and impending deaths,
I may pursue my high and destin'd course,
By God sustain'd; and when by Him dismiss'd,
Who gives our mortal life its scope and limits,
May I partake thy bliss! — though, like to thine,
My dust be scatter'd to the winds of heaven,
And on the waters cast, by hand profane;
Stretton. Nor monumental lines tell where I lie! J. R.

THE PATH OF DUTY.

Soft is the Path of Duty, passing fair,
And sweet the privilege to travel there;
My heart rejoices at th' ennobling thought,
And beats enraptur'd at her happy lot. —
Strong is the arm of pow'r, the regal hand
(Tho' a mere human) wields a high command;
But infinitely stronger, and far higher,
The power I serve, the Lord, whom I desire. —
Lord! I must praise thee;—must rejoice in thee,
Thy grace, thy love, thy mighty sovereignty.
For thou hast fenc'd 'the strait and narrow road'
Which leads the humble Christian to his God
With walls no foe can scale, — no force remove;
With bulwarks founded by thy tender love. —
That love first led me wisdom's ways to trace;
That love first blest me with the breath of grace;
That love still cheers me in the heav'nward path,
And I rely on it for peace in death; —
Nay, more, for endless ages of deli ht,
Where day eternal ne'er gives way to night!
But, Oh! my Lord, I kneel, and blush to own
That I'm unworthy to be called thy son. —
I mourn the debt which *I* can never pay,
And for *atonement*, — Lord, I bend to pray.
Me, for thine own, exalted Saviour, claim,
And add 'true Christian' to my humble name;
And in this path still onward may I press,
In duty ever, and in happiness; —
Its honour, safety, and its comfort prize,
And find my rest at length in yonder skies:
Where sin no more assails, where sorrows cease,
Where all the host of Heaven shall meet in peace! W. D.

HYMN,

Translated from the Welch of the late Rev. W. Williams, Pantycelyn.

Why should cruel beasts be suffer'd
To tread down the feeble vine?
Why should blossoms young and fragrant
Thro' the mighty drought decline?
Bring the pleasant fruitful showers,
That will cause the grapes to thrive;
May a shower in the morning
And at even-tide arrive!

Fix, O Lord, a tent in Goshen,
Thither come, and there abide!
Bow thyself from light celestial,
And with sinful man reside;
Dwell in Zion, there continue
Where the holy tribes ascend;
Do not e'er desert thy people
Till the world in flames shall end.

I am tir'd with Babel's rivers,
Nought but weeping there I find;
The melodious harps of Zion
Ev'ry day attract my mind;
Out of Babel's dismal thraldom
Bring us forth, a loving band,
And, until we come to Zion,
Let us not a moment stand.

Glandwr. G. W.

RELIGIOUS INTELLIGENCE.

MOSCOW.

We rejoice to hear that in the city of Moscow, which is rapidly rebuilding, an Auxiliary Bible Society, in aid of the Society at St. Petersburgh, was established on the 4th of July last. It is patronized by the greatest people in the Church and State, and appears likely to prove of incalculable advantage to the inhabitants of Russia. The printing and distribution of the Sclavonian Bible, now scarcely to be procured at any price, will be their first object. It is thus that 'the walls of Jerusalem are built in troublous times;' and it is truly gratifying to witness such a concern for the cause of religion, while as yet the habitations of many are in ruins.

Dreadful Inundations in Germany.

[*From the Austrian Observer.*]

"We receive from all parts the most distressing accounts of the effects of the late inundations in Hungary, Austria, Silesia, and Poland. None of these recitals, however, excite more painful feelings than an account transmitted from Trentschin. The river Waag, which runs through that country, was, in the beginning of September, raised six feet above its usual height by the great rains which had fallen some days preceding. The banks immediately gave way, and the lands were inundated. A high mountain, which was undermined by the flood, suddenly fell into the channel of the river, and gave it an impetus which nothing could resist. From Zsilina to Szered, upwards of 60 villages, with all their houses, flocks, and standing crops, were washed away. The calamity having occurred during the day, many of the inhabitants had time to save themselves; but, nevertheless, more than 1200 persons perished, besides many thousand cattle, sheep, and horses. All the bridges upon the Waag were destroyed; so that in particular situations, five days elapsed before assistance could be given to the survivors of this dreadful calamity. All the towns in the neighbourhood of the Waag have been damaged. At Neustadt about 80 houses were overturned. At this time one half of the extensive district of Trentschin is laid waste.

