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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE,

1814.

THE

Profits of this Work

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PREFACE.

A FULL conviction of the extended utility of this Periodical Work, and of the undiminished Patronage of the Religious Public, encourages the Editors to proceed in it with confidence, determined to relax nothing in their exertions to render it worthy of general approbation.

The rise and progress of the most distinguished Institutions which adorn our country, important in their nature, extensive in their influence; and felicitous in their result, may be ascribed, in no small degree, under God, to this Publication. No stimulus can operate so powerfully as this to future exertions in its support; and the Editors hope that the same blessing from above will still be vouchsafed to render their endeavours successful.

Our Thanks, annually repeated, are again due, and are sincerely tendered to our numerous Correspondents, for the interesting Memoirs, Essays, Obituaries, Reviews, Intelligence, and Poetry, which have enriched our Monthly Publication; and we respectfully solicit the continuance of their Favours.

Our Readers must have perceived, by the fulness of our pages, and the size of the type, together with the frequent addition of an extra quarter sheet, that we are earnestly desirous of affording to the Public as great a quantity, as well as variety, of matter as possi-

ble, especially of Missionary Intelligence; so that, in fact, the Evangelical Magazine is by far the cheapest Periodical Work in Europe. We are nevertheless enabled to contribute to the support of a considerable number of Widows; and to grant occasional sums of money for the support of Missionary and other objects of a public and religious nature.

In humble dependence on the Great Head of the Church, 'whose we are, and whom we serve,' we shall endeavour to persevere in the same path, hoping for the continued countenance of liberal Christians, who agree with us in disclaiming all party views; and who wish to promote the grand cause of Evangelical Truth —Evangelical Piety,—and Evangelical Beneficence.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

JANUARY, 1814.

MEMOIR

OF

THE LATE REV. DR. RODGERS,

OF NEW YORK.

[*Abridged from his Memoirs by the Rev. Dr. S. Miller, of New York.*]

The Rev. John Rodgers was born in Boston, Massachusetts, Aug. 5, 1727. He was the son of Mr. T. Rodgers, and Eliz. Baxter, his wife, who removed from Londonderry, in Ireland, to Boston, in America, in the year 1721. There they resided till 1728, when they transferred their residence to Philadelphia. They had two sons and six daughters. James, the elder, died early; John, the younger, is the subject of these Memoirs. His parents early discovering in him more than usual sobriety, reflection, and taste for knowledge, bestowed much pains on his education. His pious mother, in particular, was unwearied in her endeavours to imbue his tender mind with the principles of piety. At the age of about twelve years he was brought under serious impressions, and evinced much thoughtfulness respecting his eternal interest. At this time, he had frequent opportunities of attending on the ministry of Mr. Whitefield, that 'prince of preachers,' whose labours were blessed to him in a very remarkable manner. That he attended upon him with great interest at that early age, will abundantly appear from the following anecdote: — It is generally known that Mr. Whitefield frequently preached in the open air. In Philadelphia, he often stood on the outside steps of the Court-house, and from that station addressed admiring thousands, who crowded the street below. On one of these occasions, young Rodgers was not only present, but pressed as near to the person of his favourite preacher as possible; and, to testify his respect, held a lantern for his accommodation. Soon after the sermon began, he became so absorbed in the subject, that the lantern fell from his hand, and was dashed to pieces; and that part of the audience in the immediate vicinity of the speaker's station were not a little discomposed by the occurrence *.

* A subsequent circumstance, connected with this event, and not less remarkable, is worthy of being recorded. Mr. Whitefield, in the course of his fifth visit to America, about the year 1754, on a journey from the southward, called at St. George's, in Delaware, where Mr. Rodgers was then settled in the gospel ministry, and spent some time with him. In the course of this visit, Mr. Rodgers, being one day riding with his visitant, in a close carriage in which the latter usually travelled, asked him whether he recollected the occurrence of the little boy, who was so much affected with his preaching as to let his lantern fall: Mr. Whitefield answered, 'O yes! I remember it well; and have often thought I would give almost any thing in my power to know who that little

The impressions thus begun, were confirmed and deepened, and resulted in a short time afterwards, when he was but little more than twelve years of age, in a saving knowledge of Jesus Christ.

From this period he resolved to devote himself to the service of the gospel ministry, and with this view he began the study of the learned languages, under the direction of Mr. Stephenson, from Ireland, who kept a grammar-school in Philadelphia. About 1741, he was removed to another grammar-school, a few miles from Philadelphia, by the Rev. Mr. Roan, an eminent Presbyterian clergyman. Here he distinguished himself by his diligence, his love of order, and his exemplary deportment; and not less by the decision and ardour with which he manifested his love of religion. At the age of 14 he regularly maintained family worship in the house in which he boarded; and at the same tender age, his religious deportment and conversation were such, that pious adults considered them as sources of pleasure and profit.

In the summer of 1743, when this excellent youth was 16, he was removed from Mr. Roan's school to an academy of high reputation in Chester County, Pennsylvania, under the Rev. Samuel Blair, who was one of the most respectable scholars and divines of his day. At Mr. Blair's academy Mr. R. found a number of young men of excellent talents and of eminent piety, preparing for the gospel ministry, and whose society contributed not a little to his improvement. Among these was Mr. S. Davies, afterwards so highly distinguished for his pulpit talents, and who died President of the College of New Jersey.

Mr. Rodgers, having pursued his theological studies for some time with Mr. Blair, returned to his father's in Philadelphia, and finished them under the direction of the Rev. Gilbert Tennent, pastor of the second Presbyterian church in that city. In June, 1747, he appeared before the Presbytery of Newcastle; and after the usual trials he was licenced, October 14, in the same year; and soon gave, in his public ministrations, as well as in his private deportment, those presages of future excellence and usefulness, which were afterwards so happily realized.

Immediately after his licensure, Mr. R. began to supply the numerous vacant churches in the vicinity of his usual residence. In the spring of 1748, Mr. (afterwards President) Davies received a call from the people of Hanover, Henrico, and three other neighbouring congregations, in Virginia, to settle among them as their pastor. This he accepted, on condition of Mr. R. accompanying him; and they immediately set out to the scene of their intended labours.

This journey was attended with a remarkable occurrence. Mr. R. from his earliest years, had been unusually fearful of lightning and thunder; so much so, that the prospect of a storm made him unhappy. He had taken much pains to get the better of this weakness; but, to use his own language, 'neither reason, philosophy, nor religion, availed any thing;' and it was the more distressing, because he feared it might, in some degree, interfere with his ministerial usefulness.

While he and Mr. Davies, after they had entered Virginia, were riding together one afternoon, they were overtaken by one of the most tremendous thunder-storms ever

boy was, and what had become of him.' Mr. Rodgers replied, with a smile, 'I am that little boy!' Mr. Whitefield, with tears of joy, started from his seat, took him in his arms, and with strong emotions remarked, that he was the fourteenth person then in the ministry whom he had discovered in the course of that visit to America, of whose hopeful conversion he had been the instrument.

known in that country. They were in the midst of an extensive forest, and several miles distant from any house which offered any tolerable shelter. Their horses, terrified and trembling, refused to proceed; and they were obliged to alight; and standing by their beasts, expected every moment to be called into eternity. Providentially, however, they escaped unhurt. From that hour Mr. R. was entirely delivered from the infirmity which had given him so much distress; and during the whole of his after-life, displayed an unusual degree of composure and self-possession amidst the severest thunder-storms.

The first settlers in Virginia were generally connected with the Episcopal church. Episcopacy was early established by law, and remained so until the Revolution*. A very small number of Presbyterians from Scotland, and a smaller number of dissenters from England, were thinly scattered through the colony; but they were so few, and so destitute of religious zeal, that no ecclesiastical organization, different from that of the establishment, seems to have been thought of, excepting on a small scale on the eastern shore, until near the middle of the last century.

About the year 1730, there resided in the great Northern Neck (between the Rappahannoc and Potowmac) John Organ, a pious schoolmaster, from Scotland, who, finding there was no place of public worship in his immediate neighbourhood, and that a large portion of the people were sunk in carelessness and profligacy, *his spirit was stirred within him* to attempt something for the spiritual advantage of his neighbours. Accordingly he collected, in private houses, such of them as were tolerably decent and sober, and had any sense of religion, and read to them the Scriptures and other pious writings, accompanied with prayer and singing. These exercises were much blessed, to the awakening and conversion of a number of souls. For several years nothing more was attempted; but in a short time after the formation of the Synod of Philadelphia, the people made an application to that body for supplies. This request was granted; and the Rev. Mr. Anderson was sent by the Synod to preach among them, to organize a church, and to intercede with the government on their behalf:—in all which he succeeded.

In Hanover, and the adjacent counties, the established clergy were many of them notoriously profligate in their lives; and very few among them preached, or appeared to understand, the gospel. It was under these circumstances that some pious books, or fragments of books, which fell into the hands of a few individuals, were made the means of awakening them to a concern for their eternal interest. Boston's Fourfold State was one of these. A few leaves of this inestimable work, which had belonged to a pious Scots woman, fell into the hands of a wealthy planter. Being pleased and surprized at what he read, and finding the title-page among the leaves, he sent a commission, with his next cargo of tobacco, to procure for him a copy of the book. He obtained it; and the more he read, the more he found himself interested in its contents. Another wealthy planter, Mr. S. Morris, of Hanover, having providentially fallen in with an old copy of Luther on the Galatians, there found representations of gospel truth, such as he had never met with before, and

* In 1618 a law was passed in Virginia, which enacted, that 'Every person should go to the Established Church on Sundays and holidays, or lie neck and heels that night, and be a slave to the colony the following week! For the second offence, he was to be a slave for a month; and for the third, a year and a day.'—*Stith's Hist. p.* 148.

widely different from what he had been accustomed to receive from the pulpit. Deeply affected with the view of human nature, and of the way of salvation, which this work exhibits, he never ceased to read, to enquire, and to pray, until he found consolation in Christ, as the Lord his righteousness and strength; and no sooner had he obtained a comfortable hope for himself, than he was filled with concern for the spiritual welfare of his neighbours. He invited them to his house, and to hear him read passages from the book, which had been so much blessed to his own soul. They attended particularly on the Sabbath for this purpose; and no other exercise than that of reading was attempted. Extemporary prayer was a thing so unknown among them, that none durst attempt it. A number of persons were seriously impressed, and some hopefully converted. In 1743, a young Scots gentleman, having received from his friends at home a volume of Whitefield's Sermons, put them into the hands of Mr. Morris; who soon began to read them to his neighbours. The plainness and fervour of these discourses were blessed to the awakening of several persons. The curiosity of some, and the serious impressions of others, increasing, the people began to meet on week-days for this exercise, as well as on the Sabbath. In a short time his house was found too small to accommodate those who attended; on which he and his neighbours determined to erect a building expressly for their accommodation, at these religious meetings. This was commonly called 'Morris's Reading-house;' and was generally crowded with hearers. The knowledge of these circumstances spreading, Mr. Morris was invited to attend, at several distant places, for the purpose of reading the books, and especially Whitefield's Sermons, which had been so acceptable and useful to his immediate neighbourhood. He complied with these invitations; and thus the religious wakening and anxiety became considerably extended.

About this time Mr. Morris and his friends attracted the notice of government. Their absenting themselves from their parish churches was considered and treated as an offence. They were called upon by the court to assign their reasons, and to declare to what denomination they belonged. The latter question embarrassed them not a little. Having known scarcely any other denomination of dissenters beside Quakers, and not being aware that any body of people then on earth embraced the same opinions on the subject of religion with themselves, they were at a loss what name to assume. After a short consultation, recollecting that Luther was a noted reformer, and that some of his works had been of peculiar service among them, they resolved to take their denomination from him, and declared themselves Lutherans. By this answer the members of the court were embarrassed in their turn, not finding any law or precedent which directed them how to proceed against Lutherans; and, after a little conversation, dismissed them.

Things were in this situation when, in the year 1743, the Rev. W. Robinson, a member of the Presbytery of New Brunswick *,

* Mr. Robinson was the son of a wealthy Quaker in England. Being permitted to pay a visit to an aunt in London, from whom he had considerable expectations, and becoming deeply immersed in the dissipations of the town, he incurred debts which so involved him, that he determined to quit his native country, and seek his fortune in America. Soon after his arrival, he had recourse, for subsistence, to teaching a school in New Jersey. After he had been for some time engaged in this business, without any practical sense of religion, he was riding at a late hour one evening, when the moon and stars

who had been ordained as an Evangelist to preach the gospel on the frontier settlements, in the course of his mission, entered Virginia; and preached with considerable success in some of the more remote counties of the colony. While he was thus employed, some young people from the neighbourhood of Mr. Morris, and the children of his friends, heard him preach; and recognizing in his sermons the same doctrines which they had been accustomed to hear at the reading-house, they communicated the intelligence to their parents, who immediately dispatched two messengers to Mr. R.; and prevailed on him to appoint a time for visiting Hanover.

On the 6th of July, 1743, Mr. Robinson preached his first sermon here, from Luke xiii. 3; and continued preaching four days successively. The congregation was large the first day; and vastly encreased the three following. It is hard for the liveliest imagination to form an image of the condition of the assembly on these *glorious days of the Son of man*. Such as had been hungering for the word before, were lost in an agreeable surprize and astonishment; and some could not refrain from publicly declaring their transport. Many that came, thro' curiosity, were pricked to the heart; and but few in the numerous assemblies on these four days appeared unaffected.

What took place subsequently to this short visit of Mr. Robinson, will appear from the following account by Mr. Morris: — 'Before Mr. Robinson left us, he successfully endeavoured to correct some of our mistakes, and to bring us to carry on the worship of God more regularly at our meetings. After this we met to read good sermons, and began and concluded with prayer and singing of psalms; which till then we had omitted. The blessing of God remarkably attended these more private means; and it was really astonishing to observe the solemn impressions begun, or continued in many, by hearing good discourses read. I had repeated invitations to come to many places round, some of them 30 or 40 miles distant, to read. Considerable numbers attended with eager attention and awful solemnity; and several were, in a judgment of charity, turned to God, and thereupon erected meeting-houses, and chose readers among themselves, by which the work was more extensively carried on. After this they were successively visited by Mr. Blair, Mr. Roan, Messrs. Tennant and Finley, and by Mr. Whitefield himself. — Some time after his departure, followed the visits of Mess. Davies and Rodgers as above mentioned.

It is necessary to remark, that during this period, many attempts had been made to kindle a spirit of persecution; and when those gentlemen applied to qualify, though Sir W. Gooch, the Lieut. Governor, was liberal and friendly, he could only prevail for Mr. Davies; and Mr. Rodgers was compelled to leave the colony *.

Quitting the western shore of Virginia, Mr. Rodgers crossed the bay, and came up the peninsula to

shone with unusual brightness. While he was meditating on the beauty and grandeur of the scene, and was saying to himself, 'How transcendently glorious must be the Author of all this beauty and grandeur!' — the thought struck him with the suddenness and force of lightning, 'But what do I know of this God?. Have I ever sought his favour, or made him my Friend?' This happy impression, which proved by its permanency and effects to have come from the best of all sources, never left him until he took refuge in Christ, as the hope and life of his soul.

* It is a curious and striking circumstance, that while the government of Virginia attempted to enforce the Act of Uniformity, they pretended that the Act of Toleration, which was expressly designed to soften the rigours of that unrighteous law, did *not extend to the colonies!*

Somerset County, in Maryland; where he spent the summer of 1748, one of the most happy and useful periods of his life. Here he chiefly resided in the house of Capt. Venables, where he fell into the company of Mr. Winder, a high-toned Arminian Episcopalian, a man of fortune, and a polite scholar. Mr. R. not only succeeded in convincing him that the doctrines usually called *Calvinism*, are those of the Bible and of *his* church †, but was made the happy instrument of his soul's conversion.

One day, while in Maryland, when preaching on the Sabbath to a large concourse of people in the open air, in the midst of the sermon, with scarcely the least warning, he fell to the earth, almost as suddenly, and to appearance as lifeless, as if he had been shot. After remaining for some time in a state of insensibility, he opened his eyes, and found himself surrounded by a number of anxious, weeping friends, who supposed, for some minutes, that he had actually expired. He arose, with a little assistance, — walked into an adjoining wood,— and, in about half an hour, returned and finished his discourse; resuming it, as his audience remarked, with the very word which was on his lips when he fell! He went through the remainder of the service as usual; and preached again in the afternoon. On the next Sabbath forenoon, when preaching under similar circumstances, he was again attacked in a similar way; but feeling himself about to sink, he instantly stopped, sat down, called for a drink of water, walked into the adjoining wood, and soon returned, as on the preceding Sabbath, and went on with the service; and preached again in the afternoon. What zeal! — what firmness were here! Instead of being appalled by occurrences of this kind in such quick succession, and sparing himself, at least for the remainder of each day, as most persons in his situation would have done, he set an example of heroism truly worthy of a young Christian soldier! It is remarkable, that he was never afterwards affected in a similar manner.

Early in the autumn of the year 1748, Mr. Rodgers took leave of Maryland, and returned to Pennsylvania. When he attended his presbytery, in the month of October, he found *four* calls for him, ready to be laid before that body. One of the most affectionate and pressing kind from Somerset county, in Maryland, which he had recently left, was by far the most agreeable to him; but it being represented by his brethren, that his services were more needed at St. George's, a small village in the county of Newcastle, he consented to go there, though with a far inferior prospect as to temporalities.

Mr. Rodgers was ordained to the work of the gospel ministry, and installed pastor of the church of St. George, by the presbytery of Newcastle, March 16, 1749.

Our young pastor, after his ordination, immediately entered, with ardour and diligence, on the duties of his office. Nor did he labour in

† There is a volume of argument in the following note from Dr. Miller: — The Calvinism of the church of England has often been denied; but there is one fact on the subject, which the 17th Article renders incontrovertibly evident. It is this, That the compilers held, and meant to express, the doctrine of Predestination in a form which, tho' 'full of sweet, pleasant, and unspeakable comfort to godly persons,' was yet not only *mysterious*, but also highly *offensive* to the feelings natural of men; in a form exceedingly liable, in their view, to perversion; and, when perverted, to become a source of danger to the over-curious speculatist. Now we may safely appeal to Arminians, and ask, Whether these cautioning and qualifying clauses are at all applicable to *their* views of the doctrine of Election? and, Whether their whole spirit and force do not refer to the Calvinistic view of the subject? Such cautious and qualifying suggestions are not to be found in Arminian writers; while in Calvinistic writings they are scarcely ever omitted.

vain. The congregation rapidly increased: a number of hopeful converts were in a short time added to the church. The place of worship soon was found too small to accommodate the people; and was repeatedly enlarged, while the growing respect and attachment of his people, and the encreasing confidence and esteem of his fathers and brethren in the ministry, were at once pledges of his rising reputation, and of his extending usefulness.

Besides his congregation in the village of St. George, which was his original and principal charge, Mr. Rodgers also had under his care a small congregation, near the village of Middle Town, in Delaware; and generally called *The Forest Congregation*. To the latter he devoted one-third part of his stated labours, which, though not attended with such remarkable and extensive benefits as in St. George's, were yet by no means without success.

Mr. Rodgers was an animated and fervent preacher. He seldom preached without weeping himself; and generally melted his audience into tears; but he was more than a good preacher, — he was a zealous, vigilant, and faithful pastor. He regularly, besides holding annual district examinations on religious subjects, paid a pastoral visit yearly to every family in his congregation. On these occasions he called upon every member of the family to repeat a part of the Assembly's Catechism; asked them a number of extempore questions on doctrinal and practical subjects in religion; prayed with them, and gave a warm and pathetic exhortation. Through a blessing upon these exercises, there was then at least the form of religion in almost every family. In them the morning and evening sacrifices of prayer were regularly offered.

Between three and four years after his settlement at St. George's, Mr. Rodgers formed a matrimonial connection with Miss Eliz. Bayard, the eldest daughter of Col Peter Bayard, of Cecil county. In his alliance with that lady and her family, which was one of the most respectable for piety, wealth, and influence in that part of the then American colonies, he found much happiness. She was a woman of excellent understanding, of eminent piety and prudence, and proved truly 'a help-meet' for him. By her he had four children, — two sons and two daughters; and one of each sex survives him.

In 1753, Messrs. S. Davies, of Virginia, and Gilbert Tennent, of Philadelphia, were appointed to visit Great Britain, for the purpose of soliciting donations for the support of New Jersey College. During their absence of more than a year on this mission, their respective pulpits were supplied by the synod. Mr. Rodgers was sent by that body, in the spring of 1754, to supply the pulpit of Mr. Davies; and remained in Virginia several months, preaching with great assiduity and acceptance.

It is often said of the servants of God, that they are immortal till their work is done. The favour of Providence was, on various occasions, as conspicuously displayed in preserving Mr. Rodgers's life, as in blessing his labours. Of this fact one instance shall suffice: — Near the place of his residence lived an unhappy man, named Marsh, who, borne down by domestic affliction, and besotted by habitual intemperance, had become weary of life. Unwilling to be guilty of suicide, which he supposed would be an unpardonable sin, as it might afford no time for repentance, he resolved to commit murder on some other person, that his own life might be taken by the hand of public justice; and, fearing that, if he murdered an obscure person, he might be pardoned, and thus fail of attaining his object, he

determined to select for this horrid purpose no other than his minister, whom he knew to be universally beloved, and whose importance he was aware would produce an overwhelming weight of indignation against his murderer. Accordingly he watched the motions of Mr. Rodgers, with a loaded musket, day after day, for a considerable time, and eagerly sought a favourable opportunity to destroy his life; but something always occurred to carry the object of his pursuit in a different direction from that which was expected, and thus to avert the intended mischief. The wife of Marsh first revealed to Mr. Rodgers the murderous purposes of her husband; and, in consequence of this disclosure, the infatuated man was summoned before a neighbouring justice, and bound over to his good behaviour for a limited time. Mr. Rodgers himself interceded to prevent his imprisonment: this generosity, however, produced no favourable effect on the mind of the unhappy man. He still sought, with most ingenious contrivance, some opportunity to execute his design; but was still providentially prevented. At length, wearied with unsuccessful attempts, and becoming altogether desperate, the abandoned mortal, on a certain night, when watching within a few feet of Mr. Rodgers's door, turned against himself the fatal weapon which he had prepared for his minister, and perished by his own hand!

[*To be concluded in our next.*]

THE CHARACTER OF CHRIST *AS A PHYSICIAN.*

The manifestation of Christ in the flesh, was accompanied with such circumstances as marked his mission and character to be divine; and, when he entered on his public ministry, it was attended with such a display of benevolence, as exactly corresponded with the song of the angels who celebrated his birth. From his outward appearance, indeed, his secular employment, his limited education, and the circumscribed sphere in which he moved, no high expectations could be formed of him; and the people were the more astonished, when, all at once, without any preparatory study, he could arrest their attention with such persuasive eloquence. By the purity of his life, the doctrine which he taught, and the wonderful works he performed, he so far surpassed all that had gone before him, as to eclipse the glory of the most renowned characters, who had hitherto shone the brightest ornaments of the church. 'Never man spake like this man; this man speaketh with authority, and not as the Scribes; all bare him witness, and wondered at the gracious words which proceeded out of his mouth; 'Verily, thou art a Teacher come from God; for no man could do the works that thou dost, except God be with him.' Such were the testimonies both of friends and enemies in his favour; testimonies which the demonstrations of his wisdom and power extorted from those who came, with prejudiced minds, to hear the doctrines which he taught, and to witness the miracles he performed.

In whatever character or relation Christ is exhibited to us, we perceive, that one principal object he had in view was, the present and future happiness of our race. The miracles he performed were of such a nature, the doctrines he taught were of such a tendency, that, in the utmost latitude of the phrase, 'Good-will to men,' was the spirit of his character; and displayed its divine excellence in the highest perfection at the moment of his death. Every thing, in his life and doctrine, was calculated to inspire men with the liveliest attachment to his cause; for 'he went about continually doing good,'—was unwearied in his exertions to remove

those maladies under which many of our race laboured, and some of which were so inveterate as to baffle all human skill.

To have lived in the days of his flesh, and to have attended him in all his tours through Galilee and the land of Judea,—to have heard from his blessed lips the gospel of the kingdom, and witnessed the many wonderful works he performed, would have been considered a most distinguished privilege by all who, in the present age, seek him with the whole heart. Their diseases they would have had easily removed; and from those sorrows and cares which now distract the heart, they would have been happily relieved. Blessed were the eyes which saw, and the ears which heard such things, in the days of his flesh! — but, blessed are they also which have not seen, and yet have believed! This Jesus is the same to-day, yesterday, and for ever! — he has the same wisdom and skill, the same compassionate heart, and the same powerful hand to be employed in behalf of all who apply to him in sincerity and truth.

That which, in a particular manner, claims an attention in the character of Christ, is his compassion. Perhaps, there was no age or country of the world that could have presented to the Son of Man so many opportunities for the exercise of his tender mercy as that in which he lived. The great variety of diseases, and diseases of the most dangerous and obstinate kind that then prevailed, laid open a scene of distress, which must, in some measure, have aroused the sympathy of all; but which could not have met with their proper remedy, but in him whose bowels of mercies are infinitely great. Of all those who were brought to him, not a single example will be found of any whom he was either unwilling to relieve, or who were dismissed by him as they came. His eye pitied, and his compassion embraced, every object of distress. With the most soothing language he alleviated the sorrows of their hearts; and his hand was ever ready to heal the diseased and the sick. But these displays of his compassion present to us, as in a figure, those rich and boundless stores to which his people in every age have access, and from which, in all their circumstances of spiritual distress, they have most satisfying relief. These emblems of that divine compassion, with which his bowels are moved for the souls of men, give his people such a discovery of this part of his character, as to dispose them, with implicit confidence, to repose themselves on the bosom of his love: —'The bruised reed he will not break, and the smoking flax he will not quench. He healeth the broken in heart, and bindeth up their wounds.'

Gentleness and compassion highly recommend those whose business it is to wait on the afflicted; and men of this profession will generally be preferred, who are distinguished for compassion, and who, from experience also, are qualified to prescribe what is necessary in cases similar to their own. But the compassion of others falls infinitely short of Christ's; and, to add to his excellence, in the eyes of those whose inward distresses call for his consoling aid, he is well qualified, from experience, to sympathize with them; and in the exercise of that sympathy to minister to them the comfort which they need:— 'For, in that he himself also suffered, in being tempted, he is able also to succour them that are tempted. We have not an high priest who cannot be touched with the feeling of our infirmities.' You may have felt much anguish of heart under the absence of God, from fear of his wrath, under reproach for religion, or from some other cause; but you can have no conception of that agony of mind which this compassionate Redeemer

experienced, and from which he must be the better qualified to sympathize with you. 'His heart was melted like wax in the midst of his bowels; his soul was so troubled, that he knew not what to say. The reproaches of them that reproached thee have fallen upon me; my God, my God, why hast thou forsaken me?'

There are no passages in the history of the life of Christ that afford us more delightful discoveries of his compassion and tender mercy, and which so fully, and in so short a compass, have illustrated the extent to which his compassion was exercised, and the efficacy with which it was attended, than the following: — Matt. iv. 24, 'And his fame went throughout all Syria; and they brought to him all sick people, that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them.'—Luke iv. 40, 'Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them.' From taking a view of many acts of benevolence which he performed during his humbled life, you have the most ample encouragement, in every circumstance of distress, to cast your care upon him, and to supplicate that compassion, which has never yet been supplicated in vain:— 'He laid his hands on *every one of them*, and healed them.' From the length of time in which you may have laboured under distressing evils, you may be apt to complain, 'Will the Lord cast off for ever, and will he be favourable no more?—is his mercy clean gone for ever? — doth his promise fail for evermore? — hath God forgotten to be gracious? — hath he, in anger, shut up his tender mercy?' Such sorrows as you endure, and such complaints as these, are well known to him; and though the time for your consolation is postponed, he sympathizes with you, and will relieve you in due time. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will not I forget thee saith the Lord. I have graven thee, on the palms of my hands, and thy walls are continually before me. His compassions fail not, and they are new every morning.' Such was his compassionate regard for the souls of men, that he could not cease from commiserating those who were his bitterest enemies, and who thirsted for his blood. He shed tears of pity over them, and bewailed the unhappy fate to which they were driven by their own misguided prejudices and zeal. 'If thou, even thou, hadst known, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee, as a hen gathereth her brood under her wings, and ye would not: now your house is left unto you desolate.' And with his expiring breath he offered up unto the Father this compassionate prayer, in behalf of those who were in the act of putting him to death:— 'Father, forgive them, for they know not what they do.' Throughout the whole of his life, to its close, without a single example to the contrary, he discovered the most sincere compassion for our race; and in the exercise of that compassion, exerted himself to promote our best interests. This is a view of his character, which must endear him to all his people, and particularly recommend him to those who are labouring under spiritual diseases, that still need his healing care.

Besides, when it is considered that this compassionate Saviour is

always and easily accessible; that he most readily undertakes the cure of every case that applies to him; that all he does is in the most gracious manner; that he is infinitely wise, and infinitely powerful; every one must be encouraged to him, for he is able to save to the uttermost; and they that come to him he will in nowise cast out. These amiable traits of the character of Christ are worthy of our particular attention, and shall be considered in a future number. ADJUTOR.

ENCOURAGEMENT TO STUDENTS *AS MISSIONARIES.*

Rev. Sir, *To the Editor.*

THE letter in your Magazine of October, respecting the qualifications of Missionaries, contains my sentiments on the subject; and will, I hope, influence many to come forward and devote themselves to the service of the Heathen. But this does not satisfy me: I wish to see something more. The magnitude of the field which the Heathen world presents to view, strikes me while I behold it, with pity and with terror; and I feel inexpressible astonishment and grief that so few Ministers of the Gospel have offered themselves for this service. There have not been, I believe, so many as six ordained Ministers of any experience, or indeed of any sort, who have ever presented themselves, and said to the Missionary Society, "We will go for you to be the messengers of redeeming love to the perishing Heathen." To yourselves I would appeal, if this does not give a discouraging view of the zeal of those who, by entering on the sacred office, declare that they have devoted themselves to the Saviour, and the advancement of his glorious cause. There are numerous stations in Heathen countries, where a judicious and able minister would have the opportunity of preaching to many Europeans, and at the same time performing the duties of a good Missionary of Jesus Christ. The subject, therefore, is pressed upon your most serious consideration; and every one is respectfully entreated to ask his own heart, "Whether is it my duty to remain in my present situation, or to go to the Heathen and spend the remainder of my days among them?" While the greater part may consider it their duty to continue where they are, some will think that, from their circumstances, it is incumbent on them to go and minister to the Heathen. The service is undoubtedly arduous; but it would be found by you to be a far more comfortable, as well as a far more useful station, than that in which you are at present placed. How delightful would it be, and at the same time how honourable to the ministerial character, to hear it proclaimed through the Christian world, that the Redeemer's tried and faithful servants were leaving their native country, and going to Asia, to Africa, and to America, to preach the Gospel to Mahometans and Pagans! — May the Lord incline the hearts of many to this good work!

But there is another thing which must still excite more surprize in the minds of Christians on this subject; and that is, that so few Students in our academies have offered themselves for Missionaries. In the space of 18 years, I know not that more than three or four have made a proffer of their services to the Missionary Society. Settled pastors, it might be alleged, have formed their plan of life, and made some progress in carrying it into execution; and are, on that account, reluctant to quit their present field of labour. But for Students the same apology cannot be offered. When your plan of life can hardly be said to be matured, and your minds may be supposed to be open to every proposal which has the most powerful motives to re-

commend it to your attention, will it be permitted to a friend to request the Students in our different Academies to lay this subject to heart, and to enquire seriously if it be not the duty of some among them to preach Christ's Gospel to the Heathen? It is computed that not more than one-fifth part of mankind are ever called by the Christian name; the rest never heard of the Gospel. If none go to instruct them, they must remain in ignorance and perish. On whom does so strong an obligation to go lie, as on you who are training up for the work of preaching the Gospel? We rejoice that God has endowed the hearts of many young persons engaged in secular employments to leave them for Christ, like the apostles of old, and to devote themselves to his service among the Heathen; and they are labouring with zeal and with success to break up the fallow ground, and sow the divine seed of eternal life. But do ye feel no obligation to dedicate yourselves to this department of the Redeemer's service? The acquisitions you have made of useful knowledge will qualify you more abundantly for the arduous service, therefore consecrate your theological and literary treasures to the Missionary cause. The Redeemer's glory is deeply concerned in your decision, and also the salvation of thousands of perishing sinners in the heathen lands. The Student, the only Student training up for the ministry, who left an academy to engage in Missionary service, is now occupying the most honourable and important station of any man on the face of the earth; and his success in translating the scriptures into the most difficult language in the world, and also in the conversion of the first fruits of China, is such as to furnish the most powerful encouragement to others to imitate his example. Think not that to engage in this service is to bid adieu to every enjoyment. The faithful and zealous Missionary has the prospect of a ministry attended with much spiritual comfort and signal success. He has, no doubt, his difficulties; but he escapes a thousand vexations which ministers at home feel; and he has his own joys, which a stranger intermeddleth not with. And remember, a Missionary's crown of glory is brighter than that of ministers in this land: they have entered into other men's labours: — he plants the Gospel where, before Christ was not so much as named!

Who then, of all the Students in the British Academies, after serious and frequent examination and prayer, comes forward and devoutly says, 'Lord, here am I, send me?' Many, we hope, will devote themselves to the Missionary service, and be willing to go from hence unto the Heathen. A. B.

THOUGHTS ON MATT. XXVI. 29.

IN A LETTER TO A FRIEND.

My dear Friend,

I QUESTION not but you have often felt the interesting pathos of that remarkable expression, uttered by our blessed Lord on the night in which he was betrayed, and immediately upon his having instituted the eucharistical supper: 'I will no more drink of the fruit of the vine, till that day when I shall drink it new with you in my Father's kingdom.' I know not what ideas you attach to those words; but, for my part, I own I have not met with an exposition of them so full and satisfactory as I could wish; for, considering the time and the occasion on which they were delivered, I must suppose them to have a reference of extraordinary import and sublimity. Our Lord indeed was not accustomed to utter any vague and unimportant matter; but an address of so special and emphatic a nature, might well be expected to rise in

the grandeur of its scope, as the august Speaker approached so near to the throne of his glory at the Father's right hand. It is usually supposed (as far at least as I know) that our Lord intended by those words to intimate his resurrection from the dead; after which he met his disciples; and, as Peter affirms (Acts x. 41) 'They did eat and drink with him after he rose from the dead.' Now, as the kingdom of God was introduced by that grand event, namely, the resurrection of the Messiah, it must be allowed that the words had a literal accomplishment; but still I cannot conclude this to be their ultimate meaning, for certain obvious reasons.

First, It is plain, that, under the figure of drinking wine new with his disciples, our Lord meant to convey to them an idea of rich exhilarating satisfaction, without imperfection or alloy. Now, though we must conceive the joy of the disciples to be exceedingly great when they had sensible demonstration of their Lord being risen from the dead, —yet, as their views were at that time very obscure and indeterminate, respecting both his personal glory and the nature of the kingdom to be established, their satisfaction must have been proportionably imperfect; and it was not till by the effusion of the Spirit on the day of Pentecost, that their minds were clearly enlightened in those important subjects. Then indeed, by the exercise of that faith which is the substance of things not seen, they were filled with that exalted and perennial joy which was to be the portion of true believers in all ages of the church; but, I apprehend, the words imply a personal communion that should take place between the divine Saviour and his faithful disciples; yet that which actually subsisted during the forty days of his continuance on earth after his resurrection, does not seem to reach the full emphasis of the expression.

Further.—I do not see how that short period could properly be denominated *the Kingdom of God*, at least in that full sense which I suppose to be implied. It was the glorious event of Pentecost that both announced the exaltation of the Lord Jesus to the mediatorial throne; and bestowed on the apostles their full credentials, as his ministers and plenipotentiaries, to build the Kingdom of God upon the dimensions of the whole earth; and when, by the preaching of the apostles, multitudes were reconciled to him by faith in the atoning sacrifice of his dear Son, the kingdom of God was indeed set up. In short, I am induced by such considerations to think, that the terms adapted on this occasion, had a more determinate character in our Lord's intention than could be exemplified previous to his ascension and entrance upon his glory.

It remains now, that we humbly endeavour to ascertain the full and primary scope of the passage.—We are then to remember that the gospel-kingdom, which is the kingdom of God among men, is progressive in the present system of Providence; but its consummation will be in the heavenly state. In this sense it was usually expressed in the parables and discourses of the Redeemer: 'Then shall the righteous shine forth as the sun in the kingdom of their Father;' and it is most likely that the words in this place have the same significance, and intimated a communion of saints with their beloved Lord in the future state of eternal glory and blessedness. This, indeed, is suitable to the solemn energy of the language, and worthy of the interesting occasion on which it was delivered; it is in the church triumphant that this ineffable interview and communion shall have place; the sublime satisfactions of which are figuratively described by drinking wine new;—and let us not forget, that when our Lord thus spake, he was in the very act of in-

stituting the sacred ordinance which should shew forth his death till his coming again; and that he held the communion-cup in his hand at the instant. It is said, 'He took the cup, and gave it to his disciples, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for you for the remission of sins, — drink ye all of it;' or, as one Evangelist has it, 'Take it, and divide it among yourselves; for I will no more drink of this fruit of the vine till that day when I shall drink it new with you in my Father's kingdom.' Here then is a direct application of the words to the sacred symbol of his precious blood-shedding; and an implied assurance, that he would hereafter partake with them the same commemorative tokens of the benefits and privileges of the new covenant; or, in plainer terms, that he would celebrate with them an eucharistic feast in the heavenly world; — but what, you will ask, do I purpose to infer from this? Will the elements of bread and wine be literally broken in the church triumphant, in the same way as they are applied by the church on earth? Not exactly so, my friend; but there is a foundation in scripture and reason also, for concluding, That in heaven there will be an eternal celebration of the dying love of the blessed Jesus.—The Revelation of John, you remember, presents several beautiful sketches of the work and worship of the blessed: they are represented as dwelling on the atoning sacrifice with love and gratitude, ever new and ever animated: — 'And they sung a new song, saying Worthy is the Lamb that was slain, to receive honour and glory, and blessing,' &c.

If we duly reflect on the various expansive powers of human nature, we cannot but assure ourselves that there will be no moment in eternity when a redeemed soul shall not feel a grateful sense of redemption by the blood of Christ, and the transport of gratitude as exquisite as at the first hour of his bliss: —nay, it is most likely that, as the saint advances in the experience of heaven, the more exalted will be his perceptions of the salvation thus secured for him; and consequently the more sublimely extatic will be the exercise of thanksgiving. But, will the glorified humanity of the Son of God receive no new accessions of pleasure? There are many intimations in scripture of some transcendent blessedness which will be the reward of his humiliation; to particularize only a passage in the Epistle to the Hebrews, which speaks of a joy set before him for which he endured the cross, despising the shame. And how vast a joy must pervade the holy soul of our dear Redeemer, when he sees himself surrounded by myriads of happy beings, who owe their blissful existence to his undertaking on earth! Then, indeed, he shall see of the travail of his soul, and be abundantly satisfied. 'That is He (says the happy spirit) who loved me, and gave himself for me, — the divine Friend who redeemed me to God by his blood; and all this weight of glory is the purchase of his agonies and ignominious death.' —'Yea, I have loved thee with an everlasting love' (is the language of the Redeemer); 'I have redeemed thee; thou art mine.' Such communion shall unquestionably subsist between the gracious Saviour and his ransomed people in the heavenly state. This is truly and properly an eucharistical feast, of a nature far too sublime for our present apprehensions duly to conceive; yet the best ideas we are enabled to form it warrants us, I think, to conclude, that our blessed Lord had this heavenly communion principally, if not solely, in his view, when he uttered the memorable expression; and here only we find a sense answerable to the high expectations they seemed calculated to excite. Yours, P.

Miscellanea.

EXTERIOR TRACES OF *THE DELUGE.*

Insequitur cumulo præruptus aquæ mons. VIRG.

It was mentioned, in a preceding Number, that the mountains which lie north-east, and south-west, owe this position to the diurnal motion of the earth, and the falling of the waters of the Deluge towards the German ocean. This theory is also confirmed by the position of mountains in foreign countries. Dr. Nichol, in his conference with a Theist, remarks, "To go no farther than our own country, all our ridges or hills, in England, run east and west; so do the Alps in Italy; and in some measure the Pyrenees; so do the mountains of the Moon in Africa; and so do Mount Taurus and Caucasus" — As those are higher than these in this country, the cause has been the increased motion of the waters communicated from the earth's motion, which is much greater towards the Equator, where those lie, than in this country towards the Pole. And every one knows, that in proportion to the force of superabounding water, so are the vestiges left behind. In level countries little damage is done by the overflowing of rivers, because the motion is slow. In mountainous, the effect is different, because the motion is rapid. The overflowings of the Tweed have sometimes left greater monuments of destruction than those of the Thames.

Some objectors may say, that whatever apparent change has taken place in mountains, has been produced by volcanos. In reply, we observe, that all mountains, of which we have ocular demonstration of their having undergone any change by volcanic eruptions, have a variety of appearance.

Vesuvius in Italy, Etna in Sicily, and Hecla in Iceland, assume various appearances, according to the quantity of lava which they disgorge; though their regular form is conical. It will also be found, that the matter contained in the bowels of the Alps, &c. is not so combustible as that found in Vesuvius, &c. and will not ignite without artificial means. This objection then vanishes at the appearance of truth. Every investigating and ingenious mind must acknowledge that the present appearance of many mountains upon the face of the earth, can only be satisfactorily accounted for, by saying "The cause was the Deluge;" — and that man who tortures his invention to find out a different cause, is making a rapid progress towards infidelity. How closely might our modern Geologists walk with God, if, like a Boyle and a Ray, every new discovery led them to an increasing admiration of divine wisdom and omnipotent power! for

Philosophy baptiz'd
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives him his praise, and forfeits not his own.

T. Rankin.

Employment of Beggars, &c. in the Distribution of Tracts.

Sir,

I noticed on the Cover of your Magazine for September last, an advertisement from the Committee of the Religious Tract Society, informing the Public that they have printed Tickets, which may be had at *Three Shillings per Dozen*, One of which (costs only three pence) if given to a Hawker, Pedlar, or Beggar in the streets, will entitle the bearer to receive at the Depository *Twelve entertaining Penny Tracts*, for sale, — the amount of which not only affords a present relief to the seller, but may induce him to continue the trade of buying and selling Tracts for his future support; and thereby counteract, in no small degree, the circulation of those profane and immoral books and ballads which have hitherto poisoned the country: — an evil, I believe, already diminished by the laudable exertions of the Tract Society.

Apprehending, as I do, that this expedient is a very happy one, I cannot but warmly recommend it to your readers for immediate adop-

tion; and not only in and about London, but the same measure may be pursued in the country; and I sincerely hope that the Auxiliary Societies, already established in some of our principal towns, will turn their attention to it. In this way millions of Tracts, containing the essentials of Divine knowledge, may be diffused throughout the whole population of the United Kingdom, and at the same time rendering a set of people, generally useless and noxious, beneficial to society.

These Tickets, as stated in the advertisement referred to, may be had at the several Depositories of the Society.

Mr. White, a substantial tradesman of London, had been imprisoned and fined for non-conformity. In the course of his examination the Lord Chief Justice, not being pleased with an answer given, profanely swore by the holy name of God. This did not pass unnoticed by the good puritan, who reproved his Lordship in the following delicate and modest manner: — "I would speak a word, which I am sure will offend, *and yet I must speak it.* I heard the name of God taken in vain; if I had done it, it had been a greater offence than that which I stand here for *" —— The humility and faithfulness of this good man are beautifully conspicuous. Herein we discern that true courage and reverence for the name of God, which are so eminently characteristic of the real Christian.

* Neal's Hist. Puritans, vol. 1. p. 320.

Juvenile Department.

BENEFICIAL EFFECTS OF SUNDAY SCHOOLS.

From the Sunday School Repository, No. 4.

A Gentleman was not long since called upon to visit a dying female. — On entering the humble cottage where she dwelt, he heard, in an adjoining room, an infant voice. He listened, and found that it was the child of the poor dying woman engaged in prayer: "O Lord, bless my poor mother," cried the little boy, "and prepare her to die!—O God, I thank thee that I have been sent to a Sunday School, and there have been taught to read my Bible: and there I learn, that 'when my father and mother forsake me, thou wilt take me up. — This comforts me, now my poor mother is going to leave me; may it comfort her, and may she go to heaven — and may I go there too! — O Jesus, pity a poor child, and pity my poor dear mother; and help me to say 'Thy will be done!' He ceased; and the visitor opening the door, approached the bedside of the poor woman. 'Your child has been praying with you,' said he: 'I have listened to his prayer.' "Yes," said she, making an effort to rise; "he is a dear child. — Thank God, he has been sent to a Sunday School; I cannot read myself, but he can; and he has read the Bible to me; and I hope I have reason to bless God for it. — Yes, I have learned from him that I am a sinner: I have heard from him of Jesus Christ; and I do—yes, I do, as a poor sinner, put my trust in him. I hope he will preserve me;— I hope he has forgiven me. — I am going to die, but I am not afraid; my dear child has been the means of saving my soul. — O! how thankful am I that he was sent to a Sunday School."

HONESTY THE BEST POLICY.

The following instance of Honesty may be properly read, and recommended to the children in the Sunday Schools: — A Nobleman, lately travelling in Scotland, was asked for alms in the High Street of Edinburgh, by a little ragged boy. He said he had no change: upon which the boy offered to procure it. His Lordship, in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, whom he expected would have waited, he watched for several days in the place where he had received the money, pursuing his occupation. At length the nobleman happening again to pass that way, he accosted him, and put the change he had procured into his hand, counting it with great exactness. His Lordship was so pleased with the boy's honesty, that he has placed him at school, and means to provide for him.

Obituary.

REV. BEZALEEL BLOMFIELD,
Missionary in Malta.

THE Directors of the Missionary Society have been favoured with a Letter from G. Yeoland, Esq. of Valetta, in the Island of Malta, containing particulars of the death of Mr. Blomfield, from which the following account is extracted.

MR. Blomfield had resided with Mr. Yeoland ever since his arrival in Malta. About the beginning of last May, his health appearing to be in a declining state, his friends proposed that he should remove to Gozo for a time, for the change of air. While there, the distressing news arrived that the plague had broken out in Valetta; with which information Mr. B. was deeply affected. More encouraging information, however, was soon received, when Mr. B. and his friends returned to Malta: but they were soon disappointed;—the fatal disorder increased, and Mr. B. with his friend Mr. Y. again left the infected city, to reside at Casal Attard, a small village in the adjacent country. The affairs, however, of Mr. Yeoland obliged him soon to leave Mr. Blomfield, and return to Valetta; where, on the 18th of June, he was informed his friend was much worse. Procuring a pass, which the state of things then rendered necessary, he went as soon as possible to see him, and found him in bed in a very weak state, having lost much blood. His mind was, however, tranquil. Mr. Y. asked him whether he had any thing on his mind which he wished to communicate. He answered, 'There are three things which I wish you to do for me, should I be removed. First,—In your communications with the Missionary Society, request the Directors to send out another person to supply my place as soon as possible. Secondly,—Desire them also not to give up the Greek Mission, but to send out a missionary there without delay:—and, lastly, Let the young lady coming out to me, return again the earliest opportunity;—which is all I have to communicate*.'

Dr. Saunders, of Valetta, visited him about this time, and recommended that he should return to that city, that he might be able to render him all the assistance in his power; but this was found to be impracticable.

On the 30th, two gentlemen obtained permission to go and see him. With great difficulty, the villagers permitted them to enter the place, lest they should communicate the plague. They found Mr. B. very ill, and one of them, Mr. Dyke, kindly offered to stay with him: this was a source of great satisfaction to Mr. B. and his friends. A few days afterwards, Mr. Yeoland visited him again; when Mr. Blomfield said, 'Should I be removed, mention to the Society the kindness and attention I have experienced from the Rev. Mr. Laing and Dr. Saunders.'

Mr. B. being very ill in the night, and apprehending that he was dying, he addressed himself, in a very solemn manner, to the people of the house where he lodged, urging them to follow him as far as he had followed Christ; offering up petitions for them in a very affectionate manner. In the morning, he expressed his satisfaction with the apparent effect of his exhortation on the family.

About 11 o'clock in the following night, he became worse; when Mr. Dyke having raised him in the bed, he repeated very distinctly the following verse:—

'There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

* Miss H. arrived at Valetta on the 3d of September, not having then heard of the death of Mr. B. It is easier to conceive than to express her distress, when the mournful information was communicated to her; 'yet,' says Mr. Y. 'she bore the trial with true Christian fortitude, and becoming resignation to the divine will.'

Miss H. appeared desirous of continuing in Malta, and endeavouring, by keeping a school, or by any other means in her power, to promote the interests of religion in Malta.

The 14th chapter of John's Gospel was then, at his request, read to him, and his friend prayed with him. He then dozed for several hours, speaking at intervals, but generally so as not to be understood. At length, in his sleep he exclaimed, raising his arms—'Help! help! help, my dear man!' He then awoke, and said, 'It is now very dark and gloomy with me:' he then dozed again, after which, being asked the state of his mind, he replied, 'A little better.' After his friend had prayed with him, and repeated his former enquiries, and asking whether Jesus was precious to him, he smiled, and with a sweet voice said, 'Yes;' at the same time raising his dying cold arms, embraced Mr. D. and said with a low voice, 'None!—none!—none!'—and then exclaimed very distinctly—'None but Christ—none but Christ!—none but Christ! Precious Jesus!—precious Jesus!' After dozing again, he said, 'Farewell,' or 'All is well,' and then more distinctly, 'Precious Christ!' which were the last words that dropped from his dying lips. He soon after departed without a sigh, struggle, or groan, July 6.

Notwithstanding the severe (but laudable) restrictions and precautions used by the government to prevent the spread of contagion*, Mr. Yeoland obtained permission for a hearse and seven gentlemen to come from Valetta, to convey the corpse of Mr. B. to the English burial place, at Floriano, in the suburbs of the city, where it was interred early in the morning, the funeral-service being read by the Rev. Mr. Laing (the Chaplain and public Secretary) in a very solemn and impressive manner; after which the 3d Hymn of the 2d Book of Dr. Watts was sung.

Mr. Y. adds the following honourable testimony to the character and conduct of Mr. Blomfield.

'Most sincerely do I sympathize with the Directors in the severe loss which the infant cause of Christ here, and your valuable Society, have sustained, by the removal of another of its heralds, whose assiduous attention to the great object of his Mission merits my warmest approbation: and I am happy in bearing my testimony to his great proficiency in the Italian and modern Greek languages. I much regret that you had not been able to procure a fit person to relieve him when here, as he longed to pursue the original object of his Mission in the Greek Islands. Yet I trust he has not laboured in vain; he has been breaking up the fallow ground. May the Lord bless the seed sown, and cause it it to produce thereby sixty, yea, an hundred fold!'

RECENT DEATH.

Died at Weymouth, Nov. 23, aged 73, Mr. *Robert Miller*.—Mr. M. retired the preceding evening in as good health as usual, but the next morning was found dead! Reader, be thou also ready. Had this aged disciple foreseen his sudden exchange of time for eternity, he could not have spent the last evening of life in a manner more suited to such a solemn event. A pious young man drank tea with him; and afterwards his minister called upon him, and Mr. M. addressed him with joy, accompanied with tears. 'Sir,' said he, 'your old members cannot remain with you much longer, by reason of death, but you have a generation pressing into the kingdom of God, more numerous and devoted than in any former times in this place.' On the following Sabbath this event was improved by Dr. Cracknell, in a sermon from Heb. xii. 22—24, a text previously named by the deceased.

As he did good while he lived, so he determined to protract his usefulness in this world after his departure to a better. In his will are the following bequests to benevolent institutions.—To the British and Foreign Bible Society, 100*l.* 3 per Cents.; to The Missionary Society the same sum; and to the Seminary at Axminster, 100*l.* sterling.

* The fatal progress of the plague was as follows: Died, in April, 1; May, 110; June, 800; July, 1594; August, 1042; September, 1 to 10; (the date of Mr. Y.'s letter) 320, making a total of 3867 persons. It is remarkable that not 12 of the English became victims to this dreadful malady. O that our countrymen may be duly sensible of this distinguished favour. We are happy to say that we believe the disorder has long since wholly subsided.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs *of the Private and Public Life of William Penn. By* Thomas Clarkson, *M. A.* 2 *vols.* 8*vo*, 1*l.* 4*s.*

THE name of *Clarkson* hath long been honourably enrolled among the enemies of the Slave Trade, and the advocates of much-injured Africa.—Since we noticed his publication on that subject (see vol. xvi. page 396 of the Evangelical Magazine) he hath drawn 'The Portraiture of Quakerism;' and that work probably led him to delineate the character of one of its brightest ornaments—the celebrated William Penn.

In estimating the *religious* character of Penn, we by no means rate it so highly as Mr. C.; yet it is impossible to deny that he discovered, in all his conduct, the highest reverence for vital and practical religion, as well as the greatest benevolence toward mankind. In his doctrines, and in his religious phraseology, he seems to have affected peculiarity, and was far from confining himself to the simplicity of Scripture-language, though he condemned others for deviating from it. He maintained the Deity, and, in some sense, the Atonement of Christ, though he seems to have had a strong antipathy to the doctrine of *imputed* righteousness, from a mistaken notion of its superseding the necessity of personal holiness. In talking of Christ 'as the light within,' or the internal word, he is often mystical; and on the subject of divine influences, sometimes enthusiastical. But his enthusiasm was that of a great mind, and animated him to great actions. He was not only a preacher, but a legislator, and a governor; and, what is strange to meet with in the history of his age, a noble advocate for liberty of conscience, and for the legitimate rights of man, without infringing on those of civil government. Tyranny and Slavery he hated in all their forms, and yet maintained the christian principle of obedience to the civil power; indeed, he carried this to an excess which made him obnoxious to the friends of the Revolution, and subjected him to the suspicion of favouring the Roman Catholic religion, tho' no two systems could be more opposite than those of Popery and Quakerism. The report, however, seems to have originated in his personal intimacy with James II. when Duke of York, and in the circumstance of his having been sent, in early life, by his father, to the Academy of a protestant minister at *Saumur*, which either ignorance or malevolence corrupted into *St. Omers*, and led to the natural inference of his having been brought up a Jesuit.

We have little room for extracts from this curious and entertaining work; but were particularly struck with the Account of his contract with the Indians for the land of Pensylvania, which, as it affords several circumstances that illustrate the Scripture, will be acceptable to many of our readers.

'One of the Sachems, who was the chief of them, then put upon his own head a kind of chaplet, in which appeared a small horn. This, as among the primitive Eastern nations, and according to Scripture-language, was an emblem of kingly power; and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn, the Indians threw down their bows and arrows, and seated themselves round their chiefs, in the form of a half-moon, upon the ground. The chief Sachem then announced to William Penn, by means of an interpreter, that the Nations were ready to hear him,' vol. i. page 340. The above illustrates Ps. lxxv. 4, 5. *See Burder's Oriental Customs, vol.* 1, *No.* 179.

Speaking of the native language of the Indians, he says—

'Their language is lofty, yet narrow; but, like the Hebrew, in signification full. Like short-hand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer: imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions, interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say, that I know not a language spoken in Europe, that hath words of more sweetness or greatness, in accent and emphasis, than theirs.'

'For their origin (he proceeds) I am

ready to believe them of the Jewish race, I mean of the stock of the ten tribes, and that for the following reasons: first, they were to go to a land not planted nor sown, which to be sure Asia and Africa were, if not Europe; and he who intended that extraordinary judgment upon them, might make the passage not uneasy to them, as it is *not impossible in itself from the easternmost parts of Asia, to the westernmost of America**. In the next place, I find them of the like countenance, and their children of so lively resemblance, that a man may think himself in Duke's Place or Bury Street in London, when he seeth them. But this is not all; they agree in *rites;* they reckon by *moons;* they offer their *first-fruits;* they have a kind of *feast of tabernacles;* they are said to lay their altar upon *twelve stones;* their *mourning a year; customs of women;* with many other things that do not now occur.' *Penn's Letter to the Free Society of Traders of Pennsylvania, vol.* 1, *p.* 384, 397.

Memoirs *of the Life and Ministry of the late Rev.* Thomas Spencer, *of Liverpool; with* A Poem, *occasioned by his Death; an Appendix, &c. By* Thomas Raffles. *Second Edition, corrected and improved.* 12*mo*, 6*s.* 6*d.*

We noticed with approbation, in our Magazine for June last, the first edition of this useful book, and ventured to suggest that it admitted of improvement, in the event of a new impression; expressing also a wish that, by a reduction of the type and price, the work might be brought into the circle of those among whom Mr. Spencer had generally laboured. We rejoice to see such an edition presented to the public, and indulge a confident hope that the utility of this performance will now be greatly extended. To those who complained of the price of the former edition, it ought to be said, that the whole produce was generously devoted by the author to the benefit of Mr. Spencer's family. The present edition is, in many respects, improved, particularly by a division of the narrative into distinct parts and chapters, which renders it more agreeable, either for reference or occasional reading. Several letters are added, which will certainly be acceptable. It is also enriched by a beautiful Poem on the Death of Mr. Spencer, from the elegant pen of Mr. James Montgomery, which is most tenderly adapted to the mournful occasion.

Those who knew Mr. Spencer, will also be gratified by obtaining, with this edition, a well-drawn and well-engraved likeness of the deceased,—a face which many will contemplate with melancholy pleasure. We sincerely recommend this work to our readers in general; but more especially to young persons: among such we have already heard that it has been very useful; and we anticipate with pleasure its diffusive spread among the rising generation, before whom it presents the example of a very young man remarkably devoted to God, and whose single aim it was to be useful to the souls of men. It would be almost inexcusable if any youth preparing for the sacred work of the ministry, or inclined to it, should neglect to peruse it; and elder ministers, if the writer mistake not, will feel themselves excited, by the zeal of young Spencer, to higher degrees of energy and diligence. We conclude by transcribing a paragraph, added by the author in his Appendix to the present edition.

'I think that it must have been apparent from the preceding narrative, that Spencer's great object was usefulness. He seemed in his pursuits to be perfectly insensible to the influence of every other principle, than the love of Christ, and the souls of men. Hence, if he attained not to the same eminence in literature with some of his own age and standing, it is not to be attributed either to the want of opportunities or of talents. A mind richly endowed, and naturally ardent, as was his, might have attained any object to which it had consecrated its superior powers. Spencer early selected his. To this he devoted all the faculties of his soul. His mind seemed never for a moment diverted from it; and in this, as might be expected, he

* It is remarkable that the above geographical 'conjecture, though thought ridiculous at the time, has since been verified by the discoveries of Captain Cook and later navigators;' and the circumstance of part of the ten tribes being found in America, has been countenanced by President Edwards and others, who had the best opportunities to judge; and by no means contradicts the assertion of Dr. Buchanan, that another part of the ten tribes is left in Asia.

excelled. He neither was nor wished to be accounted a great scholar. A gentleman, intimately acquainted with Spencer, and formerly a student in the same institution, and whose estimate of his character and talents is, perhaps, as correct as any that has been formed, after speaking of the inferiority of his critical and classical attainments, which certainly bore no proportion to his eminence as a preacher, adds, "Do not suppose that I am endeavouring to depreciate him by these remarks. I am far from doing it; and I think that when you take into view what was his main object, and what were the high views which occupied every power of his soul, they will be found to increase rather than detract from his eminence. It was his glory to be ignorant of other and inferior things, if thereby he was becoming more acquainted with those which made for his peace, and the peace of thousands who were benefited by his early ministry. It will never after this be surmised, that his want of proficiency in what is called learning, was owing to any want of ability to acquire it. It was to be attributed to the same cause which induced him to refuse an exhibition to Glasgow in my hearing, a love of doing good, and a conviction of the shortness of his day. I am far from being one of those unreasonable persons, who, when they find a man rising to distinction in one part of his intellectual character, expect that he should be equally prominent in every other."

'The justice of these remarks, and the additional light they shed upon the character of Spencer, must be my apology for their introduction here.'

A Practical Exposition *of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. &c. Edited by the Rev.* H. H. Norris, *M. A. Curate of St. John's Chapel, Hackney, &c.* 9*s.*

When the British and Foreign Bible Society was established, some of our readers may recollect a predictive pamphlet was addressed by a Country Clergyman to the Noble President, pointing out the *terrible* effects which would of necessity follow the operations of that Society. We short-sighted mortals were disposed to treat it as a false alarm, (see Evan. Magazine for 1805, p. 226,) for we could not divine how the circulation of God's word could prove injurious to any part of His Church. In this opinion we were not alone; the most enlightened Churchmen repelled the surmise with indignation, as impeaching their venerable Establishment. One distinguished man said, the only answer that he would give was—'As a member and a minister of that Church, I do not hesitate to declare, so soon as it shall be found that the distribution of the Bible alone is hostile to the interests of the Established Church, then, and then only, be that Church subverted.'