"Letters from Belgrade mention that there had been an inundation of the Danube in the neighbourhood of Widdin, during the night of the 14th of September. — A small Turkish corps of 2000 men had occupied one of the islands, and thrown up fortifications thereon. They formed part of the force which was blockading the Servian fortress. In the middle of the night, while buried in a profound sleep, they were surprized by the waters, and met with instant death. Not one person escaped. Even the island itself sunk and disappeared.

"In the middle of August the Drave flooded the country in the neighbourhood of Orsatch. By the conjoint influence of the rains and a high wind, the waters of the river were raised to a tremendous height. They swept away six villages, and the suburbs of a town. In the latter, a minister of the church, while intent upon celebrating divine service, was, with his congregation, of about 240 persons, buried beneath the ruins of the building. — From Silesia and Poland we have accounts equally distressing."

EARTHQUAKE.

On Saturday, the 18th of September, at half past 11 o'clock, a. m. a more severe earthquake was felt throughout the island of Teneriffe than is within the knowledge of any of the inhabitants: it lasted three quarters of a minute. The houses perceptibly waved, many walls were cracked. Chaldon, a small village of Grand Canary, about 12 leagues from Palermo, the capital, was destroyed; the inhabitants escaped, about 7 or 800 of them. At Lagona, the capital of Teneriffe, a steeple of the cathedral fell; also one at Polma, in Grand Canary: two officiating priests were killed, and the bishop severely hurt. A rent remained in the cathedral of Onatavo, Teneriffe, large enough for a man and horse to ride through. A report is, that a volcano appeared at Iliera, one of the small islands. The shock was felt on the water, and on all the islands.

AMERICA.

It is the laudable practice of the American churches to send Missionaries, for a few weeks or months every summer, into the back settlements, which are destitute of the stated ordinances of religion. We have been favoured with extracts from the last Reports of the Committees of Missions to the General Assembly of the Presbyterian Church in the United States; from which we select the following narrative: —

The Rev. James M'Gready was directed to itinerate as a Missionary, for three months, in the Indiana territory. In the course of his mission he preached 75 times. When he commenced his labours, circumstances seemed unfavourable; but he had not laboured long before he found a most propitious change in the state of public feeling.

Several tremendous earthquakes, followed by innumerable shocks of less violence, spread over the country alarm and consternation. The convulsed and trembling earth made the people sensible how entirely dependent they were on their Creator for life, and how soon they might be called to appear before his bar!— The most hardened sinners became terrified, and felt the necessity of preparing to meet their offended God. Mr. M'Gready represents his audiences, on many occasions, as having been immense; and solemnity as reigning over the congregated thousands. He states, that not only in the Indiana territory, but over all Kentucky and Tennessee, as far as his information extended, thousands appear to be awakened and alarmed: that a very great reformation has taken place, and an amazing attention is given to the preaching of the gospel. Mr. M'Gready's account of the favourable effects produced by the earthquake, it is presumed, will be interesting.

Extracts from the Journal of the Rev. James M'Gready.

It is worthy of notice here, that, in the morning of Monday, Dec. 16, at half past two o'clock, there was a tremendous and alarming shock of an earthquake. A very heavy shock again took place after sun-rise. These have again been followed by innumerable shocks, every few days, down to the present time; — some very light, others very heavy and alarming. Many brick chimnies have been thrown down; and the chinking shaken out of log buildings. In some places, large quantities of land have been blown up from the interior parts of the earth. The very first appearance of this awful dispensation seemed to bring death and eternity near to the view of the most careless, hardened, and wicked; and struck an universal alarm to sinners of every description. At the present time, there are hundreds over the Indiana territory, Kentucky, and Tennessee, even as far as my information can reach, that are under hopeful, pungent convictions; and many have professed to have found peace with God, thro' the mediation and atonement of Christ. Such immense multitudes attending public worship, and such solemnity and attention in time of preaching, have scarcely, at any time, been equalled. On Monday morning, after the first shock, many of the most profane daring sinners confessed, that, on the day before, they had been profaning the Sabbath, by the most daring scenes of sin and wickedness. Some acknowledged they had been labouring; others, in the woods hunting game; and others engaged in their profane frolics. Their confessions, their promises of amendment, and cries for mercy, were indeed extraordinary; and manifested the effects of the convincing power and agency of the Divine Spirit. — On Friday morning, Feb. 7, there was another tremendous shock of the earthquake, the heaviest by far that we had yet experienced. It was attended with a loud rumbling noise, like distant thunder. By every shock the houses were affected with hard jolting; and the injuries done to buildings were greater than by any of the preceding shocks. This shock wonderfully struck a more deep and awful alarm to the hearts of the poor unconverted sinners than any that had gone before. On the evening of Friday, after passing a wilderness of more than 20 miles, I came to Mr. Johnston's, the first house of the settlement that I intended first to visit. My intention was to go four miles further that evening; but there were a few people that were