But now, 'our credulity is to terminate in shame!' A Curate of Hackney, in the book before us, has completely detected the secret of this Society,—the prophecy of his forerunner is accomplished! The writer comes with his *demonstrations*, to prove that it is a germ of that Jacobinical root which, twenty years ago, threatened to poison all civil society with its disorganizing spirit,—to *identify* it with the Society of United Irishmen,—nay more, to assure us that, if left quietly to go on, it will very soon bring in the confusion and anarchy of Cromwell's detested usurpation. All this, and worse, Mr. N. thinks he has demonstrated from unauthenticated speeches —anonymous anecdotes—from Barruell's History of Jacobinism, and other rare and notable documents;—and, in summing up, he is convinced that if this Society continue to spread the Bible, the terrors of the French Revolution will very soon be acted over again in this country!—'O! tame and feeble Cervantes! with what a timid pencil and faint colours have you painted the portrait of a disordered imagination!'—The destruction of the Church of England by the distribution of Bibles!!

Lest any of our readers should think that we ourselves are not of a sound mind, in saying all this of a clergyman of the Church of England, we give them the following specimen of his 'Practical Exposition:'—

'It [The British and Foreign Bible Society] is justly chargeable with outraging the principle of the Reformation, and by its distributing Bibles among the poor, casts pearls before swine.' (p. 39.) —That by it, 'there is an actual rising of those who are to learn, against those who are appointed to teach. Erecting a lay-eldership in each department, to supersede the ministrations of the regular Clergy.' (p. 41.)—He proceeds, 'That

it tends to clear all the parishes in the kingdom of their Ecclesiastical heads.' (p. 74.)—'That distributing Bibles without Notes and Comments, takes away the key of knowledge, and thus the blind leading the blind, both fall into the ditch.' 'That an indiscriminating distribution of the Bible has a tendency to lessen the reverence due to the sacred volumes'.* (p. 77.)

On the Rev. Mr. Steinkopff's late mission to the continent, as the agent of this Society, the Curate observes, 'That Bonaparte, in giving his countenance to the object of Mr. S.'s mission, may have had his eye to *that reciprocity of good offices, by which, without going in the least out of their way, the Bible Society might make him full remuneration.*'—'These papers are brought together (he adds) that those concerned in the peace of the country may be apprized of the work which is going on, that they may see that a new holy cause is at this time creating precisely the counterpart of that which once plunged the country into civil war, and deluged it with the best blood of its inhabitants.'—'That they may judge what the catastrophe must be, unless means be promptly taken to *arrest* the *frenzy* in its progress, and to break the power of incantation. (p. 337.)—'It is no new device, as the Irish Union is the model upon which it is formed. The horrid murders committed in this country within the period, have been more in number, and more horrid in their circumstances, than have disgraced the annals of this kingdom!' (p. 375.)

We have neither time nor inclination to follow this clerical Quixote in his railing and admonitory address to the ladies, who have frequented the meetings of the Society.—We will not quote his insinuations (p. 290) against the legislature itself (King, Lords, and Commons) for having placed (in the late Toleration Act) religious liberty on a firm and liberal basis: we only beg Mr. N. to read the act, and he will find that he has mistaken a recital for the enactment. The Curate may acquit himself as he can of speaking evil of dignities, when he denies to the Princes of the Blood the appellation 'Royalty.' Briefs in churches for money are ROYAL GRANTS (p. 311, note), 'and these are not the times to slight them;' but the Dukes of York, Kent, &c. the sons of his monarch, are not entitled to receive the appellation of *royalty* (p. 92, note). Our author must reconcile these notes. We are no such levellers. We will not disfranchise the Royal Dukes of their birth-right; nor will we follow his example of speaking contemptuously of those Dignitaries of his church who differ from him *toto cælo* on this subject. Perhaps, if we go farther in quotation, we may be in danger of imbibing his spirit; but we will say, that if a man is to be picked out as the enemy of the British and Foreign Bible Society, let it be a man who spares neither sex nor age—neither Churchman nor Dissenters, nor rank nor title, nor even the sons of his monarch, nor the legislature of his country, nor even the majesty of truth itself:—let such a man be the *public expositor*, and even then, coloured as his indictment may be, let a jury be impannelled, and after the Curate has taken all his exceptions, and challenged the suspected jurors—then let the British and Foreign Bible Society be arranged. She may meekly and courteously say, That as her labours were not unnecessary, neither have they been useless to her country—that she is not the rival of any other institution—that a Churchman may be seen in her company without suspicion—that although she does not justify all the acts, even of her own children, she with confidence can declare, that her object is to unite, not to divide, to build up, not to destroy—that if she feels superior obligations to any of her sons, it is to those of the Established Church of England—that she would disown *as her's* any who sought its injury.—And if, in the midst of her appeal, she should be uncourteously interrupted by one, whom no evidence can convince, no concessions mollify, and no courtesy conciliate, for a railing accusation, she can yet say,—I appeal from the Curate of Hackney, prejudiced, misguided, to the Curate of St. John's in his sober moments, when this fugitive dream has passed away. I appeal to Britons,—I put myself upon my country.—Her verdict recorded for posterity will be:

'The heart of her country may safely trust in her; she will do it good, and not evil, all the days of her life. She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy. Her country is known (by her labours) among the nations. She eateth not the bread of idleness; her children rise up and call her blessed—her country praiseth her. Give her of the fruit of her hands, and let her own works praise her in the gates!'

Speeches of W. Wilberforce, *Esq. on the East India Bill for promoting the Religious Instruction of the Natives, &c.* 8*vo*, 3*s*.

We are extremely glad to see these admirable Speeches in print, the reports of which in the newspapers furnish a very imperfect idea. This pamphlet, together with former pamphlets of a similar description on the Slave Trade, will remain a durable monument of the talents, philanthropy, and piety of their excellent author. We cannot but wish that these Speeches were put into the hands of all those persons who are still averse to Missions in India—we think they must be convinced of their mistake: and to all the friends of Missions we beg leave warmly to recommend them, assured that they will enjoy a rich intellectual feast in the perusal.

Observations *on select places of the Old Testament, founded on a perusal of Parsons's Travels from Aleppo to Bagdat. By* W. Vansittart, *M. A. Vicar of White Waltham, Berks.* 8*vo*, 4*s*.

The plan of illustrating the Scriptures by reference to the customs of antient and eastern nations, was first adopted, as to any considerable extent, by Mr. Harmer; has been since followed by the Editor of Calmet, and Mr. S. Burder; and though this, like every other clue of interpretation, may be pursued too far, it cannot be denied, that light has been thereby obtained into many passages otherwise obscure and heretofore inexplicable. In reading the Travels of Mr. Parsons above referred to, Mr. Vansittart has laudably attempted to apply certain passages to the illustration of some dark places of the Old Testament, and his suggestions certainly deserve the candid attention of the learned. His first enquiry, however, relates to a passage in which the sacred writer and the traveller seem to be at variance. We shall only extract the new translation given by Mr. V. in order to reconcile them, and leave it to the examination of our critical readers. The text referred to is Job xxix. 14, 15, which he thus renders, speaking of the Ostrich;—

'Which committeth her eggs to the ground,

'And hatcheth them on the sand;

'And forgetteth that the foot may crush her,

'Or the wild beast tear her in pieces.'

While we would not discourage modest and temperate criticism, we take the liberty to remark, to our pious readers who are not qualified to enter into such enquiries, that there is nothing in them to alarm their faith, or shake their confidence in the Scriptures, as they have them in their vernacular tongue. Owing to the high antiquity of the sacred language, and to various other circumstances, minute difficulties will occur; and all critics and translators are liable to mistake; and yet we have the suffrage of the learned of all parties and opinions, that in every point of Christian faith and practice, our translation is not only faithful, but admirable; and bids defiance, as well to the wantonness of criticism, as to the malevolence of infidelity.

A Picture *of the Condemned Cell, or the last days of the Condemned in Newgate; in an Address to the Dying Criminal. By the Rev.* H. Budd, *M. A. Chaplain of Bridewell Hospital, &c.* 6*d*.

This excellent Tract consists chiefly of an affecting and instructive narrative of J. L. a young man who was lately executed for forgery, with a form of confession and prayer, adapted to the circumstances of the dying criminal.

The narrative is exceedingly interesting, — relates the life and death of a man 'formed by nature to have been a blessing to the circle in which he moved; with talents adapted to a higher station; with manners conciliatory and attractive; and with affections which might have endeared him in all the conditions of relative life, as husband, son, or father; but by neglecting his God, falling into vicious habits, and indulging the corrupt propensities of his heart, cut off by a premature death, like the opening flower of spring by the blast of the tardy winter, and yielding up his life to the violated laws of his country.'

The attention of Mr. Budd to this unhappy man was marked by Christian assiduity and tender affection, and must recommend him to the warmest

approbation of every serious reader; but he enjoys a higher gratification—a well founded persuasion that his pious labours were blessed to the poor penitent criminal. The tract closes with a faithful warning to the '*young man*, the *impenitent sinner*, and to the *dying criminal*.' We recommend this tract as fit to be placed in the hands of those unhappy men whose crimes have subjected them to the punishment of the law; and, O! that the gay and thoughtless, whose sinful career tends to the same miserable end, would read this, and be wise—so iniquity shall not be their ruin!

History *of an Old Pocket Bible, as related by Itself. By the Rev.* R. Cox *M. A.* 12*mo*, 2*s.* 6*d.*

If any thing can reconcile us to the unnatural fiction of a book's being written by itself, it must be the excellent advice and instruction conveyed under this form. This little work, in addition to the most excellent admonitions, contains also a variety of instructive anecdotes with reference to Messrs. Whitfield and Wesley, and other popular characters in the religious world.

The Duties, *Advantages, Pleasures, and Sorrows of the Marriage State. By* J. Ovington, *Clapham.* 12*mo*, 3*s.*

Mr. O. has written a very popular book on a very popular subject. The single will read to guide their choice, and the married, we hope, to direct their conduct. The author has collected a number of extracts, both from poetic and prosaic writers; but if we cannot award him the merit of originality, we must yield him that of industry and good intention. The work is thrown into the form of ten letters, interspersed with poetry, some of which is very beautiful, as the reader will not doubt when we inform him, the Author has quoted from Milton, Thompson, Pope, Watts, Bloomfield, Burns, and Montgomery.

Literary Notices.

Mr. Potter, of Wotton-under-edge, has issued proposals for printing, in one volume 8vo, price 5*s.* Essays illustrative of the Principles, Dispositions, and Manners of Mankind.

Miss Grafton is about to publish The Pleasures of Religion, in Letters from Joseph Felton to his Son Charles. Price 1*s.* 6*d.* 8vo.

The Society for Promoting Christian Knowledge are about to publish an Abstract of its Annual Reports and Correspondence from 1809 (the commencement of its Indian Missions) to the present time; with the Charges delivered to some of their Missionaries.

Select List.

Maternal Solicitude for a Daughter's best Interests. By Mrs. Taylor, of Ongar. 12mo, with an elegant Frontispiece. Price 5*s.*

David Dreadnought; or Nautic Tales and Adventures, in verse. By J. Whitechurch. 12mo. with a Frontispiece, Price 5*s.*

The Christian Soldier: a Sermon to the Kenfrene Militia, Bristol. By S. Lowell, 8vo. price 1*s.* 12mo. 6*d.*

Funeral Sermon for the Rev. T. Hill, one of the Tutors of Homerton Academy. By the Rev. R. Winter, D. D. Price 2*s.*

A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions, the Samaritan and Chaldee, &c. By the Rev. G. Hamilton, Rector of Killermogh. 8vo, 7*s.* 6*d.*

Bp. Horsley's Charges. 8vo, 7*s.*

Meditations for Penitents, by John Brewster. 8vo, 9*s.*

Inquiry into the Religious Knowledge of the Heathen, derived from the Jewish Scriptures. By the Rev. D. G. Wait. 8vo, 4*s.*

Letters to the Rev. T. Belsham on the Early Opinions respecting Christ. By W. Wright. 8vo, 3*s*

Sermons on the Duties of Children. By a Lady. 12mo, 3*s.* 6*d.*

Letter to the East India Company, in Reply to C. Buller, Esq. By. C. Buchanan, D. D. 8vo, 1*s.*

Charta Religionum; or a Chart of Religious Denominations. By the Rev. J. W. Morris. On rollers, 4*s.* 6*d.*

A Map of Palestine, or the Holy Land, with an Historical Account of the Israelites from the earliest period of their history to their final dispersion. Selected from the Writings of William Croxall, D. D. Archdeacon of Salop. The sheet, 7*s.* 6*d.*; canvas and case, 11*s.*; canvas and roller, 12*s.*

RELIGIOUS INTELLIGENCE.

An Infidel converted to a Missionary.

THE Rev. J. D. Perkins, one of the American Missionaries to the back settlements, mentions, in his journal, the following remarkable display of divine grace, at *Hadley*, on the *Hudson*, in the case of a young man, a physician, who had been personally acquainted with Thomas Paine, had embraced his infidel sentiments, and was very profane and dissipated.—After more than a year's fighting against the convictions of the Spirit of God (which were so powerful, and his stubbornness so great, like 'a bullock unaccustomed to the yoke,' as to bring him to a bed of long confinement, and the most awful desperation of mind) he has become a humble, zealous, and exemplary Christian. As soon as his health is recovered, and he is qualified by preparatory studies, he designs to go forth to the world, and preach that Jesus whom he for many years considered as an impostor, whose name he habitually blasphemed, and whose religion he accounted foolishness and a base imposition on the world.

ADDRESS

In behalf of the Missions of the United Brethren.

[By some Friends to the Brethren.]

THE Christian world has of late directed much of its attention to the important duty of evangelizing the Heathen. Funds for this purpose have been raised among various denominations, which proves that the public is not insensible to the appeal made to its benevolence; and the cross of Christ is, in consequence, now raised in countries, heretofore debased by Pagan rites and idolatrous superstition.

To the eye of faith, the period seems to be fast approaching, when 'the parched ground shall become a pool, and the thirsty land streams of water; when the desert shall rejoice, and blossom as the rose.'

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the Moravians, or Church of the United Brethren, will not be unknown. Long before the conversion of the Heathen had been undertaken, or even deemed practicable by most other branches of the church of Christ, the Missionaries of the United Brethren, with the word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Redeemer; and, animated by a zeal which neither hunger, nor thirst, nor the fear of death itself could extinguish, proclaimed far and wide the unknown God;—and it is due to them to state, that the result of their labours, for the conversion of the Heathen, has afforded ample cause for thankfulness to Him, who is the great Lord of the harvest, and for encreasing energy in obeying the command which saith, 'Go, and preach the gospel to every creature.'

The following statement will serve to shew the different settlements of the United Brethren, and the period of their establishment:—

	Estab.	*Sett.*	*Miss.*
In the West Indies			
St. Thomas . . .	1732	2	35
St. Croix		3	
St. Jan		2	
Jamaica	1754	3	6
Antigua	1756	3	14
Barbadoes . . .	1765	1	4
St. Kitts	1775	1	6
In South America	1738	4	17
In North America	1734	4	15
In Labrador . . .	1764	3	26
In Greenland . . .	1733	3	18
In South Africa, near the Cape of Good Hope, renewed in 1792.	1736	2	16
		31	157

In the three Danish Islands of St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to no less than 12,109 souls; their number in Antigua is likewise estimated at about 12,000.

The above Missions have been supported by contributions from the German congregations, and others established on the continent, from the United Brethren in this country, and those of their friends who felt disposed to aid so good a cause.

But He who inspires every good desire, often suffers difficulties to interpose, to try the faith of his followers. The pecuniary resources of the Brethren are failing. Germany, groan-

fug under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's congregations, impoverished by repeated acts of plunder and oppression, are in need of that very aid themselves, which they so cheerfully dispensed to others.

The debt incurred by the Missions of the United Brethren, at the receipt of the last intelligence, *previous to the late calamitous events*, amounted to upwards of 2000*l.*; and there is reason to dread a very considerable addition to the above sum, when the next accounts arrive, owing to the late heavy distress in Germany, and in other settlements of the Brethren. Perhaps it will not be too much to say, that the above debt will be probably doubled, the annual expenditure being not less than nearly 6000*l.*

Few details have been received as yet; but, as a specimen of the severe distress in which several of their settlements have been involved by the calamities of war, we subjoin the following extract, recording the total loss of the Brethren's settlement at Moscow, in the conflagration of that city:—

'We were exposed to the rage of the populace, which was restrained by nothing, as the Police, and all Magistrates, had left the city the preceding night. We were deprived of all protection, and prospect of safety: the oppressive sensation which now prevailed, and almost overwhelmed us, is not to be described; we could only sigh, and cry for help to God; for all human help was gone. The 2nd of September the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till towards evening, when the French army, commanded by the King of Naples, entered the Kremlin. Soon after the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Towards nine o'clock in the evening, we observed large fires rise in several parts of the city, which spread from house to house, and on the 3rd became so universal, that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Towards night the fury of the flames became terrible, and the whole horizon seemed to be on fire; but as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest. In the morning of the 4th, a troop of French light horse, with two officers, came galloping into our yard, and demanded bread with great violence, which was immediately given them; but they were so famished and greedy, that they took not only all the bread, but also the stores of flour from the baker. About evening, and still more during the night, the fury of the flames seemed to abate, and in the morning of the 5th, we observed to our great joy, that no where new flames arose; we therefore flattered ourselves with hopes that the fire would be quite restrained, and order and tranquility soon restored. But before noon the destructive fury of the flames was again seen in more than ten places, and it was now evident, that the ruin of the whole city was determined. The safeguards at our baker's, demanded with the greatest violence, cloth for pantaloons, which we could not procure for them. Clothes were offered to them, which they refused, and threatened murder, if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances that the shops were already reduced to ashes, were unavailing, and one of us was obliged to undertake the heavy task. After some hours they returned without having accomplished their purpose, and as at this moment permission was given for a general plunder, the safeguards left our house in haste, and took two of our horses with them. From this hour a period of terror commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop, rummaged every room, chest and drawer; took all our clothes and linen, and only left the clothes on our backs. While they were thus occupied, we perceived with terror, that an immense mass of fire was driven by a violent storm towards us, and that we had reason to fear every moment that it would seize our dwelling. We therefore left the plunderers to themselves, and small and great left the premises just as we were, with a sensation which is not to be described. We went on overwhelmed with terror, none could speak comfort to the other, for every one wanted it, no tear alleviated the oppression under which we groaned, and the lamentations of the Russian domestics, who accompanied us, afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded on all sides by the flames, which a violent wind

rolled towards us, like waves of the sea, so that we considered ourselves unsafe in town, and resolved to go into the open fields. No sooner were we in the street, than a troop of horse met us, who plundered us most unmercifully, and tore the last clothes from our backs. It appeared as though a band of evil spirits encircled us; with drawn swords, and loaded pistols in their hands, they took from us what they would. At length they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open fields, we lay down under the canopy of Heaven, and each endeavoured, as well as they were able, to secure themselves against the piercing cold, which, however, considering the want of sufficient clothing, was not an easy matter. But even here we were not left to rest long, for the plundering began again, particularly a Wirtemberg soldier attacked some of us very severely, and with the most terrible threats, demanded ready money, which none of us had: with much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still, and about two o'clock in the morning, we saw to our grief, our two stone-built houses in flames. The plundering still continued; and our well-secured vault, where we had removed all our stores of merchandize, and our whole substance, and walled it up, which had sustained no injury from the fire, was now broken open, and entirely emptied, whereby we at once lost all, and literally became beggars.'

In addition to the above distressing narrative, all the congregations in Upper Lusatia and Silesia, have been exhausted by repeated requisitions and contributions. The settlement at Sarepta, near Astracan, has also been, in part, destroyed by fire; besides other calamities, suffered by the congregations in Denmark and Saxony.

Impressed with these facts, some friends of the Brethren have deemed it right to lay a representation of them before the public, and by an appeal to British benevolence, to endeavour to rescue their Missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, and doing good without wishing that good to be known by any one but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory, the Brethren have not granted this permission without much solicitation.

In exercising it, the friends of the Brethren conceive that they are making a communication of facts which cannot but excite sympathy; while in withholding the statement here brought forward, they debar the Mission of that assistance which a generous public is always ready to afford.

In the mean time the friends of the Brethren have to express their sincere gratitude to the Baptist Mission for a liberal Donation of One Hundred Guineas, which, through the private representation of a friend, was most kindly and promptly granted.

The Directors of the Missionary Society have also, without solicitation, and with their accustomed liberality, cheerfully voted One Hundred Guineas to the same benevolent purpose.

Having made this appeal, we leave it in the hands of Him, who can dispose the hearts of the children of men, according to his own sovereign will and pleasure. The call is urgent; the well-being of the Missions of the United Brethren, and with it the spiritual interests of many heathen souls, are deeply concerned. While we now plead their cause with a generous public, we cannot but contemplate the Negro, the Hottentot, the Greenlander, and the poor Esquimaux, uniting their intercession with ours, and with uplifted hands to heaven, exclaiming, 'Lord, save us, we perish!' while He who listens to the cry of the poor and needy, saith to every benevolent heart, 'Inasmuch as ye have done it unto one of the least of these my brethren, verily I say unto you, ye have done it unto me.'

If the above recital should awaken a disposition favourable to the proposed object, Subscriptions or Donations, in behalf of the Missions of the United Brethren, will be thankfully received by the Rev. Messrs. Pratt, Steinkopff, Richmond, Fry, Grimshaw, Tracy, and Burder; Jos. Butterworth, Esq. M. P. Z. Macaulay, Esq. J. Reyner, Esq. the Rev. C. J. Latrobe, No. 10, Nevil's Court, Fetter Lane; Mr. Wallin, St. Andrew's Court, Holborn; Messrs. Hoare's, Fleet Street, and Messrs. Down,

Thornton, and Co. Bankers, London; also at Mr. Hatchard's, Piccadilly; Mr. Seeley's, No. 169, Fleet Street; Hazard and Binns, Bath; T. Lambe's, Bristol; by the respective Ministers of the Brethren's congregations, and by the Publishers of this Magazine.

Letter from an Officer in the Channel Fleet,

Mr. Editor, *Nov.* 22, 1812.

I inclose a copy of a letter from one naval officer to another. For some time they both lived together in the same ship, in terms of the strictest friendship, and their separation gave rise to the following. If you think it worthy of a place in the Evangelical Magazine you are at liberty to insert it; and who knows but it may prove a blessing to some who have connections at sea, who perhaps would forward it to them for their perusal; and, by the aid of their ardent prayers, might produce conviction and conversion. It will also tend, I hope, to give some satisfaction to the pious friends of the navy, by showing them that their prayers are not altogether in vain.

Extract of a Letter from Mr. ———, *of His Majesty's Ship* ———, *to Mr.* ———, *Lieutenant of His Majesty's Ship* ———.

'My Dear Sir, *13th July*, 1812.

'Your most affectionate memento of regard came to hand, and afforded me every satisfaction that could be desired with regard to your situation and prospects. Yet I experience your loss most acutely. I think of you, and I pray for you. The happy moments I spent with you often employ my reflective faculty, but alas, they are fled, they are as a tale of other years. But my friendship for you shall be evinced, not in deploring our separation, but in remembering you for ever.

'My dear friend, you will excuse me if I appear to watch over you with a kind of holy jealousy; but as I am interested both for your bodily and spiritual welfare, I am anxious to know how it has fared with you since I saw you. I hope you are growing in grace, in knowledge, and in the fear of the Lord. If a wretch like me can be capable of advising you, it would be in this manner —Look much to your own heart, be conversant with its secret actings and inclinations—search it, and implore the assistance of the Searcher of all hearts. Take a survey of your promises made to God in affliction, or when his face shone upon you; take an inventory of your mercies, of your deliverances, when serving God, and when backsliding from him, then you will see how much reason you have to cry out, "Lord, remember not against me the sins of my youth!" Did you never ask yourself, when running away from the fold of Christ, What if the wolf of hell should find me? Do you not now admire God's restraining grace, in preventing you from falling a prey to the destroyer? Ah! did you not hear God's soliloquy during your aberration? "How shall I give thee up, Ephraim! How shall I set thee as Admah, and make thee as Zeboim?" Knowing your sinfulness, and the kindness of God exercised towards you, are you not now inclined to obey his command—"Return unto me, O backsliding Israel; I will heal your backsliding, and love you freely?" Do not these words of divine compassion melt your very soul, and constrain you to cry out, "I come unto thee, for thou art the Lord my God?"—"Draw me, and I will run after thee," What now do you think of Christ? Are you still determined to go with the Man of Sorrows? Is his cross lighter upon your shoulders, or do you compel others to bear it for you? Do you ever suffer for his sake; and how do you like it? Is your conduct imitative of your Master? Do you follow him through good and through bad report? Do you strive to win souls to Christ? Is it your first question, when placed in a new situation, What can I do for my Master in this place? Here are so many precious souls; but ignorant and unconcerned. How do you stand affected with regard to the pleasing snares of vice? would you do as formerly, had you opportunity? Surely not: surely you would not perjure yourself.—Remember, the vows of the Lord are upon you; you have sworn to the Lord, and you cannot go back: since you have put your hand to the plough, you cannot now look back.

'The Christian life is a life of self-denial; you are commanded to leave all, and follow Christ; you are to leave friends and relations, comforts, conveniences, reputation, honour, riches, yea, your life must be given up, if required, rather than the cause of Christ should suffer. Are you afraid of men? Are you afraid that a life of religion would tend to marr your promotion, by excluding you from the favour of your superiors?—Which of the two would you sacrifice,

Christ to your worldly interest, or your worldly interests to Christ? Have you proceeded no farther in the divine life than the young man who went away sorrowful, when told he must sell all and follow Christ? Have you attained such a portion of faith and resignation as to be content with the common blessings of this life, knowing that you shall have treasure enough in heaven? Is prayer a delight or a burden to you, a task or a source of joy? What would the boards of your cabin say, could they speak? —Would they say, they have seen you frequently on your knees, with hands uplifted and streaming eyes? What would your Bible say,—that you are more than ever conversant with it? Are the vestiges of tears evident on any of its leaves? Has that sweet passage, "He loved me, and gave himself for me," ever been bedewed by the briny flood? Can you look over the promises with the same pleasure as the miser looks over his treasure? Is Jesus yours? Are you his? Is he your beloved, your Redeemer, your joy, your only hope? Can any thing on earth separate you from him?—If any thing can, your religion is rotten. Put this question to yourself frequently, it will serve as a touchstone—Would riches separate me from him? Surely not: for with him are durable riches and honour. Would poverty do it? No! I cannot think you would be so foolish as to quit, when a crown is the reward of your enduring to the end. Would persecution have the effect? Keep the martyrs always in your recollection. Can a man, can a devil, a legion of devils, or hell and earth combined, persuade you to forsake Christ? They may tempt you; but cannot force you. Cry mightily to God to keep your feet from falling, to preserve you from the snare of the fowler. Fight, my dear sir, the good fight of faith: Jesus does not send us into the field unprepared; he has given us many weapons, but what is better than all, his promise that we shall come off more than conquerors.

'How do you like to meditate on an eternal world—a world of spirits?—or do you banish such gloomy thoughts? Do you ever consider the solemnity of death, and the awfulness of standing before the Judge of the whole earth? Will the morning of the resurrection be your jubilee-day, or the dark and dreadful day of horrors? Will you then have reason to curse your folly in mispending time, slighting sermons and sabbaths? Will you curse the persuasive eloquence of gay companions, who led you to the sportive circle?—In few words, my dear sir, Is Jesus uppermost in your thoughts? Is he your theme? Is he in your heart the hope of glory?

'You see I have taken great liberties with you; but these questions I frequently put to myself: they are important; I trust they will merit your consideration. I put them from a sincere wish for your eternal happiness. I am interested for you. A kind of fraternal connection subsisting between us, I should be highly culpable were I not to declare my sentiments with freedom. You know more than I do; but that would by no means justify my silence. What a serious thing, if you or I should at last come short of the mark, merely because we had not boldness sufficient to reprove each other for sin; this would be an eternal source of regret, lamentation, and woe! Let *us* never give Christ cause to say, "Ye did run well; who did hinder you?"

'Praying that you may be "accepted in the Beloved," that your feet may be set upon the rock Christ, and your way established,

'I am, with much esteem and regard

'Your sincere friend and brother.'

Cape of Good Hope Bible Society.

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 rix dollars have been already collected, and many have become annual subscribers.

DREADFUL EFFECTS OF THE DESTRUCTIVE SIMOOM.

Extract of a Letter from Smyrna.

"We have received intelligence of a dreadful calamity having overtaken the largest caravan of the season, on its rout from Mecca to Aleppo. The caravan consisted of 2000 souls; merchants and travellers from the Red Sea and Persian Gulph, pilgrims returning from performing their devotions at Mecca, and a numerous train of attendants, the whole escorted by 400 military. The march was in three columns. On the 15th of August last, they entered the great Arabian Desert, in which they journeyed seven days, and were already approaching its

edge. A few hours more would have placed them beyond danger; but, alas! they were not permitted to return in safety. On the morning of the 23d, just as they had struck their tents and commenced their march, a wind rose from north-east, and blew with tremendous violence. They increased the rapidity of their march to escape the threatening danger: but the fatal Kamsin had set in. On a sudden, dense clouds were observed, whose extremity obscured the horizon, and swept the face of the desert. They approached the columns and obscured the line of march. Both men and beasts, struck by a sense of common danger, uttered loud cries. The next moment they fell beneath its pestiferous influence — lifeless corpses. Of 2000 souls composing the caravan not more than 20 escaped this calamity. They owed their safety to the swiftness of their dromedaries."

Auxiliary Bible Society.

Nov. 30, a meeting took place in Sheerness, when a Society was formed, to be called "The Isle of Sheppy Auxiliary Bible Society." The Hon. and Rev. G. Noel introduced the business of the day in an eloquent speech; the Rev. Joseph Hughes gave a luminous description of the Societies Operations at home and abroad: after which, the Rev. G. Noel was chosen President; Major-Gen. Rudgood and J. Chak, Esq. Vice-Presidents; Rev. L. E. Vaughan and Rev. J. Prankard, Secretaries: a Treasurer and a Committee of 24 Gentlemen were also Chosen.

Bedford Union.

(EXTRACTED FROM THE REPORT.)

THE members and friends of the Union assembled in the forenoon at the old Meeting-house, Bedford, May 19th, 1813, when Mr. Vorley, of Carlton, began with prayer; Mr. Toller, of Kettering, preached from Acts viii. 8, 'And there was great joy in that city;' the Treasurer and Secretary then read the Reports; various resolutions were proposed, and suitable addresses delivered by several brethren; and Mr. T. P. Bull concluded in prayer.

In the evening, Mr. Bradnack, of the Wesleyan connection, and Mr. Crudge, of Bythorn, prayed; and Mr. Scraggs, of Buckingham, preached from 2 Cor. ii. 14, 'Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.'

From the Report it appears that a new district has been added to the Union, comprising the churches at Buckingham, Nash, and Potters Pury. Considerable encouragement has been received in the Bedford district; the congregations in the villages have increased; a place has been opened at Kempston, flourishing sunday schools are supported there and in other villages.