expecting me to pass that way. They came out, and entreated me with such importunity to stop and spend that night there, that I considered it my duty to stop; and spent the night with them in prayer, exhortation, and conversation; and indeed it was one of the most solemn meetings for the number of people, that I ever saw. Every person seemed anxiously engaged from his inmost soul about his eternal state; even little children were all in tears, and appeared to be all anxiety about the state of their souls! One young woman appeared for a moment as if she had got a view of the fulness and suitableness of Christ's righteousness and atonement; but presently fell again into darkness. On Saturday evening, Feb. 8, I preached at the house of Howell Bass, on the head of Pigeon. A large assembly attended; and an awful solemnity filled the house. The people were all anxiety; and their whole concern was their salvation. Here I had to speak till I could speak no more; and when I was quite exhausted, it was with reluctance that the people dispersed. On Sabbath the 9th, I preached at Patoka to an immense multitude, from Rom. x. 21. An awful solemnity filled the place. Eternity and eternal things engrossed the attention of the people at large; and a vast multitude were bathed in tears. On Sabbath evening I preached at Mr. Potter's to a vast crowd of people. Though the night was excessively dark, yet a large house was filled as full as it could contain; and all appeared to hear the word preached as for the life of their souls. On Monday, the 10th, I preached at the same settlement. The day was exceeding wet and uncomfortable; yet a great multitude attended, so that with difficulty the house could contain them; and each one seemed to hear for eternity. That evening, going from the place, I rode a few miles with a gentleman, a militia officer, who had distinguished himself in the late battle. He had been a Deist; and a very swearing, drinking man. I had noticed him that day, in time of preaching, awfully solemn, very attentive and much affected. Our conversation turned upon the subject of the earthquake. He observed, that nothing that had ever happened to him before, had brought him to realize death and eternity as the earthquake had done; and, said he, it has brought many of us to see the necessity of quitting our folly. As I returned through that settlement homewards, this man had professed to have found pardon, peace, and reconciliation with God, through the merits of Christ. On Monday evening, the 10th, I preached at W. Lathom's. — The night was very dark, wet, and cold; yet a large assembly attended, and many appeared to have the arrows of conviction fastened deep in their hearts.

INDIA.

Our readers will, doubtless, recollect, that Mr. Thompson, who was sent to India by the Missionary Society, was ordered to leave that country by the Government there; and must have returned home, had he not been removed by death to a better world. We have now the painful office of informing the Friends of Missions, that the same severity has been used to some of the Baptist Missionaries.—We copy the account from the Baptist Magazine.

Extract of a Letter from Dr. Carey, dated March 25, 1813.

I SIT down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart a time, at the expiration of 12 months, to review the dealings of God with us since that calamitous event; when, the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson, home to England. I can assign no reason for this measure. Certainly, nothing on the part of our brethren has been, or can be, alleged by them as a reason. Indeed, the sweeping clause of the Charter, which requires all Europeans, not in the service of the King or Company, to be sent to England, is the alleged reason. It is an imperious duty of all who love

the Lord Jesus, to labour in all proper ways with the Legislature, to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without controul, unless they are guilty of civil crimes or misdemeanors.

If Dr. Carey can "assign no reason" for these proceedings, except what is negative, it is not supposable that we should. We therefore only state the facts.

On the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known; and on the ground of this allowance Mr. Johns was appointed by the Governor General in Council, Acting Surgeon of Serampore; and Mr. Lawson was permitted to reside at the Mission-House, where he assisted in the improvement of the Chinese types.