In the Newport district, a house has been opened for worship at Great Linford, and a chapel erected at Grendon. Considerable success has attended the efforts of Mr. Hoppus to collect money for re-building his meeting at Yardley, which had been destroyed by fire.

In the Woburn district, new places have been opened at Wingrove, Wing, Newton, and Drayton.

The meeting-house at Maulden has been enlarged, and a place fitted up for worship at Clophill, where, however, considerable opposition is made by some of the lower classes of the people.

The infant church at Hockliffe is increased, and Mr. Morris, the pastor, also supplies the new meeting at Toddington, which was opened in July last. Mr. M. kindly undertakes to collect for the discharge of the debt on the place.

The church at Redburn prospers, and at Wheathamstead the services are well attended.

There is occasional preaching at Calcot, near Towcester, at Water Stratford, and at Akely, near Buckingham. The villages of Clifton, Dunton, and Henlow are supplied as usual.

Appearances in the St. Neot's district are encouraging. At Hemingsford, Fenstanton, and Drayton, in the vicinity of St. Ives, there is an increasing attendance. A place has been also fitted up at Holywell, which Mr. Crisp supplies.

The villages in the neighbourhood of Godmanchester are generally well attended. At Yelling a house has been opened, and many discover a disposition to hear the word.

The gospel is now preached at Yaxley, a populous village containing 2000 people, exclusive of the extensive barracks in the vicinity. A commodious chapel was opened, Dec. 17, 1812. It is hoped that the importance of this station will recommend it to the public support.

The autumnal meeting of the Union was held at St. Ives, Oct. 8, when Mr. Jay preached in the morning, and Mr. Toller in the evening. The former dis-

course is printed at the request of many who heard it.

	£.	s.	d.
Expenditure for the year,	202	10	5½
Amount of collections, &c.	163	10	4½
Due to the Treasurer	£39	0	1

LONDON.

Extract from the Report of the National Vaccine Establishment.

TO THE RT. HON. VISCOUNT SIDMOUTH.

Leicester Sq. April 22, 1813.

'MY LORD,

'THE Board of the National Vaccine Establishment have the honour of informing your Lordship, that during the year 1812, the surgeons appointed by their authority to the nine stations in London, have vaccinated 4,521 persons. The number exceeds that of 1311 by 1,573, and the demand for lymph has been often so great that it could not without difficulty be supplied. The Board had last year reason to think that nearly two-thirds of the children born in the Metropolis, were vaccinated by charitable institutions, or private practitioners. There is now reason to believe that three-fourths of those born are submitted to that salutary operation. But though the prejudices against the cow-pock, which have been artfully encouraged by ignorant and interested men, appear generally to decline in the Metropolis, as well as other parts, yet it is with concern that the Board have noticed the increase of mortality from small pox in this City last year, to the number of 1,287.

'Previous to the discovery of vaccination the average number of deaths from small pox, within the Bills of Mortality, was 2,000; and though in the last 10 years 135,139 persons were added to the population of this great City, yet in 1811, by the benefit of vaccination, the mortality was reduced to 751. The increase in the last year we have reason to ascribe to the inconsiderate manner in which great numbers are still inoculated for the small pox.

'The populous city of Norwich was never free from it till the discovery of vaccination, but since that period it has experienced occasional remissions. In 1807, after its disappearance for some time, the disorder was brought into that city by a vagrant from London, who, before the magistrates were apprized of it, communicated the contagion. Of 1,200 who took the infection, 203 died. At that period, viz. 1807, the prejudices against vaccination had not subsided. But in 1812, when that city was threatened with a similar visitation, by the appearance of the small pox in the neighbourhood, the magistrates, &c. concurred in recommending vaccination. Between the 10th of August and the 22d of Oct. following, 1316 persons were vaccinated. The result was, that though one gentleman, whose child the faculty refused to inoculate, procured matter of small pox, which he applied himself, and from this source seven persons took the infection, yet, by means of this seasonable vaccination, not a life was lost.

'This result, so different from the events of 1807, cannot but make an impression on every mind open to conviction: when vaccination was not performed, 1,200 persons took the small pox, of which number 203 died: when speedy recourse was had to vaccination, there was not a single victim to the disease.'

A PROCLAMATION FOR A GENERAL THANKSGIVING.

By His Royal Highness the Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland, in the name and on the behalf of His Majesty.

GEORGE, P. R.—We do most devoutly and thankfully acknowledge the great goodness and mercy of Almighty God, who, in addition to the manifold and inestimable benefits which this kingdom has received at his hands, has continued to us his protection and assistance in the war in which, for the common safety of His Majesty's dominions, and for disappointing the boundless ambition of France, we are now engaged; and has given to the arms of His Majesty, and to those of his Allies, a series of signal and glorious victories over the forces of the enemy: and, therefore, duly considering that such great and public blessings call for public and solemn acknowledgments, we have thought fit, in the name and on the behalf of His Majesty, and by and with the advice of His Majesty's Privy Council, to issue this Proclamation, hereby appointing and commanding that a General Thanksgiving to Almighty God, for these his mercies, be observed throughout those parts of the United Kingdom called England and Ireland, on Thursday, the 13th day of January next; and for the better and more orderly solemnizing the same, we have given directions to the Most Reverend the Archbishops and Right Reverend the Bishops of England, to compose a Form of Prayer suitable to the occasion, to be used in all Churches

and Chapels, and other places of public worship; and to take care for the timely dispersing of the same throughout their respective dioceses. And we do strictly charge and command, that the said Public Day of Thanksgiving be religiously observed by all His Majesty's loving subjects, as they tender the favour of Almighty God, and upon pain of suffering such punishment as may be justly inflicted upon all such who shall contemn or neglect the same.

Given at the Court of Carlton-house, the 7th day of December, 1813, in the 54th year of His Majesty's reign.—GOD SAVE THE KING.

Another Proclamation has been issued for a Public Thanksgiving, to be observed in Scotland, on the same day.

ORDINATIONS.

July 29. The Rev. D. Jones was ordained at Aberdaar, Glamorganshire. Mr. Lewis, of Ystradfellte, began the service; Mr. Evans, of Merthyr Tydfil, delivered the introductory discourse from Acts ii. 47; Mr. Davis, of Swansea, asked the questions, and offered up the ordination prayer; Mr. Hughes, of Croeswen, gave the charge, and addressed the church, from Luke viii. 16—18. On the preceding evening, Mr. Davies, of Maindy, preached from Ps. lxxxix. 15; and Mr. Williams, of Llanelly, from Is. liii. 8. The services were peculiarly interesting.

Sep. 28. The Rev. D. Davis (late of Carmarthen College) was ordained an Assistant Minister over the Independent Church at Carnarvon, North Wales. Mr. Jones, of Trawsfynydd, commenced the service; Mr. Roberts, of Llanbrynmair, gave an account of a gospel church; Mr. Jones, of Pwllheli, proposed the questions, &c. and offered the ordination prayer; Mr. Phillips, Tutor of the Academy at Neuadlwyd, addressed the pastor and people on their respective duties to each other, from Heb. xiii. 17. Above 20 ministers were present on the occasion.

Dec. 8. The Rev. A. Good, late a Student at Homerton, was ordained over the Congregational Church at East Bergholt, Suffolk. Mr. J. Tait, of Malden, opened the services by prayer and reading; Mr. J. M. Ray, of Sudbury, delivered the introductory discourse, and received the confession of faith; Mr. C. Atkinson, of Ipswich, offered the ordination prayer; Mr. J. Fielding, of Coggeshall, gave the charge from 1 Tim. iv. 20, first clause; Mr. W. B. Crathern, of Dedham, preached to the people from Heb. xiii. 22, former clause; Mr. W. Seaton, of Woodbridge, concluded with prayer. In the evening, Mr. Gunn, of Hadleigh, preached from 1 Cor. xv. 58.

CHAPELS OPENED.

Aug. 20. A new Meeting-house was opened at Bradninch, Devon. Mr. Kilpin, of Exeter, preached in the morning; and Mr. Vowles, of Tiverton, in the evening. The devotional parts of the services were conducted by Messrs. Allen, Turnbull, Humphreys, and other neighbouring ministers;—the services were thronged with a numerous and attentive auditory. The Meeting-house has been since supplied by the different ministers who attended at the opening, and the prospect of usefulness is hitherto encouraging. The support of a stated ministry in this place is very desirable, being in the great thoroughfare from Exeter to Bath and Bristol.

Oct. 26. A new chapel, of the Independent denomination, was opened at Everton, Northamptonshire. In the morning, Mr. Jerrard, of West-Orchard, Coventry, preached from Rev. i. 12, 13; Mr. Whitehead, of Creaton, from Matt. xviii. 20. In the evening, Mr. Davis, of Wellingborough, from Num. x. 29; Mr. Griffith, of Buckby; Mr. Watson, of Daventry; Mr. Gronow, of Weedon; and Mr. Gravestock, of Towcester, engaged in the devotional parts. This new interest is regularly supplied by Mr. Maycock, and the prospect is encouraging.

Funeral of the Rev. Mr. Palmer, of Hackney.

ON Monday, Dec. 6, the remains of the Rev. *Samuel Palmer*, who had been the pastor of a respectable congregation of Dissenters in Hackney for about 50 years, were interred in a vault erected for the purpose, in the burial-ground adjoining the meeting-house. About half past twelve, the body was brought out of the house, preceded by about 20 ministers, the pall being supported by six more. After proceeding round St. Thomas's Square, the corpse was taken into the meeting, when the Rev. H. F. Burder, who had been his assistant, delivered a solemn and affectionate address to a numerous and mournful assembly. On the following Lord's Day morning, agreeably to the request of the deceased, left in writing, the Rev. Mr. Toller, of Kettering, preached the funeral-sermon, which we hope will be printed.

Missionary Chronicle,

FOR JANUARY, 1814.

SOME persons having thought fit to distinguish the MISSIONARY SOCIETY from similar institutions, by the name of *The Dissenting Society*, it is proper to advert to a RESOLUTION unanimously passed in May, 1796, at its first Anniversary Meeting, and entered in their Minutes under the title of

"FUNDAMENTAL PRINCIPLE.

" As the union of God's people, of various denominations, in carrying on this great work, is a most desirable object, so, to prevent, if possible, any cause of future dissention, it is declared to be a *Fundamental Principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be differences of opinion among serious persons) but the glorious gospel of the blessed God to the Heathen, and that it shall be left (as it ought ever to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

According to this fundamental principle the Directors have uniformly conducted their numerous Missions. No injunctions are laid upon their Missionaries as to the mode of worship, or form of discipline, which they shall adopt; and their Missionaries are, at this moment, using different modes. Some, both in the East and West Indies, use the Liturgy of the Established Church of England; while others conduct the worship in the manner of the Church of Scotland; others in the Lutheran, or in the Moravian way; and others in the mode used in the Dissenting or Methodist places of worship. The Missionary Society knows nothing of sects and parties: to make men *Christians* is their sole aim. The language of their original constitution, and of their uniform practice, is—

" Let names, and sects, and parties fall,
And Jesus Christ be all in all!"

SOUTH AFRICA.

A LETTER from the Rev. John Campbell, dated at *Graaf Reinett*, May 5, 1813, has just been received. He expresses his satisfaction in seeing the prosperity of Bethelsdorp, and speaks highly of Mr. Read, who superintends that important station; but is of opinion that some of the missionary brethren there may be spared to occupy new stations. The Government having offered him some land in Zureveld, on the borders of Caffraria, Mr. Campbell has been to survey it, and fixed upon two spots, which seem very eligible for the purpose, and which are nearly north-east of Bethelsdorp. — Here he proposes that some of the brethren now at Bethelsdorp should settle, and begin new missions, which, however, are to be under the superintendance of Mr. Read.

" In this country," says Mr. Campbell, " we travelled two weeks; during two or three days of which we had got beyond all roads, on the borders of the Caffre land, where elephants, ostriches, and buffaloes, live unmolested. We shot a buffalo far larger than an ox, which afforded many a substantial meal to us and our Hottentots. This proved very seasonable, for at that time we had not an ounce of flesh, which is the chief food of the Hottentots; and we could not have purchased a pound for a thousand

guineas, for there was no inhabitant in that howling wilderness.

"I must here mention a circumstance which reflects honour on a captain in the army, who commanded at a military post over the hills which we had left behind us, and to whom we had mentioned our intended rout. Reflecting on the possibility of our losing our way, or being attacked by the Caffres, he sent, two days after we left him, a party of soldiers, by a nearer way over the hills, to search for us. Having found us all safe, they escorted us 12 or 15 miles. Indeed, the officers at all the military posts shewed us much attention and kindness, and gave us all the information in their power.

"We fixed upon several places, for two of which we mean to apply, and to remove part of the people of Bethelsdorp to them, but that they shall be considered as one institution, under the inspection of Mr. Read, who should have a house in Zureveld, as well as at Bethelsdorp. Bethelsdorp is on a barren spot,—Zureveld is rich ground, to which they will be able to send their cattle, when they get lean at Bethelsdorp, to get fat their upon the fine pasture.

"After examining Zureveld, we travelled in a north-west direction to Graaf Reinett, expecting it would be found practicable to proceed from thence to Orange River settlement, though we had no information of its ever having been done. On arriving at Graaf Reinett, we found that God had been working for us, when we knew it not—that he had sent a John the Baptist before us to prepare the way. Mr. Burchel, who is indefatigably employed in making botanical researches in the interior of Africa, was just returned from a journey to the Brickwaas country, beyond our settlement on Orange River, and was the first who had penetrated to that part of Africa from Graaf Reinett. He kindly waited beyond the time he had fixed for leaving this place, that he might impart to us the information that would be necessary respecting our journey.—Also a person who accompanied him on his journey was engaged by Mr. Kicherer to be our guide, and detained here for that purpose. Mr. Burchel has discovered that Claar Water settlement is considerably farther to the eastward than has formerly been supposed, consequently nearer to Graaf Reinett. There is one way that he went which he thinks we may accomplish in a month or five weeks, and another by which he returned in two months—by the latter he thinks we might still trace the marks of his waggon wheels to our station, but recommends the other way; only to take a sufficient number of spades and pick axes to clear our way in some parts, as we must sometimes have to cut down the banks of rivers to get the waggons over. He thinks it probable that we may discover that Claar Water is even nearer Graaf Reinett by some other rout. He has strongly urged upon us the necessity of the strictest watchfulness against the wild Boschemen, not in the least to trust to their apparent kindness, for if they observe us off our guard, they will be sure to murder us in order to obtain our cattle. I mention these particulars to shew you how much we are indebted to our Lord for bringing us here exactly at the right time to meet with Mr. Burchel, who is not an ordinary philosopher, for he connects the works which he sees with the Supreme Worker.

"Since I began this letter I have heard that the whole mission in the Namaqua land are on their way to join Mr. Anderson's at Orange River. I suppose from a dread of Africaner, who, I understand from Mr. Burchel, is now in possession of forty muskets. Perhaps you may be sorry to hear this, as I was, but if true, the thing may be from the Lord for good. I hear of large towns, not more than 10 days farther than Claar Water—Mr. Burchel shewed me a drawing of one, which was the end of his journey, perhaps 4 miles in length, and a quarter of a mile broad. To this town perhaps I may go, with part of the Namaqua mission, or to some other in the interior from Mr. Anderson's. Another view of the business is this—I greatly long for a more intimate connection to subsist between the missionary stations, that they might form a kind of chain between Cape Town and the most remote, that they all might easily correspond together, and intelligence from England be easily circulated. In the way they have been, this was impossible; of course some of the stations heard nothing from Europe for a year or more. If on the road to

Orange River I can find a place among the wild Boschemen suitable for a missionary station, there we shall have one; and my plan, in consequence of this change of the Namaqua mission, will be completed. From this plan the whole missionaries could easily meet once a year together at Graaf Reinett, and Mr. Read could, with much greater facility, superintend the whole (if the Society pleases). From this discovery of Mr. Anderson's place being so near Graaf Reinett, Bethelsdorp has assumed a central position, about half way between it and Cape Town. On finding this to be the case, I felt much in the same way as I suppose Bruce did when he arrived at the source of the Nile. But though I thus write, I believe the Society will have wisdom enough to view it as only projected, not as accomplished; but I must confess I feel so elevated in consequence of its possibility, that fear to penetrate through the wild Boschemens country has fled away. But supposing I should perish in the attempt, I most earnestly beg the Society not to be discouraged so as to relinquish the scheme; for we may lose our lives only through the imprudence of *one* of our people.—I say again, should all of us perish, do not give up the plan. It would prevent peevishness, discouragements, &c. in the minds of what I may call the poor banished missionaries, who are men, not angels.

"It is easy for a man at his London fire-side to say, Missionaries should submit to every deprivation: but why should they, if it can be prevented?—Paul did not always suffer want; for he says, 'I know how to abound.' I have this moment finished two maps in the best way I could, to assist you to understand parts of this letter. I shall try to write again before I pass the limits of law. Give my sincerest respects to all the Directors. I suppose it is now out of the question my wintering in England.

"I am yours truly,

"JOHN CAMPBELL."

Extract of a Letter from the Rev. J. Campbell to the Rev. A. Waugh, dated Graaf Reinett, May 7, 1813.

Referring to Mr. Waugh's exhortation to Mr. C. just before his departure from England—"I have often tried to bring to recollection as much of your advice as possible, but I have been more assisted by the general impression of the drift of your address, than by an accurate remembrance of any single branch of advice. I have sometimes wished that you were with me in the wilds of Africa to admonish and encourage me as I travel. If I die while attempting to cross the country of the wild Boschemen, I shall lose the honour you held up to me, of being buried in Dr. Vanderkemp's grave. My grave would then probably be the belly of a lion, which I at present consider as honourable as the other. What will become of the body I am now wearing after death has never, during life, cost me five minutes thought; but the disposal of the soul has occupied the serious thoughts of years: and whither should it go but to "Him in whom I have believed." My salvation has no more connection with the sacrifice I have made in leaving the metropolis of the world, and sojourning in the wilderness for the kingdom of God's sake, than it has with my having been once at Ramsgate, preaching for brother Townsend.

"Taking a general view of South Africa, the present are golden days, compared with those of former years, when the reign of death was almost universal; when all was hush, and the devil danced for joy, saying; "All is well." But ever since the Missionaries landed on these shores, war has been waged with Apollyon, and he has been driven at the point of the sword from many strong citadels which perhaps he considered as impregnable before. Not that all has been affected by the labours of Missionaries. No; many victories have been obtained through the lives and lips of the converted. For the sake of illustration, I will tell you, as we say in Scotland, a story; but remember it is a true one.

"Some time ago, Boezak, a member of the church at Bethelsdorp, was travelling to a distance from home. Halting at a Boor's, near the mouth of the Gamtoo's river, he collected the slaves together, and told them of the Son of God, who came into the world to save sinners. What he said caused no small stir among them about the salvation of their souls. A poor slave from Mozambique was particularly affected. The providence of God brought these slaves to work at Witenhagen Drosdy, about nine miles from Bethelsdorp, which

gave them an opportunity of attending the preaching of the Gospel there. The poor Mozambique slave made rapid progress, though he had then but little acquaintance with the Dutch language. When they returned home to their master's at Gamtoo's river, he became their minister, meeting with them, and exhorting them daily. When the Boor became acquainted with what was going on, he was very angry; however, they continued to meet in a little place which they had fitted up. On one occasion, some of the family quietly went within hearing, unperceived, to listen. The farmer's wife, while listening to the poor slave preaching Jesus of Nazareth and the resurrection, felt the force of truth in her heart. She invited the company of slaves to her house, when she read to them the Holy Scriptures, and the Mozambique slave prayed and exhorted. This is going on at the present time.

"The farmer lately saw Mr. Read, when he declared that he thought his slave must certainly speak from the Spirit of God; 'for,' said he, 'he knows far more than we Christians (meaning the white people), who have had the Bible all our days; for surely he could not get all his knowledge in the short time he attended at Bethelsdorp, and he cannot read.'

"How true is that expression,' Men wondered at!'

"Thus the Gospel spread at first. When sinners were converted at Thessalonica, then, says Paul, of the church there—'It sounded out from you in all the regions round about'—and thus it has done from Bethelsdorp.

"Mr. Kicherer, and the three Hottentots who were with him in England, live here, and are all well."

Extract of a Letter from Mr. Campbell to Mr. Reyner.

Buck's Fountain, South Africa. 19th May, 1813.

"I LEFT Graaf Reinett nine days ago, and have been travelling in Sneuberg, accompanied by brother Kicherer, &c. We have had many opportunities of preaching to Boors, Hottentots, and Boschemen.—I preach by interpreters. I think I met with only one Bosche-woman who had ever heard of God before; she said that her grandfather had told her of him. At the bottom of a hill, I entered the hut of an aged man, who had no covering but a sheep skin. He had never heard of a Creator, of heaven, or of hell. I spoke to him by means of a Dutch gentleman, who interpreted to a Hottentot girl in Dutch, and she to the old man in the Boschemen's language. They have no word in their language by which to express GOD. The Boors, when speaking of him to them, called him *The Great Master.*

"I felt a solemnity in leaving behind me all civilized society. Two hours after sunset we halted. We were a large company, and had several waggons. We have now no roads, but travel entirely among heath, and look out for the best openings we can find among the mountains.

"About an hour after we set off this morning, we perceived the footsteps of several lions, and at one o'clock, saw two of them about 300 yards from us, among some reeds. Our people fired; severely wounded one, and slightly the other; the latter ran off, but the former was disabled. Our dogs approached within a few yards. Our people fired again, and killed him. They then skinned him, and salted the skin. I hope to bring it home with me to Shacklewell.

"Assure my friends that I have little apprehension of danger. Our armed men will, I trust, through the kindness of Providence, intimidate the wild Boschemen. Mr. Kicherer, and other friends, leave us to-morrow, when we are to proceed through the country to the Great Orange River. I feel pain at the thoughts of parting with brother K. to see him no more upon earth; but in these deaths I have been often."

MADAGASCAR.

MR. Milne, a Missionary to China, who touched at the Isle of France on his passage, has furnished the Directors with much important information concerning that Island and Madagascar; and has favoured us with a pamphlet containing a catechism, &c. from which we copy the following translation of the Lord's Prayer in the language of Madagascar, with the Latin interlined—

ORATIO DOMINICA.

Pater noster in Cœlis; nomen tuum
Rait-sica an-danghitsi, angare ano-ho
magnificetur; Regnum tuum veniat
fissa tife i fansaq - ano, avi
nobiscum; placitum cordis tui fiat; ipsum
aminaie; amorompo-ano ho-efa, iz'
in Terra, sicut in Cœlo.
an Tanne, oucoua an - Danghitsi.
Da nobis existentibus nobis,
Mahoume anaie (ou) anahenai,
die hoc ipso panem omnem. Dimitte
anrou-anne moufe abi. Tahe iou
nobis, ô Deus! adinventiones nostras
Zahaie, ô Zanhar! gni fannahe - naie
malas omnes; Sicut nos, dimittimus
ratsi abi; toua zare, mivale,
iniquitates Inimices uris; ne
i fannahe ratsi a gni Rafi naie; aca
inducas nos in conceptiones malas: Sed,
manatitse, anaie, vetse-vetse ratsi: fea,
tu libera nos à malo omni.
ano mittehenza anaie tabin ratsi abi.
Amen. } (ou) { *fiat.*
Amen. } { hoefa.

MISSIONS TO THE ISLE OF FRANCE AND JARVA.

On Sunday, Nov. 14th, Mr. Jos. Kam, Mr. John Christopher Supper, and Mr. Goslot Bruckner, Missionaries, who had received their education at Berlin and Rotterdam, and who were intended to have been sent to the East by the Rotterdam Missionary Society, but, in consequence of the war, came over to England, and were patronized by this Society, were ordained at the Dutch Church, Austin Friars, London, by the Rev. Dr. Werninck, &c.

These Missionaries are now going to the great and populous Island of Java. They take with them valuable letters of recommendation to his Excellency Governor Raffles (a relation of the Rev. T. Raffles of Liverpool). One or more of them will probably supply some of the vacant churches in Batavia, where, it is said, only two of the Dutch ministers survive. They will apply themselves to one or more of the languages of the natives, and it is hoped will be able liberally to disperse among the Chinese, of whom 100,000 are reported to reside in or near Batavia, copies of the sacred Scriptures, already translated and printed by Mr. Morrison.

The Directors have derived much encouragement in undertaking this Mission, from the liberal offer of *one thousand rix dollars*, made by a gentleman, who had been high in office in Batavia, for the first Missionary which this Society should send thither. This offer was made by that gentleman to Mr. Thom, when on a visit to the Cape, and before either he or Mr. Thom knew that such a Mission was in contemplation. This worthy gentleman, and another who was with him at the Cape, will probably be at Batavia when our Missionaries arrive, and give them a cordial welcome.

They will proceed to Java by way of the Isle of France, together with Mr. John Le Brun, a native of Jersey, who has been under the tuition of Mr. Bogue. As this Missionary speaks French, he will be able to converse and preach in that language, and endeavour, in every possible way, to promote the knowledge of the Gospel among all classes of people, and especially by the dispersion of the Bible in the French language. Mr. Le Brun is furnished with letters of recommendation to the worthy Governor, R. T. Farquhar, Esq. and to other gentlemen, who appear very desirous to promote the moral improvement of that colony. An important object of this Mission is to prepare the way to the great Island of *Madagascar*, and it may be hoped, to *Bourbon* also.

ORDINATION OF MR. LE BRUN,

Missionary to Mauritius, or the Isle of France.

Mr. Le Brun was ordained Nov. 25th, at Jersey. The service began at 5 in the afternoon, but the large chapel was filled by 4. Mr. Mackay introduced the service by prayer, &c.; Mr. Le Gros also engaged in prayer; Mr. De Faye shewed the nature and great importance of Missions in an impressive manner; Mr. Soheir asked the usual questions, and Mr. Le Brun witnessed a good confession before many people; Mr. Francis Perrot, his pastor, offered up the ordination prayer, and gave him a solemn charge; and Mr. Soheir addressed the congregation. Mr. Le Brun is the first Missionary from Jersey, and he is sent forth with the blessings and prayers of all the good people. We hope

Jersey will produce more Missionaries.

MISSION TO KARASS.—We are credibly informed that the Missionaries sent out by the Edinburgh Society have been under the necessity of leaving the above Settlement. They had, however, removed all the Turkish Testaments, printed for the use of the Tartars, into the Fort. We regret that our Correspondent has not furnished more particulars of the above painful event; but we trust we shall be enabled at a future period to insert the details in our Missionary Chronicle.

Southwark Church Missionary Association.

A NUMEROUS and very interesting meeting was held on Monday evening, Dec. 13, in the Spiritual Court, St. Saviour's, Southwark, for the purpose of forming a Missionary Association, on the principles, and in the connection of the Established Church; intended as an auxiliary, to co-operate with the Church Missionary Society for Africa and the East. The chair was taken at 6 o'clock by H. Thornton, Esq. who was appointed president; R. Thornton, D. King, H. Pigeon, F. Young, and J. Curling, jun. Esqrs. vice-presidents; C. Holchouse, Esq. treasurer; and the Rev. Messrs. Sheppard and D. Ruell, secretaries. The following clergymen and gentlemen severally addressed the meeting: Rev. Messrs. Pratt, Myddelton, Wood, Dealtry, W. Mann, J. Mann, I. Saunders, J. Sheppard, J. N. Lake, J. Wilcox; and E. N. Thornton, J. Poynder, and C. S. Dudley, Esqrs.

In the *Spiritual Court*, where this meeting was held, it is presumed that Gardiner, the bloody bishop of Winchester, in the days of Papal persecution, passed sentence of death on some of the Reformers; to this circumstance appropriate allusions were made by some of the speakers.

Missionary Society, Southwark.

ON Wednesday evening, Dec. 22, a numerous meeting of the friends of Missions was held at the Rev. J. Humphry's Chapel, Union Street, Borough, when an AUXILIARY MISSIONARY SOCIETY FOR SOUTHWARK AND ITS VICINITY, was formed. Interesting addresses were delivered by the Rev. Messrs. Rowland Hill, Burder, Fletcher, Townsend, Knight, Jackson, Platt, Strut, Harper, Innes, Elvey, and Humphrys; and by Messrs. Leete and B. Neale.

S. Robinson, Esq. was appointed treasurer; and the Rev. Messrs. Humphry's, Harper, and Innes, secretaries. An active Committee of 24 persons was also chosen, by whose exertions, connected with the well-known liberality of the friends of religion in the Borough of Southwark, the most beneficial result may be confidently anticipated.

The Auxiliary Societies already established in and near the metropolis in aid of *The Missionary Society*, produced in the last year more than *One Thousand Pounds*; the next year it is hoped will be still more productive.

WE are happy to learn that in consequence of the late events in Holland, the communication with the Rotterdam Missionary Society, which had long been obstructed, is now renewed, and letters have been received for the three Missionaries who are on the point of sailing for Batavia.

Church Missionary Society.

A numerous and respectable Meeting of the inhabitants of Leicester was held on the 1st of December. The Rev. J. Pratt stated its objects, constitution, and proceedings. The Rev. E. Burn, and the Rev. Melville Horne, enlarged on the subject of Missions, and the duty of supporting them. Earl Ferrars has accepted the office of president; W. Harrison, Esq. treasurer; and the Rev. E. T. Vaughan, secretary.

Methodist Missionary Meeting for the Hull and York districts

WAS held at the Chapel, George Yard, Hull, on Tuesday evening, Nov. 23; when the Rev. J. Wood preached an introductory sermon from Isaiah. lxii. 6, 7. Wednesday morning, at 7, a prayer-meeting was held, when a great number attended. In the forenoon, the Rev. R. Watson preached from Rev. xiv. 6, 7. At 2, a meeting was held for the porpose of forming a '*Methodist Missionary Society for the Hull and York districts.*' In the evening, the Rev. Jabez Bunting preached from John iii. 6—9.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations only to December 15, inclusive.*]

Collections in Ireland by the Rev. Messrs. Jack and Tracy.

(BY THE REV. MR. JACK.)

	£					
Ballygally, Rev. Mr. Anderson	1	13	2			
Moy, Rev. Mr. Brown	2	2	0			
Dungannon, Rev. Mr. Bennett	3	0	0			
Ballygoney, Rev. Mr. Stein	9	2	9			
Cookstown, Rev. Mr. Miller	14	6	4			
Tyrone Society	16	11	0			
Coleraine, Rev. Mr. Whiteside	9	4	8			

(BY THE REV. MR. TRACY.)