In January, letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honourable the Governor General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under dispatch; and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the magistrates insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under dispatch. Dr. M. alleged that they had not been made acquainted with the order 24 hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families; and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement which, when sent in to Government might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the Magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody; and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. Marshman's having applied to the public Secretary, an order was immediately sent to the Police Magistrate to release him. He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the orders of Government. A similar order was also sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns's case before his Lordship. It being represented to the Governor General that Mr. Lawson had begun a font of Chinese types, which was not completed, this plea operated in his favour; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an order for his return was peremptorily confirmed; and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The Public Secretary also said, that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, expecting to go down to the ship the next day.

A Hindoo at the Point of Death.

When at the point of death, almost all the Hindoos are in a state of the most perplexing anxiety, like persons on board a vessel in a storm, when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him, by reminding him that he could not expect to live much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief, in some such language as this:—'! ! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go! — into what hell shall I be plunged! — What shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must go and renew my suffering!—How many births must I undergo?—Where will my sorrows terminate?' — As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. An Hindoo knows nothing of that hope which is 'as an anchor to the soul, both sure and steadfast.'

When I urged that the Shastrus made large promises to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places*, &c. I was told by a learned Brahmin, that the same Shastrus declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled†'

* A person who dies in the presence of the river, believing in Gunga, is promised the heaven of Vishnoo. All who live by the side of the river Gunga are assured by the Shastrus of deliverance from future birth. He who bathes in the Ganges at what is called a Great Voronee, is assured that by this act he delivers himself and 3000,000 of ancestors from hell.

† What a contrast is this to Heb. vi. 17, 18;—'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.'—*Ward's Religion and Manners of the Hindoos.*

IRELAND.

Cork Missionary Society.

A General Meeting of the Friends of Missionary Exertions was held at the Council Chamber, in Cork, Nov. 3, 1813, the Rev. John Quarry in the Chair, when it was *Resolved*,

"That, impressed with a deep sense of the importance of propagating Christianity throughout the world, as the only effectual means of dispelling the deplorable darkness, and remedying the intellectual and moral degradation of the Heathen; and desirous of contributing our aid towards so benevolent a purpose; this Meeting do now form itself into a Society, to be entitled "The Cork Missionary Society, for promoting Christianity among the Heathen."

It was determined, among other Resolutions, "That the Funds of this Society be equally divided between the 'Society for Missions to Africa and the East,' and the 'General Missionary Society of London.'

The following instance of Missionary Zeal in a Widow of a respectable Seceding Minister, appears so laudable as to be worthy of being held up as an example to other pious females 'to go and do likewise:'—

Extract of a Letter from the North of Ireland.

Sir, I am the widow of a Seceding Minister, living in obscurity in a small town in the north of Ireland. Until very lately I have been ignorant of the extraordinary exertions which almighty God has enabled our enlightened brethren to make in behalf of our benighted ones; but some Missionary Reports falling into my hands, I cannot describe the pleasure

I felt in reading them, and the great anxiety I also feel for being even in a very small degree serviceable to a work, the event of which proves that almighty God is pleased with. I used every argument with the ministers of this place to induce them to some exertions in forming a Society; but a poor woman's arguments were ineffectual*. Finding that to be the case, I was emboldened, by the justice of the cause, to set about making a collection for it myself; and, contrary to my expectations, very few refused me. I have got subscriptions nearly to the amount of £20; I now only wait to hear from you where I am to deposit it. The sum is small; but I trust in God a blessing will attend it. He, I well know, is able to make the smallest contribution conducive to his glory. Perhaps it may not disserve the grand cause on which our hearts should be deeply interested, if you will send the Missionary Reports and Transactions. How should our hearts rejoice in being allowed such a privilege, as to open the eyes of our poor benighted brethren! Who made us to differ? and where much is given much will be required. May God illumine the world by the endeavours which his people are now making, and crown all your labours with success!

* Since this letter was written, several Auxiliary Societies have been formed.

The Dublin Journal says, we are informed that the house and demesne of Castle Brown, county of Kildare, have been purchased for the purpose of establishing a College of Jesuits.

Provincial Intelligence.

ASSOCIATION.

Sept. 14, 1813. The Independent Ministers of the Staffordshire Association held their half-yearly meeting at Cheadle. Mr. Chester preached in the evening, by appointment, on 'The best means of promoting religion in our sphere of action.' Mr. Salt, of Lichfield, preached the preceding evening, from 2 Cor. ii. 15 and 16. We hope this Meeting was not in vain, as in consequence, a few of the people at Cheadle have established a Weekly Meeting, to converse on the best means of promoting religion.

ORDINATIONS.

Sept. 15. Mr. J. Tallis was ordained over the Independent Church at Alton, near Cheadle; introductory discourse and questions by Mr. Brooke, of Tutbury; ordination prayer by Mr. Chester, of Uttoxeter; charge, by Mr. Williams, of Stone; sermon, by Mr. Salt, of Lichfield, from Ex. xx. 24. Messrs. Pavitt, of Burton, Johnson, late of Leeds, and Shawyer, of Rudgley, engaged in different parts of the service; and a double lecture was delivered in the evening by Mr. Johnson and Mr. Coles, of Ashbourn. A small Chapel was opened here in February, 1808 (see Evan. Mag. for Oct. that year) which it has been found necessary to enlarge. The new part was entered upon at the time the ordination took place. A Sunday School is also established here, which is attended by about 130 children. Although the gospel has been dispensed freely, yet the people, being mostly poor, will not be able to pay the whole expences, without assistance from those who love the Redeemer's cause.

Sept. 22. The Rev. Thos. Sharp was ordained at Chumleigh, Devon. Introductory discourse by Mr. Rooker, of Bideford; questions and ordination prayer by Mr. Wood, of South Molton; charge from 1 Pet. v. 2—4. by Mr. Gardiner, of Barnstaple; sermon from Luke viii. 18. by Mr. Allen, of Exeter; the other parts of the service by Mr. Mose, of Hatherleigh, and Mr. Gray, late of Wymondly.

Sept. 29. Rev. G. Pritchard, late of Colchester, was set apart to the pastoral office, over the Baptist Church in Shouldham Street, London. Mr. Uppadine commenced the service with reading and prayer; Mr. Newman stated the nature of a gospel church, &c.; Mr. Button offered the ordination prayer; Mr. Martin gave the charge, from Acts xx. 24.; Mr. Upton preached to the people from 1 Thes. v. 12, 13.

CHAPELS.

Nov. 2. A Chapel was opened at the populous village of Whittlesea, Isle of Ely; Mr. Audley, of Cambridge, began with prayer and reading the Scriptures; Mr. Harris, of Cambridge, preached from Psa. xxvi. 8.; and in the afternoon, Mr. Edmonds, of Cambridge, preached; and in the evening, Mr. Arrow, of Lynn; the other parts of the service by the Rev. Messrs. Cave and Evenitt. The services were attended by a very numerous and respectable congregation.

Nov. 3. A new Chapel was opened on a much larger scale than the one destroyed by fire at Yardley Hastings, Northamptonshire, which is erected on

freehold ground, and insured. Three sermons were preached on the occasion: in the morning by Mr. Fuller, of Kettering, from 1 Kings viii. 38, 39.; that in the afternoon, by Mr. Hillyard, of Bedford, from Neh. ii. 17, 18.; and that in the evening by Mr. West, of Harrold, from Psa. cxxii. 6. The place was crowded with attentive hearers. The devotional parts of the services were conducted by Messrs. Butt, jun. Ward, Renals, West, Abbott, and Hoppus. The friends of this growing interest return their sincere acknowledgments to the friends of religion, for their liberal contributions towards the erection of their place of worship.

The Independent Chapel at Braintree, Essex, having been enlarged and repaired, was re-opened Sept. 16; on which occasion two sermons were preached; that in the morning by the Rev. John Clayton, jun. from Psalm lxxxvii. 2.; that in the afternoon by the Rev. John Hooper, M.A. from Exod. xx. 24.

BIBLE SOCIETIES.

A Bible Association was formed at Brighton, July 5, 1813, the Rev. R. J. Carr in the Chair, when the Meeting was addressed by Sir Thomas Bernard, Mr. B. C. Wilmhurst, Rev. Mr. Thomas, &c.— Rev. Mr. Carr is President; Rev. John Styles, and Mr. N. Kemp, Vice-Presidents; and Messrs. Penfold and G. Kemp, Secretaries.

Sept. 16. The anniversary of the Cornwall Auxiliary Society was held at Truro. Lord Falmouth, the President, opened the business of the day; the Rev. Mr. Rogers, the Secretary, read the report. Suitable addresses were made by Sir W. Lemon, Mr. Vivian, Col. Sandys, Mr. Sweedy (the Treasurer) Mr. Rawlings, Mr. Williams, Mr. S. Stevens, Mr. Carne, the Rev. Messrs. Foxall, Stabback, Rogers, and James; Mr. Owen (the Secretary of the Parent Society) was received, and heard with unbounded applause.