A few Friends, Richhill, by Rev. Mr. Gibson	1	16	0			
Ditto, Armagh	1	11	9			
Ditto, Tanderagee	0	11	2			
Ditto, Portadown	0	18	4			
Lurgan, Rev. Mr. Dobbin	3	11	8			
Newtonards, Rev. Mr. Mc Cullough	3	2	9			
Tullylish, Rev. Mr. Johnson	8	0	0			
Banbridge	1	10	0			
Drumara, Rev. Mr. Birch	9	6	6			
Ballynahirch, Rev. Mr. Edgar	3	3	4			
Belfast, Rev. Mr. Nicholson	70	15	6			
Plunket Street, Dublin, Rev. Mr. Cooper	30	0	0			
Cork, Rev. Mr. Flemming	8	16	8			

Anonymous Donations.

A Lady, by Mr. Wakeham	1	0	0				
Female Friends	6	16	6				
A Lady	1	5	0				
E.Y by Mr. Ellis	1	2	9				
Friend, by Mr. Wakeham	1	0	0				
A Friend	0	6	0				
I. S. B. S	2	2	9				
Private in Tyrone Militia	0	1	8				
A Poor Woman	0	1	8				
Friends at Kilkenny	3	11	3				
A Friend, by Mr. Clarke	1	2	9				
Sundries, *the particulars of which not being anonymous,* appear only in the annual list	78	7	2	296	1	1	
A Friend to the Poor Heathen				1	0	0	
Devon Missionary Society, by W. Parr, Esq. Treasurer				120	0	0	
Perth Missionary Society, by Rev. J. Willison				50	0	0	
Teignmouth Auxiliary Society, from December, 1812 to May 1, 1813, by Rev. John Gleed				6	2	9	
Liverpool Auxiliary Society, by J. Job, Esq. Treasurer							
Bedford Street Chapel Prayer Meeting	2	15	7				
Sunday School Children, 2 Months	0	19	4				
Ditto, Pall Mall, 1 Month	1	6	0				
Ladies' Auxiliary Society, of the Welsh Calvinistic Methodists, Pall Mall and Bedford Street Chapels	8	2	4				
Collection at the Prayer Meeting of the Welsh Methodists and Independents	2	16	3				
Pall Mall Sunday School, 7th November	1	8	4				
Collections from the Penny-a-Week Society	18	3	0				
Bethesda Sunday School	1	8	0	36	18	10	
Bristol Auxiliary Missionary Society, by W. Skinner, Esq. Treasurer				100	0	0	
Collections from Greenock, North Britain, by Alexander Laird, Esq.				24	5	4	

POETRY.

ODE ON THE NEW YEAR.

Thou crownest the year with thy goodness.
Psalm lxv. 11—13.

A YEAR hath again pass'd away,
'Tis gone as a vision of night;
And Time, like the orb of the day,
Suspends not a moment its flight.
Tho' often unheeded, it flows,
All beings are borne on the stream;
And he that shall dream of repose,
Shall find his repose but a dream.

The days that are past we review,
And, lo! they are filled with love;
And, silent and soft as the dew,
God shed his rich gifts from above.
Each morn with his blessings began,
Each night his protection we found;
Each month brought new joys as it ran,
Each year with his goodness is crown'd.

The year, as it hasten'd along,
New goodness and wisdom display'd;
And mercies, an infinite throng,
In endless succession convey'd.
Stern Winter refreshes the soil,
And sweet is the bloom of the Spring;
Prolific the Summer's bright smile,
And Autumn abundance doth bring.

The year that is gone we survey,
And gratitude glows at the scene;
The meadows were cover'd with hay,
The gardens with herbage were green;
The pastures were clothed with flocks,
The herds were spread over the plain,
The vallies were crowded with shocks,
The barns have been filled with grain.

But, ah! when the year we retrace,
How scanty our fruits have been found?
We traverse a desert-like space,
And cumberers we of the ground.
Lord, teach us to number our days,
And wisely their remnant apply,
To live, while we live, to thy praise,
And die in thy love when we die!

He breaketh the bow, and cutteth the spear in sunder. Be still, and know that I am God. Psalm xlvi. 9, 10.

THOU First and Last, on whom depend
Whatever is, and what shall be;
What finite mind can comprehend
Thy being and infinity?
To narrow bounds of time confin'd,
With shades of error round him cast,
Man is to all the future blind,
And oft forgetful of the past.

Wheel within wheel time's movements roll
By man but darkly understood;
Thine hand unseen conducts the whole,
And all together work for good.
The ebb and flow of constant change,
The dark uncertainty of things,
Thou dost with certain skill arrange,
And order from confusion springs.

While mad Ambition scatters round
Thee mangl'd death, or living woe,
Thy heralds spread the joyful sound
Of peace above, and love below.

The bow, the battle-axe, and spear,
Thy righteous arm asunder broke;
And nations, long oppress'd with fear,
Shake off a tyrant's galling yoke.

Oh! soon may the glad time appear,
When cruel war shall rage no more;
The promis'd great Sabbatic year,
When peace shall fly from shore to shore;
When each, beneath his cluster'd vine,
The joys of fellowship shall prove,
And all the human race combine
In one vast brotherhood of love.

We dare not of to-morrow boast,
We know not what a day may bring;
What hope by disappointment crost,
Or fear escap'd on pleasure's wing.
Our times within thine hands remain,
Thy glance doth all results forsee;
Or wealth or want, or ease or pain,
Or life or death, depend on thee.

Thou saidst, and at thy sov'rign will,
The orbs of light began their race;
And measuring times and seasons still,
Unerring roll the trackless space.
So at thy voice the trump shall sound,
And nature's wheels shall cease to move;
Then shall thy saints, with glory crown'd,
Arise to endless life above!

ALIQUIS.

ON THE NEW YEAR.

TIME, who admits of no delay,
Hath roll'd another year away,
While mortals heed it not:
Man, careless of its rapid flight,
Bursts into day, and sinks to night,
Forgetting and forgot.

Time swept the ages past along,
And ages still, the current strong,
His destin'd space to fill:
Yet man, whose days are short and few,
Resigns the past, begins the new,
As if his time stood still.

Time is to sinful mortals giv'n,
To train their spirits up for heav'n,
In new immortal birth:
But ever to the future blind,
They act as if they hop'd to find
Eternity on earth.

Time, as it flies, just record bears
Of human follies, crimes, and cares,
Before th' Almighty throne:
Yet man presumes with time to play,
And throw confided years away,
As if they were his own.

Time shall at length his journey end,
And in their final ruin blend
The earth, and sea, and sky:
Yet man beholds his fellows fall,
And lives as if he that knew all,
Except himself, should die.

Time yet our final close refrains,
And still a little space remains
To mourn our follies past:
With holy zeal and humble fear,
May we begin another year
As if it were our last!

E. R—y.



Revd. John Rodgers D.D.
late of New York America.

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THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

FEBRUARY, 1814.

MEMOIR

OF

THE LATE REV. DR. RODGERS,

OF NEW YORK.

[*Concluded from our last, p.* 8.]

JAN. 20, 1763, Mr. Rodgers was deprived, by death, of his wife; with whom he had lived in the greatest happiness for more than ten years. Of this bereavement he often spoke to the end of his life with much tenderness, as the sorest and most distressing that he ever experienced. After living a widower more than a year and a half, he formed a second matrimonial connexion with Mrs. Mary Grant, the widow of an eminent merchant of Philadelphia, and equally eminent for the fervour of his piety. Mr. Rodgers's connexion with this lady proved no less happy than that with the companion of his youth. She was truly a blessing to him to the end of his life; and survived him about ten months.

Mr. Rodgers's ministry at St. George's was now drawing to a close. The death of the pious and venerable Mr. Bostwick, one of the pastors of the church in New York, laid the members of that church under the necessity of looking out for another minister. They directed their views to Mr. Rodgers; and, after a short time, gave him an unanimous and affectionate call to be their pastor.

The unanimity, importance, and urgency of this call, on the one hand, and his attachment and usefulness to the people of St. George's on the other, exceedingly agitated and embarrassed him. He, therefore, when the call was laid before the Presbytery to which he belonged, referred the question, Whether he ought to accept it or not,—to that body; and the Presbytery referred the decision to the Synod of New York and Philadelphia.

When the business came before the Synod, after a full and patient hearing of all parties for near three days, and after special prayer to God for direction in the case, they decided, That it was the duty of Mr. Rodgers to accept of the call from New York; of which he accordingly declared his acceptance, May, 1765.

Mr. Rodgers arrived in New York, to enter on his pastoral duties there, July 24th. He was received by the people of his new charge with great respect and affection; and with no less cordiality by the Presbytery of New York.—Mr. Rodgers had not been many months in New York, when it was found, that his labours had been so much blessed to the increase of the congregation, both in numbers and in zeal, that it was necessary to erect a new place of worship. Measures were accordingly taken for this purpose early in the spring of

the year 1766; — the foundation of a new church was laid in the autumn of the same year; and in about 15 months the edifice was completed. As Mr. R. by his popular and unwearied labours, had been the means of rendering this enterprize necessary,— so his indefatigable zeal in promoting its success, was equally conspicuous, and worthy of being recorded. He went from door to door soliciting subscriptions, with a patience and perseverance which ought never to be forgotten *.

This new church was opened for public worship January 1, 1768. The first sermon was preached in it by Mr. Rodgers, from Hag. ii. 7. The pews were all immediately taken; and it soon became abundantly evident, that the erection of an additional church was neither unnecessary nor premature.

The same year, Mr. R. had the degree of Doctor of Divinity conferred on him, by the university of Edinburgh. The circumstances attending this tribute of respect from a foreign university, were honourable to its object. It was as unexpected as it had been altogether unsolicited by him. Mr. Whitefield being then in London, and wishing a public honour of this nature to be conferred on his American friend, communicated his wish to Dr. Franklin, who was also in London at the same time. Dr. Franklin, at the request of Mr. Whitefield, immediately wrote to Dr. Robertson, Principal of the University of Edinburgh, giving Mr. Rodgers such a character as he thought proper; and requesting for him, from that university, the degree of Doctor in Divinity. Dr. Robertson immediately took measures for complying with this request. The degree was conferred; and in a few weeks Dr. Franklin received the official testimonial of the fact; which he sent to Mr. Whitefield, and which was by him transmitted to Mr. Rodgers.

Upon the doctor's settlement at New York, he opened a correspondence with several learned and pious ministers in England and Scotland, particularly Drs. Gibbons, Ryland, Gillies, and Erskine; the latter of whom was nearly of the same age, and with him he corresponded till his death, which was about eight years before his own. At the breaking out of the unhappy war, the doctor left New York; and had no permanent residence during the whole period of its continuance; but exercised his ministerial office wherever he found opportunity. On the restoration of peace he returned; and with such of his former members as could be re-collected and others, so soon as a place of worship could be procured, resumed his pastoral office; and the church was denominated *The First Presbyterian Church of New York*; and the doctor was soon after appointed Vice-Chancellor of the University of New York.

It is proper to observe, that the doctor's congregation increased so rapidly, that it was requisite to provide two churches for divine service; and this double duty made it

* Mr. Rodgers often related little anecdotes concerning the *unexpected repulses*, on the one hand, and the *agreeable surprizes* on the other, which occurred in the course of this begging season. One, of the latter class, shall serve as a specimen:—Mr. Rodgers, attended by an officer of the church, called one morning at the house of an excellent woman, a widow, who had recently lost, by death, a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed, they called upon her chiefly to testify their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprize, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum which, for her, was very large, — so large, indeed, that they felt and expressed some scruples about accepting it. She put an end to their scruples, by saying, with much decision, 'You must take it all: I had laid it up as a portion for my daughter; and I am determined, that He who has my daughter, shall have her portion too!'

also necessary that the doctor should be provided with an assistant; which he happily found in the Rev. Js. Wilson, who, about this time, arrived from Scotland; and was ordained co-pastor in April, 1785.— The want of health, however, soon obliged Mr. Wilson to remove; and the cause of God and religion continuing to increase, Dr. Rodgers was successively assisted by Drs. Macknight, Milledoler, and Romeyn; all of whom found ample work in the progress of the cause. One church after another was erected and filled, even to the sixth; and one of the former rebuilt, when another minister became necessary; but the doctor was become so enfeebled, that he could only unite in the 'laying on the hands of the Presbytery' on that occasion. This was in 1810.

The decline of Dr. Rodgers was remarkably gradual. In the month of December, 1803, he informed the church-session, that, 'on account of his age and growing infirmities, he was no longer able to preach more than once on the Lord's Day.' In addition to this decline of bodily vigour, which rendered a partial retirement from public service necessary, his mind began to discover marks of decay. His memory, as usual, was the first of his mental powers which manifested a failure. In the summer of 1809, such was the feebleness of his body, that it became difficult, not to say almost impossible, for him to ascend the pulpit.

For about six weeks before his death, he was confined almost entirely to his bed. During this period, his memory was so far impaired, that he often could not recollect the names, and sometimes appeared scarcely to recognize the persons, of his most intimate friends *. On one occasion he did not appear distinctly to know even his own son, when he made one of his daily visits.

In the evening preceding his death, he prayed with his family for the last time. After a few short petitions of the usual kind, for their temporal and spiritual welfare, he prayed fervently and affectionately for the congregations which had been so long under his pastoral care. The next morning, after being raised up and placed in his easy chair for a few moments, while his bed was made, he requested, on lying down again, that the family might be convened, as usual, for the purpose of praying with them; but he was found too much exhausted to engage.

Towards three o'clock in the afternoon of that day, he became, in a small degree, restless, and manifested symptoms of approaching dissolution. His colleague was immediately sent for; and, in a few minutes, entered the room. He found him unable to speak; but had the pleasure of perceiving that he knew him; and, by signs, as well as by his countenance, that he enjoyed his wonted hope and consolation; and that he wished him to pray with him. A short prayer was accordingly offered up; and the venerable servant of Jesus Christ, without again recovering his speech, was, about four o'clock, P. M. on the 7th of May, 1811, in the 84th year of his age, and in the 63d year of his ministry, quietly released from his mortal tabernacle, and translated to his eternal rest.

The funeral took place on Thursday, the 9th of May. Scarcely ever

* This is not a singular case. An eminent aged minister so far lost his memory, that when a friend enquired after one of his children and neighbours, he replied, 'I did not know that I had such a child, or such a neighbour;' but, when his friend added, "Do you know the Lord Jesus Christ?" he replied immediately, and with strong emotion, — 'O yes! I know Him, — he is my best friend.' — Dr. Rush mentions an old man of 101 years of age, who declared he had forgotten every thing he had ever known, — 'except his God.'

was there seen in New York so large a concourse of real mourners. The corpse was taken into the Brick church, while an impressive funeral-oration was delivered by Dr. Milledoler; and was afterwards deposited in a vault in the yard of that church. The pulpits of all the Presbyterian churches in the city were hung in mourning on the occasion; and on the succeeding Sabbath, in most, if not all of those churches, funeral-sermons were delivered.

We cannot copy the elaborate sketch of this excellent character, given by Dr. Miller; but our readers, we doubt not, will be gratified by some partial extracts, under the following particulars.

1. And here, the first place shall be assigned to his *ardent and uniform piety*. This was the grand ornament, which appeared in all he said or did; and which shed a lustre on his character, in whatever point of light it was contemplated. . . . . This was one of the great charms of Dr. Rodgers's character. The fervour and uniformity of his piety seldom failed to impress all who approached him. . . . . He probably never was known to enter a human dwelling, for the purpose of paying an ordinary visit, without saying something before he left it, to recommend the Saviour and his service. Seldom did he sit down at the convivial table, without dropping at least a few sentences adapted to promote the spiritual benefit of those around him. The transient visit, the momentary interview in the street, the hasty call of business, the ride of pleasure, the inquiry respecting the health of his friends, the answer to inquiries respecting his own health, the mode of telling and of hearing news, the valedictory benediction,—could all bear witness to the habitual devotion and spirituality of his mind, and his constant desire to be active in his Master's service.

2. Another quality in Dr. R. which, next to his piety, contributed to his high reputation, was his *prudence*. Few men were more careful to *look well to their goings* than he; — few men were more wary in foreseeing circumstances likely to produce embarrassment or difficulty, and in avoiding them; — few men were more cautious of giving unnecessary offence, that the ministry might not be blamed; or more watchful with respect to all those modes of exhibiting truth, or of performing duty, which are calculated to conciliate the differently constituted minds of men. His prudence was daily seen, — in denying himself, and the members of his family, those things which, though innocent in themselves, might have made an unfavourable impression, even on a single mind, — in the regular and economical management of his temporal affairs, — in avoiding those connections and associations, by which his time might have been injuriously consumed, or his attentions painfully entangled, — in parrying, with a mixture of dignity and gentleness, every attack, in mixed companies, which might have led to controversy, especially religious controversy, which he thought seldom failed of proving both unpleasant and mischievous, — in dealing gently with the prejudices and passions of men, — in being swift to hear, and slow to speak, — in treating character with delicacy, especially the character of the absent, — in taking care to hold in awe, and to prevent, rather than be under the necessity of reproving, impertinence, profaneness, and noisy mirth, — in turning to the best account the amount of knowledge that he possessed, and forbearing to talk on subjects with which he was imperfectly, or but little acquainted, — in guarding against that propensity to incessant jesting in promiscuous company, which lowers the character of so

many respectable clergymen, — in careful attention to the character of the anecdotes which he related in social circles.

3. A third quality for which this venerable man was remarkable, and which, no doubt, contributed largely to his high reputation, was, *the uniform, persevering, and indefatigable character of his ministerial labours*. . . . . In preaching, in catechising, in attending on the sick and dying, in all the arduous labours of discipline and government, and in visiting from house to house, he went on with unceasing constancy, year after year, from the beginning to the end of his ministry. He not only abounded in ministerial labours; but he laboured systematically, uniformly, and with unwearied patience. Difficulties did not usually appal him; delays did not discourage him. In short, as his learned and excellent friend Dr. Livingston observes, 'He was literally *for ever the same*.'

4. A fourth particular which contributed to the high station of Dr. Rodgers in public opinion, and especially in the confidence of the pious part of the community, was *the character of his preaching*. The two qualities most remarkable in his preaching, were *piety* and *animation*. His sermons were always rich in evangelical truth; and they were generally delivered with a solemnity and earnestness, which indicated a deep impression on his own heart of the importance of what he uttered.

5. This venerable servant of Jesus Christ was also distinguished and honoured for his *great disinterestedness of character*. Of him it might be said, with eminent propriety, that 'he sought not his own, but the things which are Jesus Christ's.' Few men have ever been more free from private and selfish aims, in acting their part in the affairs of the church, than he. His plans, his calculations, his conduct, were ever those of a man whose grand object was the advancement, not of himself, nor of a party; but of the Redeemer's kingdom. — He was always a peace-maker,—never a divider. His plans were invariably those of Christian benevolence. 'No banner was ever raised in his camp but that of the cross.' From envy and jealousy he was remarkably free: he rejoiced in the honour and success of his brethren; and when, toward the close of life, some of the young men, whom he had been instrumental in introducing into the ministry, enjoyed a degree of popularity which might be said, in a degree, to eclipse his own, — his most intimate friends never saw him manifest, on this account, the smallest uneasiness. On the contrary, he appeared to take unfeigned pleasure in witnessing the acceptance of their labours, and in contributing to raise, rather than depress their reputation.

6. It would be injustice, both to the cause of religion and to the memory of this excellent man, to omit calling the attention of the reader particularly to *the spotless purity of his moral character*. The writer presumes that none, who were acquainted with Dr. Rodgers, will charge him with extravagance, when he expresses an opinion, that no man ever passed through a life of 84 years with a more immaculate moral character than he. In no one instance was it ever impeached. It pleased his Divine Master, as Dr. Livingston justly observes, in his letter before quoted, to 'shield him even from slander.'

7. Dr. Rodgers was further distinguished by a *punctual attendance on the judicatories of the church**. Perhaps, no minister in the United States was ever more remarkable than he for a regular and strict regard to this part of his duty. He made it a point never to be absent from the meetings of his brethren,

* This refers to the meetings of Presbyteries and Synods.

unless sickness, or some other equally imperious dispensation of Providence, rendered his attendance impossible; and when present, in the several ecclesiastical courts, he gave his serious and undivided attention to the business which came before them.

8. The great *liberality of sentiment* which Dr. Rodgers habitually discovered, endeared him to thousands, and contributed not a little to the extension of his influence. Though he was a firm Presbyterian and a decided Calvinist, he was far, very far, from being a bigot. While he abhorred latitudinarian indifference, and was ever ready to 'contend earnestly for the faith once delivered to the saints,' he was quite as ready, at the same time, to take by the hand, as Christian brethren, all who appeared to possess the Spirit of Christ, by whatever name they were called, or however they might differ from him with respect to minor articles of belief. He seldom mentioned the opinions of others in the pulpit; and, on one occasion, when he was urged by some of the officers of his church to preach against a particular sect, by name, he refused, saying, 'Brethren, you must excuse me. I cannot reconcile it with my sense either of policy or duty to oppose these people from the pulpit, otherwise than by preaching the truth plainly and faithfully. I believe them to be in error; but let us out-preach them, out-pray them, and out-live them, and we need not fear.'

9. In tracing the remarkable features in the character of this man of God, it would be improper to pass without notice, his temper and habits, *with respect to worldly property*. Few men, in his circumstances, have contrived to give away so much in charity, especially to the sick-poor, whom he constantly visited. He seldom went into the house of such a person without closing the religious exercises, which attended the interview, by a donation from his purse. . . . . And, in correspondence with these facts, it is certain, that, with all the regularity and vigilance of his economy, and without meeting with any particular loss sufficiently large to account for such a result, he left, at his decease, less property than, 46 years before, he had brought to the city; but our room will not permit us to proceed with the particulars of his character, — we only add,

As an *author*, Dr. Rodgers never held an eminent place. His *forte* was in *action*, not in *writing*; which he undertook with reluctance, and as seldom as possible. His publications were few. . . . . They furnish internal evidence that their author was a pious, enlightened, and judicious divine; but they all discover what has been more than once hinted in this Memoir, that he had been too busy in the great and practical departments of his professional duty, to indulge himself in the luxuries of polite literature, or to attain the elegancies of fine writing; and that he had the pious magnanimity to prefer the former to the latter.

Such was Dr. John Rodgers! He was not without his infirmities; but they were spots in a luminary of full-orbed excellence; and no one was more ready than himself to acknowledge, that he was a miserable sinner, and that his proper place was at the footstool of divine Mercy. 'Take him for all,' the American church has not often seen his like; and will not, it is probable, speedily or often 'look upon his like again.' In vigorous and original powers of mind, a number have exceeded him. In profound and various learning, he had many superiors. In those brilliant qualities, which excite the admiration of men, and which are much better fitted to adorn than to enrich, pre-eminence is not claimed for him; but in that happy assemblage of practical qualities, both of the head and the heart, which go to form the respectable man, — the

correct and polished gentleman, — the firm friend, — the benevolent citizen, — the spotless and exemplary Christian, — the pious, dignified, and venerable ambassador of Christ, — the faithful pastor, — the active, zealous, persevering, unwearied labourer in the vineyard of his Lord, — it is no disparagement to eminent worth to say, That he was scarcely equalled, and certainly never exceeded, by any of his contemporaries.

THE CHARACTER OF CHRIST *AS A PHYSICIAN.*

[*Continued from our last, p.* 11.]

Another amiable feature in the character of Christ, as a Physician, is, his infinite wisdom and skill. The skill of earthly physicians, after all their study and practice, is not so great, but that, on every application to them, some information must be given them of the patient's case; and even then, it is often necessary for some time to deliberate on a proper remedy. It often occurs also, that repeated and varied applications are without effect; sometimes from an imperfect knowledge of the disease, or from ignorance of the particular medicines which, in certain cases, are necessary to arrest its progress. The wisdom of Christ, as the Physician of Souls, meets with no difficulties; he has no need that any testify to him of man, for he knows what is in man; and no information tendered to him by those who apply to him, can make him any wiser as to their situation, or give him any assistance in fixing on a proper remedy, or a mode of treatment requisite to effect a cure. He has a perfect knowledge of every individual; and of what he ought to minister to them to effect a cure. A view of his character this, which must inspire his people with the liveliest confidence in him, and lead them to pour out before him all their complaints, and tell him all their cares; for 'to him is given the tongue of the learned, that he may know how to speak a word in season to him that is weary'

It affords no small relief to a troubled mind, to reveal its sorrows and cares to a faithful friend, especially to one whose wisdom and experience gives him every advantage of communicating that consolation which the case requires. But it will often occur in the Christian life, that the soul is under trouble and distress which no human aid can remove; and a remedy for which it is probable the wisest cannot properly apply. 'When they came down from the mount of Transfiguration to the multitude, there came to him a certain man, kneeling down, and saying, Lord, have mercy on my son, for he is lunatic, and sore vexed, and I brought him to thy disciples, and they could not cure him. And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour.'

Your own circumstances are not so perfectly known to yourselves as they are to him, in whom are hid all the treasures of wisdom and knowledge. Your inward troubles, in their beginning and progress, are well known to him; and sin, that wasting mortal disease of your nature, he sees in all the various ways in which it can affect you, with all the possible calamities and sorrows which can arise from it. 'Thou tellest my wanderings, put my tears into thy bottle,—are they not in thy book?'

The great variety of conditions in which so many must be placed, presents no difficulty in his way of acquiring a perfect knowledge of every individual, and of what is necessary, in every case, to accomplish their deliverance. Since he has a better knowledge of you than you have yourselves, he is better qualified to judge what is suitable for you; and what will prove most

conducive to your good. His infinite wisdom prevents the possibility of error or mistake, and gives you infallible certainty that no evil can arise to you, under his care, on the score of ignorance. To him, the cases that were brought to him for relief in the days of his flesh, were equally well known, and to all he applied the proper remedy with the same ease; and to him the greatly-diversified circumstances of his people, in every age and nation of the world, are perfectly known. The plague of your heart, — the inward troubles and cares under which you groan, being burdened, — the corruptions and temptations which daily prey upon your diseased souls, are known and considered by him, who 'knows how to speak a word in season to him that is weary.'

In contemplating the character of Christ, we are led to reflect on his infinite power. 'They brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he healed them.'— His power was displayed in casting out devils, and in removing those diseases which had hitherto been considered incurable by any thing but the power of God. These things Jesus easily accomplished by a single word, or by the touch of his hand. Nothing was too hard for him; — he spake, and it was done! Life and death, the powers of the invisible world, and the most obstinate diseases, were under his power, and obedient to his word. He was thus qualified of God with 'the spirit of might,' to heal the bodies of men, and to remove the diseases of the soul. These last, indeed, are desperate evils to every power but his own. What he did in removing distempers, which baffled the skill of man and the power of medicine, shews us what he is able to do in healing the diseased soul: and when you consider what he did in the days of his flesh, you have a most encouraging view of what he is able to accomplish for you; whether you are heavy laden under sin, and pained at the very heart under a sense of its evil defilement, his blood cleanseth from all sin; or whether you feel yourselves in danger of being overwhelmed with fear or with overmuch sorrow, by his word of power he can command the greatest storm into a calm. Though you are under the power of the devil, and tormented by him day and night, Christ can rebuke him and cast him out. Let his temptations be what they will, let his influence and power over you be of what nature it will, let him be furious and passionate like the man among the tombs, let his possession of you be as great as of Mary Magdalene, out of whom he cast seven devils; or even so much worse, that you have reason to say my name is *Legion*, Christ has power to cast him out, and to perfect your deliverance! What are the evils, the complicated evils, under which these souls mourn?— There is none so great, or attended with such discouraging circumstances, but the power of this Physician is able to remove. Skill and experience among men do not always secure success. They may have a thorough knowledge of the distemper they are called to remove, and of the virtues of those medicines which are necessary to effect a cure; yet they may fail of relieving, — as they cannot impart virtue with the medicines they prescribe. But power belongeth unto Christ; he required to do nothing by way of experiment, — every word which he spake, and every effort he made, accomplished the end. 'There went virtue out of him, and healed them all.'

It was a striking display of his power that he was always successful. None that ever applied to him were disappointed of a cure;— nor did he ever put his hand to the

healing of a single diseased soul without success. It is a circumstance in his history, attended with no small consolation, that every case that was brought to him, even of the most deplorable kind, he healed; and healed with unspeakable ease. An earthly physician may, either through ignorance or inattention, let a very simple case miscarry in his hand; but no such consequence is to be feared in any application to Christ. As he is secured against inattention and carelessness, by his infinite compassion, as he is secured against any mistake in the application of a remedy, by his infinite wisdom and skill, so he is secured against any disappointment or want of success, by his infinite power. When you reflect on what he did in the days of his flesh, that the devils were subject to him, —that he healed all manner of sickness and disease,—that life and death were in his power, you have the most comfortable demonstration of the truth you can require, that no case that can now be brought to him can fail in his hand: he is able to save to the uttermost, and his power has never yet been applied without effect. To him then, as still exhibited to you under this endearing character, the Lord the Healer, to him bring all your diseases, in the faith that he is able to cure; and, encouraged by this consideration, that he has always been successful. The following was an expression of great confidence in his virtue and power: —'If I may but touch the hem of his garment, I shall be made whole.' — 'His arm is not now shortened that he cannot save, his ear is not now heavy that he cannot hear: he is the same to-day, yesterday, and for ever! None perish that trust in him. He is able to speak a word in season to him that is weary.'

In contemplating the character of Christ, we are led to remark, that he is always and easily accessible. Were there only particular seasons in which men were encouraged to expect relief from Christ, as there were particular seasons when persons were cured in that pool, to the waters of which an angel conveyed an healing virtue; or if only one could be cured at a time, and his virtue, at that single application, like the waters of the pool, did, for a time, cease, his excellence, in the view of those who applied to him, would, in a great measure, be lessened; yet still, even in such circumstances, the idea of a sovereign remedy that may be procured for every disease, is vastly consoling; much more, when to this remedy you have all access with ease, and when to this remedy you have access at all times. His ear is ever open to your cry; his heart is never shut against compassion; there is no season in which you are shut out from his presence: he is ready to receive all who come to him; and, it is his delightful employment to minister to them relief.

In your applications to an earthly friend, it is highly reasonable that you consult his convenience; and, it may sometimes occur, that when your necessities are most urgent, it may not be convenient for him to listen to your application; or he may not have it in his power to afford you any assistance; or, when he is most wanted, he may not be within your reach. Nothing of this kind, however, can occur with respect to Christ,—he is always a present help in the time of trouble, and it is never inconvenient for him, either to listen to your applications, or to answer them. Nor is it possible, from the great number of those who apply to him, that any of them can be forgotten or neglected. His attention to the most necessitous case does not prevent him from shewing equal regard to others; for all find the easiest access to him, and all find this access at all times. It is his delightful employment to heal and to comfort all the children of men; and, with

the greatest propriety, this saying may be applied to him, 'He is the Minister of God to thee for good, waiting on this very thing.'

ADJUTOR.