Sept. 21. The first anniversary of the Cinque Port Auxiliary Society was held in the Assembly-room, Dover, J. Walker, Esq. the Mayor, in the Chair; the Rev. Messrs. G. Townsend, F. Atwood, Rawlins, Harris, and Martin, two of the Secretaries; Messrs. Hughes and Steinkopff, together with Messrs. Mantell, Thompson, and Stace, severally addressed the Meeting. Branch Societies have been formed at Tenterden and Rye.

Sept. 22. A General Meeting of the Canterbury Auxiliary Society was held at the Guildhall, the Mayor in the Chair. The principal speakers were S. Lushington, Esq. M.P. Sir H. Mann, Bart. Sir C. Bridges, M.P. S. Kingsford, Esq. Messrs. Wampness, Powell, Sandys, Hughes, Steinkopff, Townsend, Gurteen, Trego, and Blackman. £300. have been received since the 14th of January last.

Sept. 30. The second anniversary of the Wycombe Auxiliary Society was held at the Town Hall, W. Rose, Esq. Mayor, in the Chair; the Rev. Messrs. Price, Buckle, Scott, Judson, and many other ministers and gentlemen, addressed the Meeting; which was more numerously attended than on any former occasion.

Oct. 11. A numerous Meeting of the North Clerkenwell Bible Association was held in St. James's Church, Clerkenwell, when the Rev. Messrs. T. Sheppard, Faulkener, Clayton, Jones, M'All, Pritchard, Maddin, and Strutt; and Messrs. C. Taylor, Warner, Tarn, Brown, Neale, Grain, Hone, and others, addressed the Meeting. £20. was collected at the doors, and many new members subscribed.

Oct. 13. The first anniversary of the Gloucester Auxiliary Society was held in the Booth Hall, Sir Paul Baghott in the Chair. An interesting report was read, several appropriate addresses were delivered, and the Rev. Mr. Owen concluded with an impressive speech.

October. Meetings have lately been held at Oundle and Thrapstone, to establish Branch Bible Societies: the Chair was taken at Oundle by the Hon. and Rev. L. Powys, Rector of Tidmarsh: and at Thrapstone, by the Rev. W. Allington, Rector of Twywall. A numerous assemblage of the clergy and gentry attended, and £120. was collected.

On Monday evening, Sept. 20, a Meeting was held at Christ's Church, Spitalfields, for the formation of a Bible Association. T. F. Buxton, Esq. in the Chair. The Meeting was attended by upwards of 2000 of the parishioners, who paid the greatest attention to all that was advanced in favour of the Institution; and it was truly gratifying to find the anxiety which numbers displayed in pressing forward to give in their names as contributors to the holy Scriptures. The Chairman commenced the business, by stating the nature of Bible Associations, and called upon the Rev. Jos. Pratt to state more fully the benefits resulting from the exertions of similar institutions; which he did in a very impressive manner. — The Rev. Messrs. Price, David Ruel, Sleigh, Snelgar, Mr. Addington and several other

gentlemen pleaded in favour of the Institution. Thos. Fowell Buxton, Esq. was elected President; William Hale, Esq. Treasurer; and Messrs. John Honyman, Edward Lawson, George Walker, and Edward Justins, Secretaries.

By the last arrival from the *Cape of Good Hope*, we find an establishment has been formed of a Bible Commission, the business of which is to inquire into the wants of the Colony as to Bibles and Testaments. This Commission is united with the School Commission; and his Excellency the Governor (Sir J. Cradock) has kindly become the patron of both. The business has been warmly taken up, and about 20,000 rixdollars have been already collected, and many have become annual subscribers.

BIBLE SOCIETY.

The total number of Bibles issued by the Society (exclusive of the issues from various sources abroad, at their charge) in less than eight years, - 289,460
Testaments, - - 504,845

Bibles and Testaments, - 794,305

The total of receipts since the commencement of the Society, including sales of Bibles and Testaments, £212,071. 4s. 4d.

LONDON.

The following Anecdote has been related at several Meetings for the establishment of Bible Associations, and affords an excellent example of Christian charity, well worthy of general imitation.