[*To be concluded in our next.*]

COPY OF A LETTER

from the late President EDWARDS, *to a Gentleman now in London,*

At whose Father's House he resided when on a Visit to Boston, in the Summer of 1749. *The Date of the Letter is the 26th of July of that Year.*

Dear Master Tommy,

You was kind to me when I was in Boston; and I am willing to make you some requital. I know not what way to do it, otherwise than by giving you the best advice I am capable of, in order to your being happy in time and eternity. I owe you good-will; but real good-will to a friend cannot be better exercised than in desires of his best good, — that good which is the *one thing needful*, without which all other things are good for nothing, and never can make persons happy; — never can make them otherwise than poor miserable wretches, tho' they should obtain the whole world. This good is the saving grace of God's Holy Spirit, which, if you obtain, you surely will be happy; and nothing can make you otherwise. If you have this you will be happy, though earth and hell should set themselves against you; for Christ will be your Friend and everlasting Redeemer, and the great God will be your Father and eternal Portion. You will be safe from that everlasting misery that all men by nature are exposed to; — you will be safe from any harm Death can do you; — will be safe when the world comes to an end; — and will be possessed of unchangeable happiness endless ages after the utter hopeless destruction of all the ungodly! I have the more encouragement now to write to you, to advise you now to improve your time, and earnestly to seek this good, as you are now in early youth, — an age of great advantage for obtaining it; for they that seek God early are far the most likely to find him. There is the greatest reason to think, that if you well improve your youth, you will be made for ever; and how great, how infinitely great, a thing is that!—a thing which few obtain; and especially very few of those who don't well improve theirs! Alas! how few are there who have wisdom to improve that precious season, the morning of life! How commonly are persons, as it were, cheated out of it by the subtilty of Satan, and the temptations of a wicked heart and an evil world! — how very few young people are there but what spend away all their youth in vanity, sin, and folly! — and then many of them go down to the grave and to hell in youth!—But if such foolish wicked young people live past their youth, and live to be old, how few, how very few, are converted afterwards! If men will spend their youth, the best of their lives, in the service of Satan, God rarely accepts of the devil's leavings; for the most part, he leaves such persons to spend their old age for Satan too; and so at last, when they come to die, their bones are full of the sins of their youth, they lie down with them in the dust. You live in a world full of snares and dangers, more than you yet conceive; but Christ stands ready to undertake for you, if you will hearken to him: he especially directs his calls and offers to such young persons *; and he has often called you by the voice of his word, by the voice of ministers, by the voice of your pious parents,

* Prov. i. 4; ii. 1; v. 1; and viii. 1. 17.

and by the voice of his holy providence, especially on the death of your dear pious brother Edward. And have you not sometimes had the strivings of his Spirit? —and he still stands at the door and knocks, therefore, don't turn a deaf ear;— seek the Lord while he may be found,— call upon him while he is near: behold, now is the accepted time! — If you are truly and thoroughly religious, it won't injure the comfort of life; on the contrary, it will make your life far more pleasant. The grace of God will make even the time of youth more pleasant to you than all the pleasures of sin can make it! You will have that joy which a stranger intermeddles not with, and that peace which all the world can't take from you; and you never will repent your renouncing all the ways of sin, and your giving yourself up to God. Your joy will be the beginning of everlasting joy: it will be like the morning light, — the longer you live, the more it will shine; — it will make even worldly enjoyments more pleasant; for you may then look upon them as the gifts of an heavenly Father, — the gifts of his love; — it will tend to make the whole world seem pleasant to you, as all being the workmanship of your God, and as being all Christ's; and, therefore, those things which others think of with terror, namely, Death and Judgment, you may well think of with hope and joy, trusting in God.

I might much enlarge; but I hope these arguments, well considered, may be sufficient to induce you, to the utmost of your ability, to improve your present precious season, to secure an interest in these unspeakable blessings, to cry after wisdom, and lift up your voice for understanding that you may do so; and be prayerful, that we, who are now at so great a distance one from another, and perhaps may never see one another again in this world, may hereafter meet in a much better world, and dwell together in eternal glory, is the earnest prayer of your sincere and affectionate friend,

JONATHAN EDWARDS.

ON RELIGIOUS DECLENSION.

THE present is a period remarkable for religious profession. Associated with the consistent followers of the Saviour, are several who have only 'the form of godliness,'— many who 'hold the truth in unrighteousness'—and some who 'did run well,' but of whom it may now be asked, 'Where is the kindness of thy youth and the love of thine espousals?' To the latter class of religious professors, the contents of this paper are intended principally to apply; for there are several, of whose condition, as believers, Candour justifies a charitable conclusion, who are criminally deficient in their attention to the privileges and duties of Christianity.

To correct the evil of religious declension, much has been done; and a sketch of the character of a backslider is offered, not because a finished portrait cannot be procured *,— but because the Evangelical Magazine is an excellent medium of circulating, most extensively, the reproofs and admonitions which are profitable for 'instruction in righteousness.'

The general duties of religion are more easily discharged than those of a private nature. The former are exhibited to public inspection; and, without an attention to which, respectability, church-membership, the office of deacon, and, probably, the pastoral office, would soon be forfeited. These may, therefore, be discharged by such as are often reminded by Scripture, by con-

* See an excellent Sermon upon the Decline of Religion, by the Rev. J. Griffin, of Portsea.

science, and by the Spirit of God, that, with respect to private duties, it is not with them 'as in days which are past!'

Can no professing reader, for example, see his face 'as in a glass,' while he is told that the sanctuary may be regularly attended, — that domestic religion may not be relinquished, — that social prayer may be eloquently expressed,—that charitable donations may be freely distributed, while 'the life of God in the soul' is languishing, and the affections are more engaged by sensual objects than set 'on things above?'

That the reader may be assisted to form an accurate conclusion respecting the state of his mind, he is earnestly solicited to review his religious history. By fixing the attention upon the early period of his Christian experience, and by comparing the *past* with the *present*, it will not be difficult for any one to determine, whether he is, or is not, chargeable with the crime of religious declension. There lies your Bible. Is it perused with the regularity, prayer, and enjoyment as formerly? What does it command? 'Examine yourself whether ye be in the faith?' Do you, reader, constantly investigate your character, your motives, and the extent of your religious improvement? What does it require? Self-denial, forbearance; in fine, that you 'put off the old man, with his deeds; and that you put on the new man, which, after Christ Jesus, is created in righteousness and true holiness:' but, with the diligence which distinguished 'former days,' do you aim at possessing and exemplifying these 'fruits of the Spirit?' Rather, are not sensual gratifications indulged, when self-denial ought to be practise!? Is not resentment cherished when forbearance ought to be developed? Are not anger, hatred, malice, uncharitableness, and general conformity to the world, more conspicuous than 'bowels of mercy, kindness, charity,' deadness to the world, and devotedness to God?

The Bible, which testifies against the sin which these remarks are intended to discountenance, points out an inseparable connexion between a proper attention to religious duties, and the enjoyment of Christian privileges. To this fact the backsliding Christian must, though with pain, give his assent. When, for example, he sought an opportunity to enter into his closet, — when, with joy, he received the invitation, 'Come, let us go into the house of the Lord,' — when he could never think of the sufferings of Jesus without shedding the tear of contrition, — when he was less vain and more humble, — when he was less prosperous and more grateful, — when it was his meat and his drink to do the will of his Father in heaven, then was his 'peace like a river,' and his joy 'unspeakable, and full of glory!' Is a return of those happy days desired? Then let the advice of Scripture be regarded: 'Remember whence thou art fallen,' and 'repent, and do the first works.' Let the conduct of penitent backsliders be imitated. Peter 'wept bitterly;' and every one who has become 'weary in well-doing,' ought to exclaim, 'O that my head were waters, and mine eyes as fountains of tears, that I might weep day and night' for the crime of having departed from the living God! David interceded for mercy, purity, and strength! Imitate him; and while you weep and pray, fix the eye of Faith upon Him who was 'wounded for transgression,' who 'died for sins,' who lives 'to make intercession,' and who says (O, matchless grace!) 'Go, and sin no more!'

Is the character of a backslider deprecated? Then 'walk circumspectly,' — guard against the influence of worldly attractions, — suspect the very approach of self-confidence, — let diligence in the use of means be proportioned to ex-

lating dangers, — think much of the importance of spiritual-mindedness in the season of affliction, — and connect, as you ought, progressive religion with a ' far more exceeding and an eternal weight of glory !'

SAGITTA.

AGREEABLE EGOTISM.

IN authors of an inferior class, egotism is generally disgusting. It is considered as arising from a vain conceit of themselves, while the mean idea we may be apt to form produces a very unpleasing contrast. Quite the reverse is the case with regard to authors of a higher class, of whose judgment and abilities we form the most respectable ideas. We are pleased to hear them speak their inmost feelings and experience, — we, as it were, retire with them into their closets, and look into their hearts. Our elevated thoughts of the author are not depressed ; — they are rendered more sweet, more endearing and engaging than before ; we seem to behold in him the plain Christian, the humble friend, or the faithful condescending monitor.

No human author, perhaps, exemplifies this *agreeable egotism* more beautifully and impressively than Dr. J. Owen. Interspersed thro' his valuable writings we find a great number of passages, in which one who reads his works with interest, seems to behold the venerable author unveiling and disclosing, in an humble but masterly manner, his personal feeling and experience. The Christian reader is not satisfied with a cursory view ; but stops with pleasure to contemplate them with greater care and deeper interest. In one place we find him saying, ' I acknowledge that these are the two things whereby I regulate my work in the whole course of my *ministry:* To impart these truths, of whose power I hope I have had, in some measure, a real *experience* ; and To press those *duties* which *present occasions, temptations*, and other *circumstances*, do render necessary to be attended to in a peculiar manner.' Another passage I shall translate from his *Theologoumena*, a Latin work : —' May God grant that students of theology may understand that it is quite different from what is treated in the schools of Philosophy ; and that other affections, and another disposition of mind and heart are necessary, than when we apply to the study of all the other sciences. If to this I shall give any assistance, and shall produce any thing which God may be graciously pleased to render useful to the saints, my entire wish and purpose in this work is accomplished; and it shall add to my very numerous obligations to the divine grace and favour.'

A multitude of other such passages may be found in the extensive works of this great author, equally or more appropriate than these : they would, indeed, form a very useful volume, perhaps, with excellent practical lessons. J. C. A.

CATCHING AT WORDS.

SOMETIMES we find this done, from the hateful principles of malice and spite, as when the enemies of Christ invidiously and craftily watched his words. At other times, it has been done from a natural and prudent concern to find out the temper or designs of those in power. A striking instance of this we find in 1 Kings xx. 33, when the servants of Benhadad came to Ahab to sue for their master's life :—' The men did diligently observe whether any thing would come from him ;' that is, any word expressive of favour towards their master ; ' and did hastily catch at it.' No sooner had Ahab said, ' He is my brother,' than they instantly seized it, and said, ' Thy brother Benhadad.' They observed, at once, hope and comfort in that word.

But there is another, and a still more important manner of catching the words of others. What I refer to is, when Christians are under distress of mind, something may often be found, in their most desponding expressions, calculated to administer comfort to them; and which may be so improved by a prudent and tender friend. A very happy instance of this is given by Mr. Caryl: —'An aged Christian, in much distress of mind, was once complaining to a friend of his miserable condition; and, among other things, said, 'That which troubles me most is, that God will be dishonoured by my fall.' His friend hastily catched at this, and used it for the purpose of comforting him: "Art thou careful of the honour of God? —and, Dost thou think God hath no care of thee and of thy salvation? A soul forsaken of God cares not what becomes of the honour of God; therefore, be of good cheer, if God's heart were not towards thee, thine could not be towards God, or towards the remembrance of his name."

Such methods as this, watching the words or behaviour of afflicted saints, and wisely improving them for their comfort, may often prove more successful than the most laboured discourses, to which they may be quite unable to attend. Do not their words, amidst their deepest sorrows, usually discover that entire dependence on the Lord Jesus Christ, and that supreme love to him, which are the genuine characters of vital Christianity?

J. C. A.

Miscellanea.

ON THE HEBREW VAU.

Sir, *To the Editor.*

Although the following communication is on a subject which will not be generally interesting to your readers; yet, with a view of preserving from oblivion a result of the laborious researches of that indefatigable student, the late venerable Granville Sharp, I flatter myself that it will be allowed a place in your pages.

There appeared in your Magazine for the year 1810, page 428, 'A Short Compendium of Mr. Granville Sharp's Rules, respecting the conversive Power of the Hebrew Vau *.' Since the publication of the tracts whence that Compendium was extracted, an additional rule has been suggested by the late Bishop Horsley; which, after a full investigation, Mr. Sharp adopted in a modified form.

With a condescension, which will not be surprizing to those who knew him, he communicated this rule to the writer, a few months before his decease, in a letter, from which the following passage is cited: — '*It should be an established rule, that perfect tenses, with prefixed vaus, are not converted at the beginning of a sentence.* — Several examples (for the explanation of which I was obliged to have recourse to the rule of Rabbi Elias †) are much more easily explained by this rule of the Bishop of St. Asaph.' — To render this rule conformable to those adduced in a

* As it is probable that some of our readers will refer to our Magazine for 1810, we take this opportunity of intimating, that the following corrections should be made in the paper alluded to: —

Page 428,	line 22,	*for* Vau is not converted, *read* Vau is not conversive.
—— ——	26,	*for* it is not converted, *read* it is not conversive.
429,	25,	*for* Exception 2, *read* Exception 1.
—— ——	28,	*for* Second Exception, *read* First Exception.
—— ——	32,	*for* not the Second Exception, *read* not the First Exception.
430,	11,	*for* ואמר יוסף *read* ויאמר יוסף

† Vide p. 55 of a Letter to a learned Friend, respecting some Peculiarities of Hebrew Syntax, by G. S.

former Magazine, it should be numbered and worded thus:—

Exception 4. When a preter tense, having a prefixed *vau*, occurs *at the beginning of a sentence*, the *vau* is not conversive. Example: Ezek. xxxvii. 7, ונבאתי 'So I prophesied.'

Lady H.'s Chapel. SELINA.

To the Editor.

Rev. Sir,

Reading the following story out of Boccalini, addressed to ill-natured critics, I thought it very much exposed the folly of those critical hearers who sit under the sound of the gospel, and attend only to catch at verbal mistakes. I have sent you a copy; and hope you will not think it unworthy of a place in the Evangelical Magazine.

S—— W——. J**N A***N.

A FAMOUS critic, having gathered together all the faults of an eminent poet, made a present of them to Apollo, who received them very graciously, and resolved to make the author a suitable return for the trouble he had been at in collecting them. In order to this, he set before him a sack of wheat, as it had been just threshed out of the sheaf: and bade him pick out the chaff from among the corn, and lay it aside by itself.—The critic applied himself to the task with great industry and pleasure; and, after having made the due separation, was presented by Apollo with the chaff for his pains.

Juvenile Department.

SEASONABLE REFLECTIONS.

[*To a Young Friend.*]

WE are always slow to believe any thing contrary to long experience; and that is not very surprizing; but it is truly extraordinary that we should *seem*, by our conduct, to discredit what every day's experience proves to be true. Thus, since we find from the records of history that the world we inhabit has existed several thousand years, and yet no apparent symptoms of decay forebode its dissolution, our reason would reject the idea that it will ere long be destroyed; and we are convinced of it only by an implicit belief in the declaration of Scripture: but that we are all mortal, is a truth confirmed by the experience of all ages and of every day of our lives; and, therefore, however reluctantly, we *must* believe it, though we too often conduct ourselves as if it were the least probable event in nature.

As to the particular time of our departure, God has seen fit, for various wise reasons, to conceal it from us; and, among others, the following seem obvious:—1st, Lest, as our great concern is *to prepare for death*, those who knew they should live to an advanced age, presuming upon the time before them, might spend the greater portion of their lives in sin, and defer the service of God and the concerns of their souls to the few remaining years or months of their lives, when they were incapable of enjoying their sinful pleasures,—when the evil days arrived, in which they should say, 'We have no pleasure in them:'—and, 2dly, Lest those who knew they had but a few years or months allotted them for so important a work, should be overwhelmed with a fear of coming short at last, and be thereby rendered incapable of the business and innocent enjoyments of life. To some individuals, the space of fourscore years is allotted to prepare for death; and one would think a mercy so rare would bring every subject of it to the grave, 'like a shock of corn in its season;' and that every talent would, by cultivation and improvement, have gained ten; but how many arrive at that advanced period before the seeds of grace have even taken root, or at most, perhaps, when they are but just springing!—and how many shamefully bury all their unimproved talents, never more to be recalled, but as witnesses against them at the last day! To a large portion of mankind, only the short space of 30 or 40 years is allotted;—so short a time for so great a work, would, one would think, compel them to be doubly active in it. They know that, unless they exert themselves in their youth to secure a comfortable settlement in life, they have little or no chance of succeeding at a more advanced period: and, therefore, they labour early and late, 'in season and out of season;' but, perhaps, after so much indefatigable industry, and just at the completion of their wishes, many of them find that they have made a useless provision for a life, the close of which is arrived, and are awfully unprepared for the next;

and, to add to their remorse, they have probably to reflect, that an undue attention to their worldly concerns has hastened their dissolution! A still greater portion of the human race are cut off in infancy, — as tho' God, in mercy (foreseeing how frequently prolonged life would be misspent) had determined thus to rescue the majority of his rational creatures from eternal destruction. To a true Christian, length of days is, from a variety of causes, frequently secured. It is said of Religion, that 'length of days is in her right hand' (an indication of her ready bestowment of it upon her votaries); and to the Christian alone is long life a blessing! He becomes every day more attached to, and more assiduous in the service of God, from a grateful sense of his increasing obligations, and from a growing experience that 'his service is perfect freedom.' He becomes more and more useful in the world, though less attached to it. As the sun imparts a ray of light and usefulness to every object it meets with in its progress, so the Christian, in his course, as various objects present themselves in the way of family, friends, public trust, and the like, exerts his influence for their welfare; and, at the close of a long life, has the unspeakable happiness of reflecting, that, through the whole course of it, he has seen some fruit of his labours of love, and that 'his works shall follow him,' as evidences of a lively faith, and brighten his crown.

But let me bring the subject home. You, my dear young friend, have passed several years since you knew how to discern good from evil, and have just entered upon another. Of the years passed, it must be painful to reflect, that a great proportion have been spent in the service of sin! You are now rapidly advancing towards the age of maturity; and far, far better had it been for you, that you had never been born, or, at least, that you had died in your infancy, if you do not improve your time and talents to your eternal advantage.— 'But I would hope better things of you;' and that you can, with humble confidence, adopt the following grateful and triumphant language, as a subject of divine grace: —

'If God should now call me to give up my account, it would indeed be awfully defective, should 'the uttermost farthing' be required; and I had no surety: but, blessed be God, Jesus Christ is the Surety of all penitent and obedient believers! O then let me cleave closer and closer to that Friend, whose attachment to his people far exceeds that of the most affectionate brother! If I am one of his members, let me obey the dictates of my glorious Head: if I am an adopted child of God in him, let me pray for, and cultivate those dispositions and tempers which characterize his family; and be assured, that my attachment to religion (far superior to all things of mortal excellence) will encrease with my acquaintance; and when the end of all temporal things is arrived, — when 'the grasshopper shall become a burden, and desire shall fail,' I shall only be entering upon those joys, of which the pleasure I have derived from religion here was a delightful foretaste. The yoke and burden of Christ will be more easy as the burden of the flesh is dropping off, and my desire after holiness and the enjoyments of heaven will be quickened as my natural appetites and desires decay; so that death shall be in every sense the beginning of life to me: a life never ending, and free from sin and pain! Let me remember that I have not the command of the next hour: it is at the disposal of God. If granted, may I use it to the same advantage as a man would spend the scanty remnant of his fortune! It comes to me empty. Let me store it well, for that alone will make it valuable; and by this means, my future years (if God shall spare me) will produce a rich harvest of temporal and spiritual attainments. The reflection, that I must soon exchange worlds, will both quicken my diligence and console me under whatever trials I may experience. May God grant me grace to serve him faithfully till the number of my days are completed! — and may I find my reward in keeping his commandments, as holy David did! Lord, I commit myself for direction and strength to thy word and Spirit! O grant me grace to increase in the knowledge and love of thee, till I obtain an abundant entrance into thy kingdom and glory, through Jesus Christ my Redeemer! Amen.'

Obituary.

MRS. HAYWARD,

FORMERLY Sarah Christie, the wife of Mr. James Hayward, who has been many years a Missionary at Otaheite, departed this life at Eimeo, a small island contiguous to Otaheite, Oct. 4, 1812.

It appears, by a letter from Mr. Hayward to Mr. Gilbert, that Mrs. H. and the other Missionaries who left Port Jackson in July, 1811, had a tedious and dangerous voyage of 16 weeks to Otaheite; the vessel was small, and the inconveniences considerable. Her health is supposed to have suffered from the voyage. They landed in Eimeo the last day of Oct. 1811. Some time after their arrival, the house in which they resided was overflowed by an uncommonly high tide, which occasioned much alarm to the women, and Mrs. H. took a cold, the effects of which she never lost. She was married to Mr. Hayward on the 18th of January following. Soon after her marriage, she was taken ill, so as scarcely to be able to leave the house afterwards. She suffered much pain for eight succeeding months, and her death could not but be painfully anticipated by her husband and friends.

In an early period of her illness, her mind was at times dark and perplexed, but 'at eventide it was light;' and though she entertained the most humbling views of herself, yet she could adopt the language of St. Paul, when speaking of the love of Christ —"He loved *me*, and gave himself for *me*." She often lamented her barrenness and unprofitableness; and sometimes expressed a wish to live, that she might be useful to the mission; but on the evening before she died, she said to Mrs. Bicknell, when taking leave of her, 'If I live it will be well; but if I die it will be better.'

'I once asked her,' says Mr. H. 'when she was leaning with her head on my bosom, whether death was terrific to her. She answered me by repeating those lines of Dr. Watts:

'Death cannot make our souls afraid,
If God be with us there;
We may walk thro' Death's darkest shade,
And never yield to fear.'

'At another time, when speaking to her on the same subject, she said, 'God is my covenant God and Father; on him I have cast myself, and do now cast myself; and he will never leave nor forsake me. He will be faithful to his promise, and to his dear Son:' and then, in a cheerful tone of voice, she said, 'I thought he would not leave me!' 'Then,' said I to her, 'you are not afraid of dying?' 'No,' she replied, 'I am not;' and then repeated the following verse—

'If sin be pardon'd, I'm secure,
Death has no sting beside;
The law gave sin its damning pow'r,
But Christ my ransom died.'

She then proceeded to speak of the infinite value and efficacy of the ransom which the Lord Jesus had paid for the sins of his people; and said, 'Though I am a great sinner, yet were all the sins of the world charged on me; what of that? The justice of God was perfectly satisfied by the offering of the Lord Jesus, on whom I have cast myself, and on whom I depend for the whole of my salvation; death is therefore disarmed of his sting, and cannot hurt me, nor make me afraid.'

'On the Sabbath morning early, she asked me what day it was; and when informed it was the Sabbath-day, she said, 'Then before the close of this Sabbath, my eternal Sabbath will begin, where congregations never break up, and Sabbaths never end.'

'She was very much reduced in body; and when one of the brethren, who came to see her, observed how much she was worn away by her illness, she said—'Yes, worn away by affliction, but not by sin;' and added, 'Now my heart and my flesh faileth; but God is the strength of my heart, and will be my portion for ever.' These were the last words of any importance that she uttered; and in the evening, between 6 and 7 o'clock, she expired without a groan.

'On the Tuesday following, she was interred by the side of our sisters *Henry* and *Davies*.

MRS. SUSANNAH CLARK,

Wife of the Rev. James Clark, of Brigg, in Lincolnshire, died Sept. 10, 1813, of an internal cancer. She had been indisposed for the four last years, and for about 11 weeks confined to her bed, under the most distressing pain and weakness. When she first took to her bed, she declared her opinion that she should not recover, though the nature of her disorder was not then ascertained. Being asked whether she put her whole trust and confidence in a covenant God, she replied, 'O yes, I have great reason to trust him, when I recollect Mr. Berridge's last sermon at the Tabernacle, on those words, "Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us!" —I remember his saying that we may trust him as *the people*, though we dare not say we are among the *children*.' The next day she sung Mr. Hart's hymn—

'Come ye sinners, poor and wretched,'

so as to be heard by the family below stairs. On the Lord's day morning, she was attacked by a most violent spasm, which extorted from her cries for mercy and compassion from the great Physician, accompanied with entreaties to her friends to pray for her, that she might be supported.

At one time, awaking from a doze, she looked around with astonishment, saying, 'I thought I had left you all;' and afterwards said to her husband, 'You have shut me out of heaven, for I have often heard you say that no hypocrite shall enter there; and I fear that I am one.' He replied, 'I believe you are not:' 'Why then,' said she, 'does God hide his face from me? I ought to speak of Christ, and recommend him to all about me. O what a shame it is that I do not! but after all, I am determined to lie at the feet of Jesus: if I perish, I will perish there. I am the greatest sinner in all the world. O if I knew that Christ would save me, how would I rejoice!'

The following day she said, 'Is there any hope for me? I fear that Satan deludes me. I want to have my heart set upon things above, whether I live or die. My afflictions are very heavy; but I am afraid to say so, for they are all nothing to what I deserve.' At another time, she said, 'I desire to love the Saviour, and I know that I love all who love him.' I replied, 'This is a good evidence of your loving Christ.' She then mused a little, and said, 'I dare not distrust the mercy of God, were I even as black as the blackest in hell.' At another time, 'If I get to heaven, there will not be found there such a monument of mercy as myself—no, not Manasseh or any other.' Similar expressions of her deep humiliation from sin often fell from her lips.

'Let nothing,' said she, 'be said of me when I am gone, for I am not worthy.—The Lord is now making me willing to leave the world, by permitting my troubles to be so heavy. The furnace is hot, but I dare not complain.—Lord help me! O that I might have in heaven but the place of a snail? But why should I doubt? There is a covenant ordered in all things and sure.' At another time—'I have a faint hope; for God hath not said to the seed of Jacob, Seek my face in vain.' She afterwards broke out in the following language—'Fetch me, dear Lord! O come and take me to thyself! O come, my Saviour, and take me to thy eternal home!' The next day she said—'O Jesus, wilt thou not come and take me to heaven? Take me for thy mercy's sake, for thy merit's sake.'

For three or four days previously to her dissolution, she fluctuated a little, but was almost always intent upon divine things, either imploring mercy, or blessing the Lord for his great goodness towards her, till on Friday, about 10 at night, she sweetly fell asleep in Jesus.

MR. RICHARD STEPHENSON

Was a respectable shopkeeper in the town of Brigg, and well known for many years to be a punctual, honest man; but in the year 1798, when hearing a sermon on Prov. xviii. 24, he felt the power of religion, and became a decidedly religious character. From that time, till May 13th, 1813, the day of his death, he walked with God. The occasion of his death, however, we have deeply to deplore. Riding out in a little cart, in which he had rode but once before, the horse proving unmanagable, he jumped out; at that moment the servant maid (who was with her master and mistress) pulling at his coat, he fell, and frac-

turned his left arm, and the cart wheel at the same time going over one of his legs, it mortified, and in the course of three weeks occasioned his death. He was aged about 66 years; but ripe for glory. During his illness, he was often heard to repeat the promises of the gospel; and particularly those which had been blessed to him. All the years of his pilgrimage he had been reaping the precious fruits of a life of faith, exemplifying in his experience those excellent books to which he was very partial, namely, Romaine's Life and Walk of Faith. When Mrs. S. asked him, two or three days before his dismissal, if he saw his way clear to a better world, he answered with great emphasis, 'Yes; I bless God it is clear, without any obstacle whatever.' When a friend was standing by his bedside, unperceived, he was heard to say, 'Dear Lord, why me, why me?—That thou shouldest make me to differ!' His friend said, 'I hope, Sir, you feel your mind comfortable in the prospect of futurity?' He said, 'I bless God, I know in whom I have believed: it is my comfort that he hath said, "I will never forsake thee." I bless my God I am firmly built upon the Rock of Ages, and shall never be removed.'

Two days before he died, his friends spoke to him several times; but could obtain no answer. They then sang a hymn, when he immediately joined them, and sung them all into tears.

May all who read of him meet him with joy; but especially his friends and relatives; who in the mean time can form but one opinion of him, viz. that he was a real Christian, a pleasant neighbour, a faithful friend, the best of husbands, and a tender and affectionate parent. In a word, 'he was one of them that were peaceable and faithful in Israel,' 2 Sam. xx. 19.

Brigg. J. C.

MISS SARAH WRIGHT

Died Dec. 5, 1813, aged 25 years. She had been long afflicted, though not prevented from hearing the gospel, which was the power of God to the salvation of her soul. During her affliction she was humble, patient, resigned—dutiful and affectionate to her dear relations—her end was peace. When it was evident that her continuance in this world could not be long, she was asked, if she feared death? She said, she did not. It was observed to her, that it was possible to possess a *false* hope; to which she replied, she believed the Almighty would not take her till he had prepared her for heaven. After this, she was asked, if she loved the Saviour? To which she replied in the language of doubt, but said she *would willingly love him if she could;* but feared she felt an enmity against him in her heart. A few days preceding her death, she seemed to be left in the power of the enemy. She experienced a dark and dismal night before a bright and joyful morning. The state of her mind may be conceived by the following expressions:—'I am the basest of all creatures—undutiful—without affection—impatient; the sufferings I endure are not to be compared with what I have deserved—I shall go to hell!' The distress which such language produced in the minds of those around her, was however soon removed by expressions which fell from her lips, as pleasing as those had been painful. At once the adversary seemed to forsake her, and, as if the sun had appeared at midnight, her darkness was turned into day. She exclaimed—'Come, my Lord Christ! Christ! Christ! my all, my every thing! Descend from heaven, O my Father! my Father! How I long to be gone! O delightful end!' She called her mother to her, and said, 'My sins are forgiven.—O sin! sin! sin!—my Saviour! my God in Christ!' She then sang parts of several hymns—

'Jesu, lover of my soul,'
'There is a land of pure delight.'
'Heaven is that holy happy place,
Where sin no more defiles,' &c. &c.

Pausing a little, she observed, 'Trials may press of every sort—they *may* be sore: they *must* be short.' Having been silent for some time, she exclaimed, 'O the fiery darts of Satan!' Soon after this, she cried, 'A new birth, a new birth! I'm going over the river Jordan—I want to see and sing; to go and live with Jesus—no happiness here, O Lord!—I want him, I want him!'

She expired calling upon God, who no doubt received her to himself, in whose presence is 'fulness of joy, and at whose right hand are pleasures for evermore.' J. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Lives of the Puritans; *containing a Biographical Account of those Divines who distinguished themselves in the cause of Religious Liberty, from the Reformation under Queen Elizabeth to the Act of Uniformity in* 1662. *By* Benjamin Brook. 3 *vols.* 8*vo*, 1*l.* 16*s.*

EVANGELICAL Biography forms a most pleasing and edifying branch of ecclesiastical history: it affords at once an intellectual entertainment of the highest order, and a powerful incentive to the most exalted virtue. The work before us presents to public notice the lives of nearly 500 ministers of the gospel, the greater part of whom were learned and pious in no ordinary degree, but who had the misfortune to live in the days of intolerance, when the rights of conscience were little known, and when the dominant party thought themselves possessed of a divine right to punish all who dissented from their creed.

The Puritans arose in the commencement of the reign of Queen Elizabeth. Bishop Hooper may be said to have been the first Puritan. He was nominated to the bishopric of Glocester in the reign of King Edward, but declined the honour on account of some exceptionable words in the oath then required, and because he was expected to wear the Popish vestments: the king was inclined to dispense with the use of them, but Cranmer and Ridley would not consent, and he was imprisoned in the Fleet for several months. The affair was at length compromised. Queen Mary succeeded, when Cranmer, Ridley, and Hooper were all burnt by their common enemies the Papists. When Elizabeth ascended the throne, and became head of the church, the nation veered round again, and became Protestant. The debates about habits and ceremonies, which were first agitated in King Edward's reign, were now revived. Pious persons in general, having witnessed the cruelties exercised by the Papacy, abhorred the garments in which the Catholic clergy had officiated, and the ceremonies which they used; they also wished to see the Church of England purified from all the relics of Rome, and more conformed to the model of Protestant churches on the continent. Of this mind were Coverdale, Fox the martyrologist, Bucer, Peter Martyr, John Knox, Cartwright; as also Latimer, Rogers, Bradford, Taylor, Philpot, and other excellent men in the preceding reign. It was the wish of moderate men on both sides of the question, that these lesser matters might be left *indifferent* in practice, as well as in theory; but the party in favour of absolute uniformity prevailed, and all dissentients were compelled to quit their livings, and were treated with unchristian severity. Out of about 100 of the London clergy, 40 refused to subscribe, among whom were some of the best preachers of the day. Many churches in the City were shut up for want of ministers, to the great joy of the Papists, and the grief of pious Protestants, who saw the Reformation miserably weakened by silencing so many useful men. This was also the case in the country, 'where,' as bishop Sandys told the Queen, some years after, in a sermon, 'many in the northern parts perished for want of food. Many hear not a sermon in seven years, I might safely say, in seventeen: *their blood will be required at somebody's hands!*' In all the counties of England there were not more than 2000 ministers to serve about 10,000 churches, yet probably about a fourth part of these were silenced. To enforce these regulations, ecclesiastical courts were erected, in which suspected Puritans were required to answer all interrogatives, and so condemn themselves, or else be committed to prison for contempt of the Queen's authority. These severities naturally tended to produce separate meetings, and a secession from the church, which might, at first, by more lenient measures, have been prevented. The separation thus commenced by the *Puritans* was continued till the restoration of Charles II. when the same description of persons were called *Non-Conformists*, because they objected to the Act of Uniformity; and after a tedious struggle through that reign, obtained the name of *Dissenters*, from the date of the Act

of Toleration, on the accession of William III.

Mr. Brook's work exhibits to view the lives of the *Puritans* only—viz. from A. D. 1550 to 1662; and perhaps no work ever published displays so bright an assemblage of human excellence; an excellence in which talents, piety, regard to conscience, and self-denial, so conspicuously shine. Not that the Puritans were all perfect characters; a mixture of austerity and sternness, and a want of due respect and deference to persons in authority, were too visible in some instances; but it should be remembered that they were most cruelly oppressed by their Protestant brethren, for non-compliance with what even their oppressors admitted to be indifferent; above all, they were excluded from what was dearer to them than life itself—the opportunity of doing good to the souls of men, and of exercising a ministry which they believed they had received from the Lord Jesus.

To many pious and candid persons, at this distance of time, it may appear that the Puritans were too rigid, and made too much of lesser matters; yet it must be allowed that the noble stand they made against Popery, and in behalf of the rights of conscience, and the enjoyment of religious liberty, has contributed most essentially to the happy freedom we now enjoy. Even Hume, whom none will suspect of Puritanism, speaking of the arbitrary spirit of those times, says, 'So absolute was the authority of the crown, that the precious spark of liberty had been kindled, and was preserved by *the Puritans alone*; and it was to this sect that the English owe the whole freedom of their constitution!'

In the composition of this work the author appears to have spared no pains. A cursory perusal will shew that his industry must have been great and persevering. It is not a mere compilation, but contains about 200 new lives. The author has laboriously examined various works in the British Museum, the London Institution, Dr. Williams's Library Red-cross Street, University Library Cambridge, the Old College Library Manchester, as well as other public and private collections of scarce and valuable books and manuscripts. A late learned and valuable minister, (Dr. Williams) who perused a part of the manuscript, thus expressed his opinion of the work, in the recommendation of the proposals for its publication:—'I admire the patient industry, the impartial narration of facts, and the just estimate of religious liberty which pervade the work. I have no hesitation in saying, that it reflects great credit on the author, and promises to be very acceptable and useful to the public.'

For our parts, we had formed a favourable idea of these long-expected volumes, but are free to say, they exceed the expectation we had formed, and are really surprised that the author, who (we understand) resides in a sequestered situation, could collect sufficient materials for so great an undertaking, and arrange them with so much accuracy.

To Dissenters, the Lives of the Puritans will supply a copious source of entertainment; they will learn, we hope, highly to prize the privileges they now so richly enjoy under the benign government of our country, secured by constitutional laws; and at the same time strive to emulate the piety, integrity, and zeal of their forefathers. The candid ministers and members of the Established Church will, we are sure, peruse it with pleasure, and heartily approve the integrity and fortitude of men of a different communion: they, no less than Dissenters, will rejoice that the days of intolerance are passed away, and feel a holy indignation at the severities used to their non-conforming brethren. Let Christians of every name unite in promoting the cause of truth, and holiness, and charity; remembering that we are hastening to a world where these lesser distinctions shall be known no more, but Christ be all and in all.—We should be glad to give copious extracts from these volumes, but circumstances forbid. We know not where to begin, and much less where to end.

The Practical Expositor; *or, Scripture illustrated by Facts, and arranged for every Day in the Year. By* Charles Buck. 6*s.*

At a time when unparralled efforts are made to diffuse the knowledge of the scriptures, it is highly commendable to render the reading of them pleasant and palatable, especially to young persons. Such is the

laudable intention of Mr. Buck in this volume. He gives us a text for every day; and then, instead of a critical comment, he gives us an anecdote, and sometimes several anecdotes, tending to illustrate that text. These illustrations contain much variety; some are biographical, exhibiting some leading feature in the character of an eminent christian, scholar, or philosopher; others are borrowed from the customs of ancient nations; others from the sayings of wise and learned men; and others from the stores of natural philosophy. Our readers will conceive of the author's plan, by the following specimen:—

'Col. iii. 5, *Mortify therefore your members, &c.*—Instances are given of severe self-inflicted tortures—the inefficacy of these, and the true method pointed out by the Gospel. Prov. xxii. 3, *The simple pass on and are punished*—This is illustrated by Dr. Johnson's account of Richard Savage, the poet. Psalm lxxxiv. 11, *No good thing will he withhold from them that walk uprightly*—Remarkable appearances of Providence in behalf of the Rev. Henry Erskine, of Scotland. 1 Sam. xii. 3, *Of whose hand have I received any bribe, &c.*—The failure of attempts to bribe Andrew Marvel, Phocion, Xenocrates, &c. 2 Cor. v. 20, *Where sin abounded, grace did much more abound*—The conversion of John Bunyan. Revel. xviii. 24, *And in her was found the blood of the Prophets, &c.*—The Irish massacre, the revocation of the Edict of Nantz, &c. Gal. vi. 9, 10; *Let us not be weary in well-doing, &c.*—Illustrated by a sketch of Mr. Baxter's life and labours. Matt. vii, 2, *With what measure ye mete, it shall be measured to you again*—Singular instances of merciful retribution, in the life of the worthy Edmund Jones, of Wales. Deut. xxxi. 13, *That their children which have not known any thing may hear, &c.*—The origin and success of Sunday Schools, with anecdotes of Mr. Raikes. And to mention no more, Romans viii. 37, *Nay, in all these things we are more than conquerors, &c.*—After referring to Lord Nelson's funeral, he quotes an admirable passage from the late Dr. Evans—"Those are more than conquerors who conquer with *little loss*. Many conquests are dear bought; but what do the suffering saints lose? Why they lose that which the gold loses in the furnace, nothing but the dross. They are more than conquerors who conquer with *great gain*. The spoils are exceedingly rich; glory, honour, and peace, a crown of righteousness that fadeth not away. There is one more than a conqueror when pressed above measure. He that embraced the stake, and said, 'Welcome the cross of Christ, welcome everlasting life;' he that dated his letter from the delectable orchard of the Leoline prison: he that said, 'In these flames I feel no more pain than if I was upon a bed of down;' she that a little before her martyrdom, being asked how she did, said, 'Well and merry, and going to heaven;' those who have gone smiling to the stake, and stood singing in the flames—these were more than conquerors."

From these specimens the reader will perceive that the laborious author, who has long been a very industrious collector of anecdotes*, has applied them to the illustration of more than four hundred texts of scripture, which derive considerable light from them, and, by being fixed in the memory, will furnish him with matter for pleasing meditation and profitable conversation.

We can with pleasure recommend this production, especially to our young readers, and think it may prove a very valuable appendage to the breakfast or tea-table. We submit it to the judgment of conductors of Boarding Schools, whether this might not be a serviceable book in their respective Seminaries, as remarkably blending amusement with instruction.

Maternal *Solicitude for a Daughter's best Interests. By* Mrs. Taylor, *of Ongar.* 12*mo, with Frontispiece.* 5*s.*

THERE are few families to which the religious and moral world, and especially the rising generation, are so much indebted as to that of Mrs. Taylor. The children very early in life produced 'Original Poems,' of uncommon merit; which have been succeeded by 'Hymns for Infant Minds,' 'Original Hymns for Sunday Schools,' and other juvenile publications. The father, besides his labours as a public teacher, has printed 'Twelve Addresses;' delivered to a school, and 'The Child's Birth Day;' and now the amiable mother presents us with a number of excellent meditations and

* Witness his two volumes of Anecdotes.

reflections designed originally for her own children: not to mention another branch of the same family, to whom we are indebted for many ingenious and elaborate researches in biblical literature.

This volume contains twenty meditations on so many passages of scripture, written in a style well adapted to the capacities of young people, and breathing, in every page, good sense, piety, and maternal solicitude. We give the following extract from the 11th Meditation by way of specimen; only adding, that the work is embellished with a beautiful frontispiece, by Vendramini.

'*My Father, thou art the guide of my youth*,' Jeremiah, chap. iii. ver. 4.—So I said (or to this effect) from an effusion of filial affection, when a little girl of six years old, I was walking with my dear father one summer's evening. To him I looked, on him I depended for all present happiness. Of the future I thought not; and I imagined him capable of defending me from every evil; of procuring for me every good. But I was leaning on the staff of a broken reed; for, in a very few weeks afterwards, this beloved father was numbered with the dead, and left me an orphan, with a heart capable of receiving the deepest wound from his loss, but, for a long season, incapable of healing; for though fifty years have since revolved, my bosom still bleeds on the anniversary of that memorable day, which deprived me of him for ever. But let me no longer indulge unavailing grief, rather would I endeavour to extract good out of evil, for the benefit of my dear child, that what I once 'sowed in tears,' she may 'reap in joy.'

Ah my dear ***, you are yet a stranger to the pangs of a child watching over the bed of a dying parent; so long as this especial mercy is continued to you, while you hold them as though you held them not, yet know your privilege: and a greater privilege a child cannot enjoy, than to have both parents spared during the helplessness of infancy, and the inexperience of youth. You have not only your temporal wants supplied, without any care or concern of yours, but you have the means of such instruction from them, as few but parents are inclined to bestow. To live under a father's roof, to be the object of a mother's daily care, are blessings which, perhaps, only an orphan can duly appreciate. My dear father seemed to be aware of this, when, in his dying agonies, his anxious eye pursued me to every corner of the room, and when he expressed such earnest solicitude concerning my future guardians and instructors. Departed saint! I shall ever feel grateful for this last instance of his love. During the mournful scene, grief for his loss was the only sensation of which I was capable: I was too young to understand his anxieties and apprehensions; they were to be explained by time, and time has done its office.'

The Power *of Divine Grace exemplified in the insufficiency of the Dispensers of the Gospel—A Sermon at the Gravel-Pit Meeting House, Hackney, before the Friends of Homerton Academy. By* Robert Stevenson. 1s.

THIS discourse, which is 'published at the request of the ministers who heard it,' does much honour to the talents and piety of the truly respectable preacher. From 2 Cor. iv. 7, he considers, I. The appropriate appellation given to the Gospel—a *treasure*, on account of the immense value—the vast extent—and the rich abundance of its blessings. II. The depositaries of this treasure—*Earthen vessels*—a term which, in its application either to the Apostles, or to ministers in general, denotes the meanness of their original,—the frailty of their nature—and their mortality. III. The purpose of infinite wisdom in this constitution—'that the excellency of the power may be of God, and not of us.' After illustrating these remarks in a manner both judicious and affecting, he concludes with a very serious and animated address to the Students of Homerton College, and to its supporters. With the most ardent affection to his *Alma Mater*, for Mr. Stevenson was many years ago a Homerton Student, the most cordial congratulations on its success, and the most zealous desires for its continued and increasing prosperity; he mingles the genuine spirit of christian liberality towards other institutions, and particularly towards one, which may fairly be called the Sister College. 'In advocating,' says the worthy preacher, 'the cause at Homerton, I wish it to be particularly understood,

that I mean no hostility to another highly respectable institution in the near vicinity of the metropolis, which has sent out many very useful ministers. No; my wish and prayer is, to see the elder and the younger sister go hand in hand, without rivalry, without jealousy; blessing and being blessed; and rejoicing the cities of one God.'

A Sermon, *occasioned by the Death of the Rev. Thomas Hill, one of the Tutors in the Academy at Homerton. By* Robert Winter, D. D. 2s.

THIS interesting discourse is founded on Matt. xxv. 21, 'Well done, thou good and faithful servant,' &c. After some judicious observations on the *character* and the *reward* of the approved servant of Christ, Dr. Winter proceeds to give a memoir of his valued and lamented friend. This sketch of Mr. Hill's life and character displays the accuracy of an attentive observer, and the warmth of Christian friendship. A lively impression in favour of the piety and talents of the lamented Tutor cannot fail to be excited by this excellent discourse, and that impression will be greatly deepened by the honourable testimony on the part of the students, which is appended to the Sermon.

Report *of the Committee to the Hampshire Association, for the Propagation of the Gospel in the County and its Vicinity, at their General Meeting, Portsea, Sept.* 9, 1813.

THIS Report contains an account of the operations of the Hampshire Association during the past year, and an outline of what they have done from its formation in 1797. During that period *eighteen chapels* have been erected within the sphere of their influence, in places which were before destitute; and two other places have been fitted up and are used for public worship; the gospel has also been preached in at least *twenty-four villages* besides. These laudable and exemplary exertions afford indeed 'a most decided proof, that the friends of the gospel in Hampshire have not been inattentive to the best interests of mankind;' they are however dissatisfied with their labours; and are ambitious to 'lengthen their cords and strengthen their stakes;' and besides the two itinerants they already employ, they talk of engaging several more. It is greatly to the honour of the county, that besides what they have done for mere general Institutions, the sum of £300 was raised last year for the local purposes above-mentioned.

We are glad that several of the counties now *publish* their Reports, and we would advise that they be sold in London, that other counties may rejoice with them in the good effects of their labours, and emulate, as far as their respective circumstances will allow, their good example.

A Collection *of Family Prayers, from Baxter, Henry, Willison, Bennett, Watts, Doddridge, and others, with occasional forms. Selected and revised by* S. Palmer. *Fifth Edition*, 12*mo*, 3*s*. 6*d*. *boards*.

WE notice this little work merely to say, that we understand the new edition passed under the revising hand of the editor but little before his decease; and to add, that it is an excellent and useful selection, particularly adapted for dissenters.

Literary Notices.

In the press, and will be published in a few days, *Christ* the head of his Church; a Sermon by Dr. Hawker.

A Sketch of the History and Proceedings of the Deputies appointed to protect Protestant Dissenters.

Select List.

The Scripture Doctrine of Divine Grace; by the late Rev. J. Andrews, L L. B. 3d edit. 8vo, 5s.

Familiar Scenes, Histories, and Reflections; by the Author of Cottage Sketches, &c. 12mo, 3s. 6d.

The Pleasures of Religion, in Letters from Jos. Felton to his Son Charles. 8vo, 2s. boards.

Time's Telescope for 1814. 12mo, 7s. 6d.

Gray on the Parables. 8vo, 9s.

Regeneration: an Extract from Dr. Witherspoon. By the Rev. G. Burder, 12mo, 2d.

Youthful Piety; or Memoirs of T. E. Parkinson, &c. recommended by Mr. Fletcher. 3d.

Baynes's Theological Catalogue. 2s

Mann's Do. 1s.

RELIGIOUS INTELLIGENCE.

CEYLON.

Extract of a Letter from Col. Molesworth, who has long been a zealous Promoter of the Schools in that Island.

'I have lately received a letter from Dr. John, of Tranquebar, with whom I have been for some time in the habit of corresponding. In his last letter he says, "In 1810 I established *twenty* schools in the Tanjore country, and now they have increased in the number of scholars to such a degree, that I can no longer afford to carry them on without the assistance of the Madras Government." I mention this to shew what success might attend the same means at Jaffna if a man like Dr. J. were stationed there.

'After mentioning the establishment of an Auxiliary Bible Society at Calcutta, he says, "There are now in the press some thousands of Bibles both in the Malabar and Cingalese languages; these, when they come to be dispersed, will, no doubt, be of the greatest service, especially as an order is come from England that each corps in the island shall have a school established in it. There are six regiments formed of various tongues and nations, viz. two European (English), two African (Negroes), one Seapoy, composed of Hindoos and Mahometans, and the sixth, Malay—the whole Mahometans. The press is busy at work, printing Lancaster's Spelling Book. I fear there will be some difficulty in carrying on the system exactly according to the plan of its founder, for want of slates. I was provided with an hundred from your society, but most of these have been used in the Jaffna schools;" (more will be sent, and other needful articles). A thousand Common Prayer Books have also been forwarded to a Clergyman in Ceylon, at his request, which will be disposed of by him, and repaid to the Society. They were procured, at the cheapest rate, from the Prayer Book and Homily Society.'

GREEK ISLANDS.

A letter has lately been received from a gentleman at Cephalonia, one of the Ionian Islands, deeply lamenting the death of Mr. Blomfield, at Malta, who intended to visit the islands. This gentleman gives a very affecting account of the state of religion and morals in Cephalonia. "Thousands," he says, "have perished, and are perishing in ignorance. But where?—In the Ionian Islands, which have been under the protection of the British Government upwards of four years, without any steps having been taken to dispel their darkness. England may bless God for her enjoyment of the Gospel, but surely she, or her societies, ought to think of other poor neglected nations, and act in unison with her prayers by assisting to spread the Gospel far and wide.

"One object yet remains to be mentioned—*Printing and Dispersing Tracts in Greek.*

"I have now, so far, acquitted myself of my duty, the rest remains with you. But any missionary you may send, I will assist to the utmost of my power."

PROVINCIAL.

THE Hampshire Association for the propagation of the gospel in the county and its vicinity, we are happy to perceive from their first report just printed, have been instrumental in erecting 20 chapels, and introducing the preaching of the gospel into no less than 24 villages besides. In the beginning of the last year the society were £150. in arrear to their Treasurer; but at the close of the year it appears, by the printed accounts, nearly £320. had been received. Five new stations were accordingly resolved upon; but to obtain suitable preachers, the committee are invited, in a printed address, to educate some young men for village ministers; to which we are induced to give more general publicity, for the advantage of our numerous readers in other counties of the kingdom. The committee are invited to look out persons possessed of the following qualifications:—decided piety—good natural powers—prudence—public spirit—perseverance—aptness to teach, and a

constitution capable of labour—and capacity for study, and desire of improvement. They should be under 30 years of age and unmarried. That such persons, when selected, should be sent to a seminary for half-a-year to acquire English grammar; to form plans of sermons; to receive a few lectures in divinity; and such counsel and advice as will be useful to them in future life, and thus meet the sentiments of the villagers who consider it a recommendation that their preachers have been at a seminary. Their education is generously offered by Mr. Bogue, to be given to them free of expense.—Similar reports from other County Associations we should be happy to record in our Magazine, which, as it originated in 1793, gave birth to the Missionary Society in 1795, and to the Hampshire Association in 1797, to the Bedford Union, and numberless other home Missions. Such reports as these afford an unanswerable argument to the objection against Missionary efforts, (among the most zealous friends of which efforts we are happy to recognize the members of the Hampshire Association), as inducing neglect of the heathen at home.

Oct. 5, 1813, The West Kent Union, for promoting Village Preaching, met at Mr. Drew's Meeting, Strood. Messrs. Roaf and Chapman preached, and others engaged in the devotional exercises of the day. A plan was presented for the increase of exertion in the great object of the Union, which was unanimously adopted.

The next meeting of the Union to be held at Ebenezer Chapel, Chatham, April 5th, 1814, Messrs. Ralph and Prankard to preach.

On Wednesday, March 2, the General Meeting of the Somerset Auxiliary Missionary Society will be held at *South Petherton*, Messrs. Jay and Tozer to preach morning and evening; and the business of the Society to be transacted *in public* in the afternoon.

The *Newcastle-upon-Tyne Bible Association*, formed about six months ago, has been eminently successful in its operations. By dividing its committee, consisting of about ninety members, into sub-committees, and apportioning a district of the town to each, a minute investigation was made of the condition of the poor, as it regarded their want of the Scriptures. Subscriptions, principally of a penny per week, were received for upwards of 1900 copies of the scriptures; and the sum of £237 has already been paid into the hands of Mr. C. N. Wawn, the Treasurer.

Auxiliary Bible Societies have lately been formed at Carlisle and Whitehaven; and Bible Associations are about to be formed in every town and considerable village in Cumberland.

An Auxiliary Tract Society was formed at Whitby, Dec. 14, on a large scale, in which the Rev. Messrs. Holloway and Andrews, ministers of the Establishment, and the Rev. Messrs. Arundel, Young, Maitland, &c. of other denominations, harmoniously concurred. The Rev. Mr. Holloway was chosen President; R. Campion, Esq. Vice-President; and the Rev. C. Young and J. Holt, Jun. Esq. Secretaries. The meeting, which was held in the Assembly Room, was numerously attended by the ladies and gentlemen of Whitby.

Somerset Auxiliary Bible Society.

A branch of this beneficent Institution was formed in the city of Wells, at a meeting held on Tuesday, Nov. 2, at which Maurice Davies, Jun. Esq. by whom, as mayor, the meeting had been convened, was called to the chair. The Dean of Wells attended, and gave the object of the meeting his most unqualified support.

At Hanley, in Staffordshire, £250 has been raised in little more than a year, by the Sunday School Children, and the Poor of Mr. Moseley's congregation, and of the town and neighbourhood, for a Bible Association, by which means more than 1000 bibles and testaments will be put into the hands of persons who never before possessed them.

CHAPELS OPENED.

Oct. 6th, 1813, A small chapel was opened at Loughton in Essex, when three sermons were preached; by Rev. J. Hughes, of Battersea, from 1 John iv. 8; Rev. J. Clayton, jun. of Camomile Street, from Luke xiv. 23:

and Rev. G. Collison, of Walthamstow, from Ps. xlix. 8. The devotional parts of the services were conducted by Messrs. Smith, Weybridge, West, Muston, and Baines. The place was well attended, and the collection very liberal.

Oct. 16, 1813, The Independent Chapel, at Lewisham, Kent, having been considerably enlarged, was re-opened for Divine Service. Mr. Ralph, of Maidstone, preached in the morning, from Acts xvi. 14; Mr. Slatterie, of Chatham, in the afternoon, from Isaiah liii. 10; and in the evening, Mr. Prankard, of Sheerness, from Isaiah lx. 7.

Dec. 1, A new Independent Chapel, called Horeb, was opened at Tyddynder, near Conway, Carnarvonshire. Sermons were preached by Mr. A. Jones, of Bangor, from 1 Kings xix. 8; and Messrs. Evans, of Beanmaris; Davies, of Carnarvon; Hughes, of Brynybeddan. The gospel has been preached in a licensed house in the neighbourhood for several years, which was by far too small.—Mr. W. Jones, the minister, relies on a generous public for liquidating the debt which has been contracted by building the new place.

Dec. 14, A Place of Worship was opened at Town-Malling. Mr. Knott preached in the afternoon, from Acts xxvi. 18; and Mr. Slatterie in the evening, from John v. 39. The place has been since supplied on the Lord's Days by different ministers, and is well attended.

Jan. 4, 1814, A new Baptist Meeting-house was opened at Stowmarket, when three sermons were delivered: that in the morning by Mr. Smith, of Ilford, from 1 Chron. xxii. 1; that in the afternoon by Mr. Edmonds, of Cambridge, from 1 Tim. i. 11; that in the evening by Mr. Morell, of St. Neots, from 2 Cor. v. 17. The devotional parts of the service were conducted by Messrs. Ward, of Diss; Hoddy, of Bilderston; Simpson, of Eye; Ward, of Stowmarket; Cowell, of Ipswich; Gunn, of Hadleigh; Middleditch, of Rattlesden, &c.

Jan. 5, The house, formerly appropriated to theatrical amusements, at Henley-on-Thames, was publicly devoted to the service of God, as an Independent Meeting-house. In the morning Mr. Cooke, of Maidenhead, preached from Rom. ix. 25, 26; in the evening, Mr. G. Clayton, of London, from Psalm xxvi. 8, 9. The following ministers were present, part of whom were engaged in the devotional services: — Messrs. Redford, Percy, Harris, Douglas, Edwards, Cooper, Waters, Judson, Scolfield, Newbury, and Morison. The deepest solemnity marked the conduct of a numerous and respectable audience; and we congratulate the friends of religion there on the pleasing prospect of success. The two congregations which were divided, are now cemented together in christian fellowship, and worship under the same roof.—On the Sabbath following, the Chapel was numerously attended, and it gives us pleasure to state, that the theatre was never so much crowded by the lovers of pleasure, as it was by the hearers of the gospel on the evening of that day.

ORDINATIONS.

On Jan. 12, The Rev. R. H. Shepherd was ordained over the Church of Christ at Ranelagh, Chelsea. Mr. Dunn opened the service by reading and prayer; Mr. Hackett asked the questions and received the confession of faith; Mr. John Townsend offered up the ordination prayer; Dr. Nicol gave the charge from Ezek. xxxvii. 1, 10; Mr. Liefchild preached to the people from Luke viii. 18; and Mr. Washbourne concluded.

Jan. 5, The Rev. R. Bowden (formerly of Darwen, Lancashire) was set apart to the Pastoral Office over the Church assembling at Holloway, near London. Mr. Brooksbank began the service with prayer, &c.; Mr. Clayton gave an exhortation to the Pastor, after his call had been recognized by the Church; and an account related by T. Wilson, Esq. of the rise and progress of the interest at Holloway. Mr. Burder prayed; Mr. Hughes preached from 1 Cor. i. part of the 7th and the 8th verses: and Mr. Washbourne concluded with prayer.

We have learned, with pleasure, that on the 20th of December, the Senate of the University of Glasgow unanimously conferred the degree of

Doctor in Divinity on the Rev. Robert Jack, Minister of St. Andrew's Chapel, Lloyd Street, Manchester. Our pleasure will be greatly heightened, if these academical honours procure a still more extensive circulation to the Course of Lectures which Dr. Jack is now publishing, in vindication of the most important doctrines of the Christian Religion, from the attacks of Infidels and Socinians.

Recent Deaths.

DIED at Evesham, Worcestershire, Dec. 3, 1813, aged 73, Rev. W. Amphlett, Baptist Minister.—This excellent man had faithfully dispensed the word for half a century, and was distinguished by the most unaffected piety and primitive simplicity of manners; his extensive knowledge of the scriptures, his constant appeal to them as the rule of faith and practice, his deep humility, and his affectionate conduct, will never be forgotten by those who had the advantage of his friendship.

DIED at Litchfield, on the 24th of December, after a long and painful affliction, which she bore with exemplary submission, Mrs. Salt, wife of the Rev. W. Salt, of that place.

ON Thursday, Dec. 16, at his father's house, Samuel, second son of Samuel Mills, Esq. of Finsbury-place, in the 18th year of his age.

JAN. 20th, in the 73d year of his age, died, universally lamented, the Rev. Dr. Duncan, of Palace Street, Pimlico, late minister of the Scots Church, Peter Street, Golden Square.

LONDON.

Extract from the Report of the National Vaccine Establishment.

[Continued from p. 31.]

'BUT it is not at home only that lessons, so much to the credit of this new art, may be learned. The Board have abundant communications from every quarter of the world equally to its advantage.

'On the continent of India, vaccination has been hailed as the greatest blessing, and has been practised with the greatest success, and in the most extensive manner.

'In the Islands of Ceylon and Bourbon, it has been practised with an effect no less beneficial.

'At the Cape of Good Hope, the small pox is dreaded as much as the plague, and it has proved there little less destructive to human life. Lord Caledon, the late Governor, established at Cape Town a Vaccine Institution. The colony consists of a population of 80 or 100,000 individuals, of which number it was supposed 15,000 were subject to take the infection of the small pox, which appeared there on the 12th of March 1812. Between that time and the 4th of July following 233 persons caught the disease, of which number 100 died. The remaining part of the inhabitants, liable to the disorder, were preserved by an active vaccination, in which all the Faculty strenuously exerted themselves.

'At the Havannah, 13,447 persons were vaccinated in 1810; 9,315 of these persons had been vaccinated in the city of Havannah alone, with so good an effect, that for two years not a single person had been interred in the public burying ground of that city who died of the small pox, which before was a great cause of mortality in it.

'In the Caraccas, and in Spanish America, the small pox has been extinguished by vaccination.

'The accounts from various parts of Europe are almost as favourable. In the Report of last year it was observed, that the small pox was extinguished at Milan, and at Vienna, in which latter place for many years the average mortality from it had amounted to 800.

'Russia has likewise partioipated in the benefit of vaccination. It was introduced into the Russian Empire in 1804; and since that time 1,235,637 have been vaccinated; and so uniformly successful has vaccination been, that it has been termed, in the language of that country, *The Pock of Surety*.—Dr. Crighton, Physician to the Emperor, observes, supposing that before the introduction of vaccination every seventh child died annually of the small pox, vaccination has saved the lives, in the Russian Empire, of 176,619 Children, since the year 1804.