In the Southwark district there were three poor children, without a father, without support, and without a Bible. Their destitute condition much affected a female servant, to whom it became known. She could not supply their other necessities: she could not give them food and clothing; but she gave them what she could,—the Word of God! She subscribed for them to the Association, and presented each child with a Bible! 'As long,' say the Committee, 'as the Bible Association of St. Saviour's and St. Thomas's exists, *shall this that she hath done be told for a memorial of her!*'

SCHOOL FOR ADULTS.

The Committee of the Sunday School Union are earnestly desirous of directing the attention of the Public to the education of Adults which has hitherto been much neglected. It is a lamentable fact, that there is a vast number of persons in our highly favoured country, who have attained to years of maturity, or hoary age, and who are at the present time entirely ignorant of the first rudiments of knowledge. To such persons it is obvious, that the word of God is inaccessible, and the gift of a Bible useless.

While every Christian must rejoice that the young are almost universally enjoying the benefits of education, let it not be forgotten that many of our contemporaries and aged neighbours, are daily dropping into eternity, without a knowledge of that book which has brought life and immortality to light. Nor should a moment be lost in rescuing the aged from ignorance, and teaching them to read the word of God; that they may thus learn to spend their few remaining hours in the fear of the Lord, and preparation for that eternal state from which they cannot be far distant.

Schools for Adults have been formed in Wales, Bristol, and many other places; where they have met with abundant and most encouraging success. It has been found by experience that Adults are able to learn the art of reading with much facility, that their understandings are enlightened, and frequently their hearts impressed while learning to read the sacred Scriptures. Part of the Sabbath, and a few evenings in the week, have been found sufficient for this purpose, and best adapted to the situation of those who gain their daily bread by hard labour. — Adult Schools are formed with great ease, and require but a small expence. They may be connected with existing establishments for education; be held in the same premisses at a different time; and, if it be thought proper, governed by the same Committee. Persons of mature age should be employed in these schools as teachers.—Sensible of the vast importance of this subject, we have written these few lines to call the attention of Christians in general to the ignorant and aged persons around them; and

for any further information, we beg leave to refer to the October Number of the 'Sunday School Repository, or Teacher's Magazine,' which contains some additional information, and discusses the subject more fully.

W. F. LLOYD, R. JONES,
Secretar. of the Sunday School Union.

CHURCH MISSIONARY SOCIETY.

Four Lutheran Missionaries have arrived in this country from the Continent, and have been accepted by the Society, to be sent to such stations as the Committee may appoint, viz. Rev. John Christopher Sperrhacken, a native of Saxony, aged 32; Rev. John Henry Schulze, a native of Hanover, aged 31; Rev. Frederic Christian Gottheif Schroeter, a native of Saxony, aged 27; Rev. George William Schaffner, a native of Spire, aged 23. Having been educated at the Seminary at Berlin, they were admitted to holy orders in that city, by the Supreme Counsellor and Superintendant, Hecker, on the 28th of August.

HORRID WAR.

The newspapers have presented to the public the following statement of the duration of wars between England and France, during the last 700 years; which, if correct, must be deeply afflictive to the mind of a Christian.

AN account of the wars between England and France, with the terms of their duration, since the one which commenced in 1110, and which continued two years—1141, one year—1161, twenty-five years—1211, fifteen years—1224, nineteen years—1294, five years—1332, twenty-one years—1368, fifty-two years—1422, forty-nine years—1492, one month—1512, two years—1521, six years—1549, one year——1557, two years—1562, two years—1627, two years—1665, one year—1689, ten years—1702, eleven years—1744, four years, 1756, seven years—1776, seven years—1793, nine years; and, lastly, in 1803, which still subsists, making, within a period of 700 years, 266 years of war; of which 23 have fallen within the present reign.

METHODIST MISSIONS. — Public meetings have been held at Hull, Leeds, and other principal towns in Yorkshire, by the ministers and friends of the Wesleyan connection, to promote their missions abroad, which have been very numerously attended.

THE MURDERING SLAVE TRADE.

The Thais, Capt. Scobell, lately arrived at Portsmouth, sailed from Sierra Leone on August 4, and from Acra, on the leeward coast, on Sept. 3. Prior to her quitting the coast, the Favourite and Albicore had arrived. The Thais was 18 months on the coast. Though, unfortunately for the cause of humanity, the Slave Trade is still carried on extensively under the Portuguese and Spanish flags, yet we have the satisfaction to learn, that in June last, the Thais destroyed the last remaining factory for this traffic (at Masuredo) supported by British subjects. The proprietors of this establishment, John Bostock and Thomas M'Quin, were brought home in the Thais, sentenced, under the late Slave Trade Felony Act, to be transported for 14 years. The Thais landed 40 of her crew, commanded by Lieut. Wilkins, to accomplish this act of humanity. The factors resisted, killed one man, and another was drowned when advancing to the assault. There were about 230 slaves in the factory, who were released. The Thais captured several vessels on the coast, with slaves on board; they were under Portuguese and Spanish flags. One of the vessels presented another instance of this horrible trade; she was a smack of 183 tons burthen, bound to the Brazils, with 375 slaves on board; and it appeared, when the Thais took possession, that three of them had died from actual suffocation.

SOUTHWARK AUXILIARY MISSIONARY SOCIETY. — A Meeting, for the purpose of forming an Auxiliary Missionary Society for Southwark and its vicinity, will be held at the Rev. Mr. Humphrys's Meeting-House, Union Street, Borough, on Wednesday, Dec. 22, at Six o'Clock in the Evening.

MISSIONARY COLLECTIONS, &c.

Wycomb Auxiliary Society — £12. 0s. 0d.

Sixty copies of Christopher Love's Sermons, presented to the Society by a Friend to Missions.

Missionary Prayer-Meetings,

ON THE FIRST MONDAY EVENING OF EVERY MONTH, IN 1814.

For the greater convenience of the Members and Friends of the Missionary Society residing in London and Westminster, there will be Two Meetings every Month, — one in the Western, and another in the Eastern Part of London; besides Meetings in Southwark, Hackney, Islington, Kensington, &c.

WEST.				EAST.			
TIME.	PLACE.	ADDRESS.	PRAYER.	TIME.	PLACE.	ADDRESS.	PRAYER.
Jan. 3...	Fetter Lane	Mr. Waugh	Mr. Smith.	Jan. 3...	Camomile Street ...	Mr. Hooper.....	Mr. Strutt.
Feb. 7...	Oxendon Chapel....	Mr. Burder	Mr. Greig.	Feb. 7...	Barbican.....	Mr. Hawksley	Mr. M. Wilks.
March 7.	Leather Lane.....	Mr. G. Williams..	Mr. Tracy.	March 7.	Miles's Lane.....	Mr. Reed	Mr. Gore.
April 4..	Palace Street.....	Mr. Smith.....	Dr. Nicol.	April 4..	Aldermanbury	Mr. Platt.....	Mr. Vautin.
May 2...	Crown Court.....	Mr. Jerment	Dr. Winter.	May 2...	New Road	Mr. H. F. Burder	Mr. M'All.
June 6..	Shepherd's Market..	Mr. Greig.....	Mr. Waugh.	June 6..	City Chapel.....	Mr. J. Clayton ...	Mr. Wood.
July 4...	New Court.....	Mr. Steinkopff....	Mr. Jerment.	July 4...	Broad Street	Mr. Brooksbank..	Mr. Buck.
Aug. 1 ..	Swallow Street	Mr. Hackett.....	Mr. Dunn.	Aug. 1 ..	Jewin Street.....	Mr. M'All.....	Mr. C. Hyatt.
Sept. 5..	Well Street.....	Dr. Nicol.....	Mr. Steinkopff.	Sept. 5..	Sion Chapel	Mr. Fletcher	Mr. Stodhart.
Oct. 3...	Gate Street.....	Mr. Dunn	Mr. Burder.	Oct. 3...	Haberdashers' Hall .	Mr. M. Wilks.....	Mr. T. Williams.
Nov. 7...	Orange Street	Dr. Winter.....	Mr. Townsend.	Nov. 7..	Holywell Mount....	Mr. Jones.....	Mr. Evans.
Dec. 5...	Chandler Street	Mr. Tracy.....	Mr. Hackett.	Dec. 5 ..	Silver Street	Mr. Gore.....	Mr. Hawksley.

*** *Service to begin at Half-past Six o'Clock.*

☞ If any Minister appointed in this List should be unavoidably prevented from attending, he is expected to provide a Substitute.

The Minister of each Place will conclude the Service by Prayer.

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