'The government of France appears to have taken the greatest pains to

secure the advantages of the discovery. A Central Institution was soon established at Paris, and a similar plan was adopted in every considerable town. These Provincial Institutions were ordered to make a return to the Government, of the state of vaccination in their several districts. From these documents a report has been drawn up; in which it is affirmed that of 2,671,662 subjects, properly vaccinated in France, only seven cases appear of patients having afterwards taken the small pox; which is as 1 to 381,666.

'This object will doubtless be greatly forwarded by the line of conduct adopted by the Royal College of Surgeons in London; in which city, notwithstanding the artifices practised and the falsehoods * even propagated to discredit vaccination, it is even now gaining ground. The Royal College of Surgeons have resolved not to inoculate with variolous matter. The College of Surgeons of Dublin have formed the same resolution. In Gloucestershire, 63 Surgeons, convinced of the pernicious tendency of inoculation to support and propagate the small pox, associated, and pledged themselves to decline the practice of it.'

FR. MILMAN, President.

Extract of a Letter from a common Seaman, off Toulon, Aug. 19, 1812.

'Now, my beloved brother, join with me and rejoice, for these floating Babylons are becoming as the town of Nineveh. The blessed gospel is spreading all over the navy. The Lord has been gracious to us; to him be the glory. Contrary to the will of man here, he is building up our church, adding to the number continually. Lately the ship's company was greatly alarmed, seeing so many joined the poor despised Methodists, as they call us. We have in number, at present, about 35 or 40, the greater part, I believe, sincere in their calling. We have no outward means in a body; we meet in small companies, three or four together. The enemy watches, but thanks be to God, there is no occasion given. We still remain unhurt by the wolves; glory and thanks be to our loving Shepherd's tender care. The sincere join with me in love to you, particularly those who have received so many repeated proofs of love from you.'

HIBERNIAN SOCIETY.

THE liberality of the public to this Institution, whose designs, till very recently, appear not to have been sufficiently understood, has enabled the Committee considerably to extend the schools under their patronage: by the last return, they exceeded 120, and the children and adults under instruction were about 7000. As those schools are situated in the remote and least cultivated counties of Ireland, the advantage that may be reasonably expected from such a proportion of the rising generation being instructed to read the Holy Scriptures, must be highly pleasing to every benevolent and religious mind. Additional funds will be the means of increasing the number of schools, and further the amelioration of those of our fellow-subjects in that island, who have hitherto remained deeply immersed in ignorance and superstition.

DEC. 10, a meeting was held for the formation of the *London Hibernian Association*, in aid of the parent Society, at Gate Street Chapel, Lincoln's Inn Fields, Dr. Winter in the chair. The Rev. Messrs. Ivimey, M'All, sen. M'All, jun. Tracy, Townsend, and Waugh; Messrs. Lefroy, Steven, and Warner, addressed the meeting. Messrs. Dubois and Wheeler were chosen treasurers; and S. Warner, secretary.

NOV. 24, a meeting was held for the formation of the *Clerkenwell Branch Missionary Society*, to assist the funds of the Clerkenwell Auxiliary Missionary Society. This Society is composed entirely of young persons, and we hope their example will be speedily followed. Mr. S. Warner was chosen president; Mr. Young and Miss C. Probert, were

* In the bills of mortality for the last year, the death of two persons was said to be occasioned by the cow pock, but, upon investigation by the Board of National Vaccine Establishment, they were found to have died from other causes, and the assertion was proved to be without foundation.

chosen treasurers; and Mr. D. Davis and Miss M. Rolington secretaries.

DEC. 13, a Bible Association was formed at St. Luke's Church, for the district of the City Road, Goswell Street, &c. which is the second that has been established in that parish within a short time. The attendance was very numerous, and several excellent speeches were delivered. The Rev. T. Lovell, Rector of the parish, took the chair, and opened the business of the meeting. He was followed by Dr. Collyer, the Rev. Messrs. Shephard, Greenall, Ely, Petherick, Fletcher, Gore, Howell; Messrs. Wilks (vestry clerk), Grimshaw, Laurence (churchwardens), &c. &c.

New Rupture Society.

FROM a paper lately published by this Society it appears, that from the commencement of the Institution, in 1804 to the close of 1813, *four thousand, two hundred, and forty-two* patients have been relieved. Of this Society his Royal Highness the Duke of York is patron; Lord Arden, president; and a great number of the nobility and gentry are vice-patrons and vice-presidents; Messrs. Hoare, Fleet Street, treasurers; W. Blair, Esq. Great Russel Street, surgeon, and Mr. J. Crump, 13, Judd Street, collector. Several parishes and public institutions having subscribed to this Institution, are enabled to relieve their own afflicted poor at a small expense. Subscriptions are received by the treasurers, by Messrs. Ransom and Co. Messrs. Hankey and Co. and Messrs. Fuller, Chatteris, and Co.

Mr. Editor,

CALLING a few days since on an unfortunate friend, who, by the repeated failures in trade is compelled to take up his residence in the Rules of the Fleet, I was surprised to learn, that in that district there is no place of worship, or of religious instruction whatever; there is a great number of persons in those Rules, some of whom have been many years confined there, and all that time been utterly deprived of the means of grace—the privation of which, to such as have when at liberty enjoyed such privileges, must be dreadfully severe.

Surely, the religious world cannot be acquainted with this fact, or some steps would long since have been taken to remedy so great an evil. Here are more than a hundred unfortunate persons, in the heart of the metropolis, where the gospel trumpet is so abundantly sounded, and yet no good news from the heavenly country comes to them, which, in their hours of distress, must be doubly welcome.

I learn that persons in similar circumstances in the King's Bench, have within their limits three or four dissenting places of worship, besides the permission of the Lord Chief Justice to attend at St. George's church in the Borough, which though out of the rules, yet on Sundays they may attend. Hoping some of your pious correspondents will represent this circumstance in the proper place, and that the evil may be removed,

I remain, &c.

London, 17th Dec. 1813. A. M.

Awful Death.

JAN. 5, Mrs. M. the wife of a publican in Gray's Inn Lane, who had received a present of 2 tickets for the Sans Pareil Theatre, left home, saying she should go thither with a female friend, met (by appointment) G. B. a journeyman baker, at Turnstile, and accompanied him to the playhouse. On their return, they went to a public-house (of ill fame) near Temple Bar, where he called for negus. According to his account, she had complained of head-ache before they came there, and became much worse afterwards. When alarmingly ill, he called in the people of the house; she was then removed to a chemist's shop, and suitable remedies applied in vain. She died without speaking, or shewing any signs of sensibility. Some fears were entertained of her having swallowed poison, but on opening her head it appeared her death was caused by apoplexy, and the coroner's jury gave their verdict—*Died by the visitation of God*: a suitable verdict no doubt; but when we consider the preceding circumstances, we must say, the visitation was peculiarly awful, and should operate as a warning to females not to frequent play-houses, and then adjourn, as is too often the case, to a public-house, perhaps one of ill fame. To be visited by death in such pursuits and places, is terrific indeed!

A General Bill of all the Christenings and Burials, from Dec. 15, 1812, *to Dec.* 14, 1813.

Christened in the 97 parishes within the walls, 1,009.—Buried, 1094.
In the 17 without the walls, 4411.—Buried, 3626.
In the 23 in Middlesex and Surrey, 11,151.—Buried, 8,979.
In the 10 parishes in the City, &c. of Westminster, 3,957.—Buried, 3,623.

CHRISTENED.		BURIED.	
Males, 10,608 } Females, 9,920 }	In all, 20,528	Males, 8,993 } Females, 8,329 }	In all, 17,322

Whereof have died,

Under two years of age ..	5167	Seventy and eighty	1211
Between two and five....	1733	Eighty and ninety	489
Five and ten.....	604	Ninety and a hundred ..	61
Ten and twenty	526	A hundred	1
Twenty and thirty	1108	A hundred and one	1
Thirty and forty	1501	A hundred and two	1
Forty and fifty	1751	A hundred and nine	2
Fifty and sixty.....	1606	A hundred and thirteen..	1
Sixty and seventy	1559		

Decreased in the Burials this year 973.
There have been executed in the City of London and County of Surrey, 28.

THANKSGIVING.

From the *Rotterdam Courant*.—An eye-witness relates the following:—When the field-marshal, Prince Schwartzenberg observed the defeat of the French, after the three days' fighting, at Leipsic, he was anxious to convey the tidings himself to his sovereign, who, together with the emperor of Russia and the king of Prussia, were stationed upon a height, about two miles from the field of battle. The field-marshal galloped up at full speed, and, saluting the emperor with his sword, said, 'Your Majesty, the battle is at an end; the enemy is beaten at all points,—they fly,—the victory is our's!' The emperor raised his eyes to heaven, and a tear was his answer: but his majesty, dismounting, and having deposited his hat and sword on the ground, fell on his knees, and aloud returned thanks to God. This example was followed by the two other monarchs, who, having also kneeled, said, 'Brother, the Lord is with you!' At the same instant, all the officers in attendance, as well as the guard, kneeled down, and for several minutes a dead silence reigned; after which, more than an hundred voices cried, 'The Lord is with us!' The sight of three crowned heads, accompanied by a great number of distinguished warriors, kneeling under the canopy of heaven, and, with tears, praising the God of battles, was most affecting.

Prostitutes.

A Court of Common Council was held on Thursday, Dec. 16, when Mr. Davis presented a petition signed by upwards of 2000 householders, complaining of the evil effects on the morals of youth, of the great and increased number of loose women in the streets of the City. He proposed that the petition be referred to a special committee. Mr. Butterworth was heard at the bar, and delivered a forcible address in support of the petition. After a long discussion, the motion was agreed to.

By the kindness of some benevolent christians, at Edinburgh and Leith, I understand passage-vessels to London are to be presented with different vols. of (neatly bound) religious tracts, to entertain passengers. I hope this good pattern will be followed by the benevolent christians in Greenock, Liverpool, Bristol, and London, to the ships that clear from their ports. J. B W.

A few days since, a collar-maker, named West, residing in the Seven Dials, drank, for a wager of 20s. three pints of gin (24 glasses) in twelve hours. Afterwards, to shew how little the liquor had overcome him, he swallowed a glass of brandy, walked home from the public-house, and went to bed. The same night, he was taken extremely ill, and though medical ad-

vice was procured,' he expired on Thursday of an inflammation in the bowels.

Sir, *To the Editor.*

It was with deep concern that I lately read, in some of the newspapers, the following paragraph, respecting the festivity at Belvoir Castle, on occasion of the baptism of the Duke of Rutland's son:—

'The cistern of punch, under the management of Mr. Douglas, administered in the servants'-hall, to the household and tenantry, *laid many a brave fellow prostrate.* The passages of the house reminded one of a castle taken by storm; and the young Marquis, the noble Host, and the Prince Regent, were toasted *till articulation ceased.* Many were found the next day in the subterraneous passages of the castle with syptoms of recovering animation.'

That a divine ordinance, by which we are admitted among the professed disciples and followers of the holy Saviour, and which implies a renouncing the world, the flesh, and the devil, should be accompanied with beastly drunkenness, must excite grief in the mind of every sincere and considerate Christian. Cheerfulness on such an occasion, may, doubtless, be indulged, but to hold out to a body of men the temptation of *sixty gallons* of punch in a silver cistern, could have no other tendency than to produce the disgraceful consequences which actually ensued. We hope that the general opinion, expressed in various publications, will hereafter deter the nobles of our Christian country from thus dishonouring the ordinances of our holy religion. P. P.

The Rev. Joshua Mann, assistant to the Rev. Basil Woodd, has been appointed preacher of the Friday morning lecture, at St. Bartholomew's, near the Royal Exchange.

Wonderful Preservation.—Some days ago, several men were supposed to be lost in a mine by the falling in of a large quantity of earth. The following letter announces their almost miraculous preservation:—

'*Wolverhampton, Aug.* 17.

'The miners, &c. continued their exertions to relieve the sufferers, with increased activity, and yesterday (Monday) morning at four o'clock, having nearly driven through to the stall in which they were, one of them was heard to call out, "work more to the left," and, astonishing to relate, by one o'clock at noon eight of the men and the boy were found alive! John Keeling, whose body has not yet been found, was the only one missing; and it is supposed the sand, &c. fell upon, and instantly buried him. When the circumstance became generally known, that the men were living, many hundreds of persons assembled from the country in the vicinity of the work, and at half-past four in the afternoon, the first man was brought up by the shaft of the pit, supported in the skip by Mr. S. Fereday and another person; and when three of the others were brought up, they were conveyed in a coach, accompanied by two medical men, to their respective homes; the others were also brought out and conveyed home in a similar manner, except Hill, who was carried home in a chair; and thus, after a dreadful confinement of nearly seven days, in contemplation of which the mind shrinks with horror—without light, without the smallest morsel of food—shut up in the bowels of the earth, with only the droppings of water, which fell from the roofings of the cavity in which they were confined, and which they caught in an iron pot, accidentally left in the pit, were these nine human beings providentially preserved from a premature grave! Too much praise cannot be given to the neighbouring medical and other gentlemen, who promptly assisted on this occasion. They are likely to do well.'

Surat and Malacca.

The Directors of the Missionary Society, who long since determined on a Mission to Surat, are about to send one of the Students at Gosport to occupy that important station. They intend also to send a Missionary to Malacca, a place strongly recommended to them by Mr. Morrison, of Canton, with a view to the future spread of the gospel in the vast regions of India beyond the Ganges.

The Directors are about to send Dr. Doddridge's Rise and Progress, with Religious Tracts, &c. to Cephalonia, according to the request mentioned page 66.

Missionary Chronicle,

FOR FEBRUARY, 1814.

Extract from the Journal of Messrs. Gordon, &c. at Vizagapatam.

'This morning the dead bodies of two natives (father and son) were brought in from Aukapille, who had been murdered two days before. It seems that the daughter of the former had cohabited with a farmer in the village, and was pregnant by him; this so enraged her father that he poisoned her. Upon hearing which, the farmer rose up in the night, and hastened to the father's dwelling, where he murdered first the eldest son, and then the father.

'About the same time, and only a few miles from the same place, a Brahmin was murdered by a man who attempted to rob him. Two other natives had a quarrel, and each stabbed his fellow.'

These are sad specimens of what some gentlemen, called Christians, style "Gentoo morals;"—a system which pays less regard to the life of a man than to that of a consecrated ox—a system which sanctions lying, fraud, debauchery, and bloodshed!

Further Extracts from Messrs. Gordon, Lee, and Pritchett.

'June 13.—Hearing that a feast was to be celebrated to-day at a small pagoda in the neighbourhood, in honour of the god Seeva, I went to the place, accompanied by Venkona, the Brahmin before mentioned, but could gain no admittance; but one of the Brahmins coming to the door, it was proposed to him to go round the pagoda into a garden belonging to the house of a rich native, to hear a portion read out of the true Veda (the Scripture) which he agreed to. Being seated on the steps leading up to the house, we were soon joined by some other Brahmins, who in coming, very cautiously avoided too near an approach to us, for fear of being defiled.

'When they were seated, we recognized amongst them some of the Brahmins we before met with at Schinhwachalom, and who were about to return, having been here upon a visit. After reading some time with them, and conversing a little, we offered each of them a copy to take with him to their temple, which they accepted, and promised to peruse diligently.—Thus the gospel of our Lord Jesus Christ will, for the first time, be conveyed to what may be called the head quarters of superstition here. But, alas! amongst a set of men whose craft and influence would be overthrown if Christianity were established.

'The people in the villages, &c. come round us in greater numbers. Boys particularly, who seem very attentive; and who can say, but some important truth may be lodged in their minds, which may operate to give them a disgust at idolatry, and bring them to seek after the living and true God.

'Aug. 8.—Paid another visit to the above school. On entering the gate, a number of persons followed us out of the street and filled the yard. The scholars, as is their custom, were repeating their lesson aloud, which upon enquiry was found to be the 1st chapter of Luke, which they had begun to transcribe upon their palmira leaves. This afforded a pleasure of the highest kind; to see copies of God's blessed word thus multiplying, and that by the very heathen themselves. O that this practice might be persevered in and universally adopted! The master appeared highly pleased with what he had done, and produced his copy of Luke, previously given him, and which he had carefully preserved in a cover of paper. We gave him in addition a copy of Mark, and after a little conversation, and enumerating the scholars, who amounted to thirty, proceeded to another school with the same design, followed by a number of the natives. On arriving and producing a copy, the master was, as usual, requested to read, after which —— read, and speaking of the excellency of the book as a guide to heaven, gave it to the master, requesting him to do as the other had done. In addition to these circumstances, the behaviour of the natives should not pass unnoticed, since they discovered no small interest, pressing close, and reaching one over the other from a desire either to see or to hear: we would regard these as favourable signs; may blessed effects be soon realized! This is the way by which the truth must be propagated; and appearances like these produce such hopes as repel the force of the many insinuations, that our views are only chimerical.'

OTAHEITE.

Extract of a Letter from Mr. Bicknell to Dr. Haweis, dated Morea, near Otaheite, Oct. 5, 1812.

'We have been here about twelve months, and I have built a house for ourselves, with four rooms, two below and two above; also a boat, and have made a large garden. I have also cured about 800 weight of arrow root, and we are going to build a vessel of about 50 tons. I have also built a place of worship; we have preaching and catechizing in it every Lord's Day, and a school every day. The knowledge of divine things increases among the natives. They greatly rejoiced at our return, and we also were glad that God had brought us back to them again.

'Nothing is too hard for God. The king had been a very wicked man. When we returned, we lived for a time in the same house with him. He would sometimes speak of divine things in terms that surprised, and sometimes shamed us.—None of us doubt of the king's conversion. We have rejoiced greatly, and so will you, and so will all the angels in heaven. Two others, we trust, have believed to the saving of their souls: one died this week. Several others at various times gave pleasing answers to the questions put to them. Thus you see that your labour has not been in vain in the Lord. I thought something would be done, therefore I could not stay in England, nor at Port Jackson; nor do I wish myself in England again.'

Extract of a Letter from Mr. Bicknell, Eimeo, Oct. 1812, to Joseph Fox, Esq. London.

'As you entrusted me with the care of Tapioe, it becomes my duty to inform you of his conduct, &c. But, poor man! he is no more in this world. He died at Port Jackson, about six months ago, of the dysentery. We think we have good ground to believe he is gone to heaven. He loved, and tried to read, the Bible; did pray to the true God, and did love him. About three years ago, when I was talking to him of the love of Jesus in dying for sinners, the tears flowed from his eyes; and he asked me if I loved Jesus Christ—as I could talk about him without being affected, as he was.

'It is said that he died very happy.

'On board the Canada, the captain and all on board used him with kindness, attention, and respect; but a sedentary life was what he had not been used to. When we arrived at Port Jackson, he went to Paramatta to reside at a farm, where he was robbed of part of his property. When he heard of the war at Otaheite, he resolved to continue in the colony till it was over. He sent to the king, by us, two musquets, two axes, two adzes, two spades, two hatchets, and some beads; and one musquet to the king's mother.

'I brought with me 24 looking-glasses, of the property you gave Tapioe, and that your design in sending them might be answered, I got a place of worship built with them, and we have preaching in it, and a school*.'

CANADA.

A LETTER from Mr. Smart, dated Elizabeth Town, Upper Canada, Oct. 8, 1813, has lately been received, in which he says,—

'I have reason to be grateful to the Father of mercies for the health I have enjoyed, which has enabled me to continue the preaching of the gospel from Gananoque to Matilda. When the inhabitants are not pressed with military duty, my audience is frequently large, attentive, and sometimes seem affected with the truths delivered; from which I am often led to hope that God will be merciful unto us, and cause his face to shine upon us; that his way may be known, and that, by his almighty power he will make the wilderness and solitary place to be glad with the blessings of the gospel of Jesus. Yes, I often contemplate, with pleasing anticipation, the time when these mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the gospel of the glorious Redeemer to the far distant tribes of Indians, and the numerous settlers on its banks.

'When I go out to preach, I generally distribute some of the Religious Tracts; those which I brought out with me are nearly expended. I have often regretted that I had none addressed to British soldiers in foreign countries; for such is the state of religion in the province, that at some of the posts the return of the Lord's Day is not known but by chance or accident!

'Though I cannot relate to you any

* The looking-glasses cost only *sixteen shillings* in England. It is a pleasing reflection that his visit to this country was not wholly without benefit to himself and to others.—A part of his property has been the means of erecting a place of worship.

pleasing account of success attending my ministry, I cannot but mention the goodness of the Lord to me, his unworthy servant, in supporting me under my trials, and for that intercourse which my soul has enjoyed with the Father of spirits. Indeed, my only antidote amidst the scenes of sin, and the miseries of war, is to have my conversation in heaven.'

NEWFOUNDLAND.

Mr. Hyde, who went thither in the last spring, writes—'I have not the smallest doubt but that if several pious devoted Missionaries would come out to this self-denying country, they would meet with encouragement and support, and prove great blessings, as thousands along the coast have become, and are becoming, Roman Catholics; the reason they assign for which is, they think it better to be Roman Catholics than to be of no religion at all. There is a place called Cubits, in Conception Bay, where it is said that more than 500 persons have become Papists, who, six years ago, were Protestants.

'I have had several invitations to the out-ports, but have not been able to accept them. But a few Lord's Days since, I went to Portugal Cove, and arranged a Sunday School of 80 children; they have, in a few weeks, made an astonishing progress. A neat chapel is building, and if a minister could be procured to supply that and Torbay (about 10 miles from it) he would be maintained by the people. Till that can be effected, the friends at St. John's mean to go about once a fortnight, and read a sermon.

'On the 29th of July, we met and agreed to form an *Auxiliary Missionary Society;* we have 150 members, and hope to raise more than £100 per annum. We have sent you the produce of the first quarter, £39. 6s. 7d. which will convince you that there is a spark of Missionary zeal in this cold region.

'We have recommended the plan to some merchants at the out-harbours, three of whom have become corresponding secretaries; there are some hopes of extending it to Nova Scotia. We have also a "Mother and Infant's Friend Society" in contemplation.'

Extract of a Letter from Miss H, Valetta, Oct. 27, 1813.

'The plague has nearly subsided in Malta. There have been no deaths by plague in the city for the last eight days, and very few throughout the island. From the commencement in April, to the 30th of September, the number of deaths in the city was 1640; total number throughout the island, 1221. There is little danger, if persons duly attend to the necessary precautions. Females are at present complete prisoners. Every house is under strict quarantine. Gentlemen who have business to attend, are allowed to go out, by obtaining a pass from the Board of Health. I long to get my liberty again; for I have not been out of the house since I first entered it on the 3d of September. Many have been confined to their houses ever since the 1st of April.'

SOME ACCOUNT OF THE BRAHMINS, &c.

Extracted from Observations on the State of Society among the Asiatic Subjects of Great Britain, written by C. Grant, Esq. and printed by order of the House of Commons, June, 1813.

'Despotism is not only the principle of the government of Hindostan, but an original and irreversible principle in the very frame of society,—that certain classes are in their elementary principles, in the matter from which they were formed, absolutely of an higher nature, of a superior order in the scale of being, to certain other classes. It is, in the opinion of the Hindoos, an awful and momentous truth, a truth maintained in full vigour to this day, a truth placed in the front of their code, that the Brahmins were formed from the *mouth* of Brimha, the Khetteerees from his *arm*, the Vyse (or Bice) from his *thigh*, and the Sooders from his *foot*. —Hence it is a necessary consequence, that this primeval and essential distinction is no more mutable or defeasible, than it is possible for one of the brute creation to advance itself to the rank of man. And such is the division of the Hindoos into four great tribes or castes—the *priests*, the *soldiers*, the *husbandmen* or *traders*, and the *servile classes*, whose sole assigned duty is to serve the other three.

'One of the heaviest grievances attending this state of degradation is, that it discourages all liberal exertions, and assigns those who are destined to it, to ignorance, mean opinion of themselves, and consequent meanness of manners, sentiment, and conduct.—The Brahmins have forbidden them, on pain of death, to read the sacred books.

'Nothing is more plain, than that this whole fabric is the work of a crafty and imperious priesthood, who feigned a divine revelation and appointment, to invest their own order, in perpetuity, with the most ample empire over the civil state of the Hindoos, as well as over their minds.'

Specimens of Laws which establish Distinctions in favour of the Brahmins, and the other superior Castes.

[Taken from the Hindoo Code.]

'The chief magistrate is not to be considered as a mere man, but as a Dewtah (a subordinate deity.)

'If a man complain causelessly against the magistrate's counsellor, *the magistrate shall put him to death.*

'If a man performs any business or service for the magistrate's accuser, *the magistrate shall put him to death.*

'If a man speak reproachfully of any upright magistrate, the magistrate shall cut out his tongue; or having confiscated all his effects, shall banish him the kingdom.

'If a magistrate, *for his own good,* has passed any resolutions, whoever refuses to submit to such resolutions, the magistrate shall cut out the person's tongue.

'A magistrate *must have near him a learned Brahmin.*

'The magistrate is required to maintain *not less than ten Brahmins of learning and worth,* to give them money, and every token of respect and consideration in the judgment-seat.

'*In all cases* he shall spare and *excuse the Brahmins.*

'He shall keep magicians *who can cure by spells.*

'He shall keep a great number of buffoons or parasites, jesters, and dancers.'

Brahmins.

'The other three orders shall be obedient to the Brahmins.

'If a Sooder reads the Bedes to either of the other three castes, or *listens to them, heated oil, wax, and melted tin, shall be poured into his ears, and the orifice stopped up.*

'If a Sooder gets by heart the Bedes, *he shall be put to death.*

'If a man of inferior caste, proudly affecting equality with a superior, shall travel by his side on the road, he shall be fined equal to his abilities.

'The shadow of a Chandal, one of those degraded below the fourth caste, passing over victuals, milk, or even water, defiles it. Ten thousand other ways of being polluted by the lower ranks, mark their vileness*.

'No crime whatever, nor any number of crimes, shall forfeit the life of a Brahmin: *he shall not be put to death on any account whatever.*

'No crime in the world is so great as that of murdering a Brahmin; the magistrates shall never desire his life, nor cut off his limbs.

'If a man deprive another of life, the magistrate shall deprive that person of life, except he be a Brahmin; *he* shall be fined a hundred gold mohurs, (about £150.)

'With whatever limb a man strikes a Brahmin, *that limb shall be cut off.*

'If a Sooder strikes either of the three other classes, *it shall be so done to him.*

'If a Sooder spit on a Brahmin, his lips, &c. shall be cut off.

'If a Sooder plucks a Brahmin by the hair, &c. both his hands shall be cut off.

'If a Sooder gives much and frequent molestation to a Brahmin, *he shall be put to death.*

'If a man steals any man of superior caste, *he shall be burnt with fire.*

'If a man steals a man or woman of middling caste, the magistrate shall cut off both his hands and feet.

'If any person *steals a man of inferior caste,* he shall be fined *one thousand* puns of cowries, (about *sixteen* rupees, or *thirty-two* shillings).

'If a Brahmin who every day performs the jugg, commits a robbery that deserves death, the magistrate shall cut off the hair of his head.

'A Sooder, accusing one of a superior caste of any of the crimes of the three first classes, shall have his *tongue cut out, and a hot iron of ten fingers breadth thrust into his mouth.*

'A Brahmin, learned in the Bedes, *shall pay no tax on sales.*

'A man finding *his own,* long lost, is *to inform the magistrate,* who is *to take from him,*—

'If he be a needy unlearned person, *one sixth;*

'If a man of science, *one half.*

'A learned Brahmin finding any thing the property of a stranger who is unknown, *takes the whole.*

'* A Brahmin, whether learned or ignorant, *is a powerful divinity,* even as a fire is a powerful divinity, whether consecrated or popular.

'Thus, although Brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something *transcendently divine.*

'The abode of a Chandal and a Swapaca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron: continually must they roam from place to place.

'Let no man who regards his duty, religious and civil, hold any intercourse with them.'—*Institutes of Menu,* p. 295.

'A magistrate finding any thing, shall give one half to the Brahmins, and keep the other half himself.

'A woman *may give to the Brahmins* any part of her husband's effects *to procure his future happiness:* if she gives the whole, *the gift is approved*, but *she* is blameable.

'The property of Brahmins, *must always descend to Brahmins;* so must the property of Brahmins' wives.

'A Brahmin can never be a slave.

'If a Brahmin has purchased a Sooder, or even *if he hath not purchased him, he may cause him to perform service.*

'If a man, *by the impulse of lust*, tells lies to a woman; or if his own life would otherwise be lost; or if *it is for the benefit of a Brahmin; in such affairs falsehood is allowable.*

'If a servant, at the command of his master, *commits theft or murder, it is not the fault of the servant, the master only is guilty.*

'Several kinds of adultery allowed, *with consent of the magistrate*, for the trifling fine of ten puns of cowries, (less than a shilling).'

Burning of Women.

FEW, comparatively, of our readers have perused Dr. Buchanan's Apology for promoting Christianity in India; we therefore select from that work the following instances of that worse than savage cruelty which is exercised there under the colour of religion, and which, together with similar atrocities already laid before our readers, will certainly induce them to be fervent in their prayers that the benevolent system of the gospel may speedily put a period to these enormities.

'About the year 1796, the following most shocking and atrocious murder, under the name of *Suhumurunu* *, was perpetrated at Mujilupoor, about a day's journey south from Calcutta. Vaucharamu, a Brahmin of the above place, dying, his wife went to be burnt with the body; all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brushwood, and near a river. It was a late hour when the pile was lighted, and was a very dark rainy night. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and crept from under the pile, and hid herself among the brushwood. In a little time it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the poor wretch, who had made her escape. After they had found her, the son dragged her forth, and insisted upon her throwing herself upon the pile again, or that she should drown or hang herself. She pleaded for her life at the hands of her own son, and declared she could not embrace so horrid a death. But she pleaded in vain; the son urged that he should lose his caste, and that, therefore, he would die, or she should. Unable to persuade her to hang or drown herself, the son and the others then tied her hands and her feet, and threw her on the funeral pile, where she quickly perished.'

This was noticed in the House of Commons, in answer to an opposing statement, which asserted the 'filial piety' of the Hindoos.

Designation of a Missionary to Demerary and Berbice.

ON Thursday, 6th Jan. Mr. Kempton, who has been for some time at the Missionary Seminary at Gosport, under the care of the Rev. Mr. Bogue, was solemnly set apart, by prayer and imposition of hands, at Lady Huntingdon's chapel, Brighton, having been a member of the church in that place. The nature of the service was stated in an introductory address by the Rev. Mr. Tracy. The usual questions were asked by the Rev. Mr. Hamilton; Mr. Kerby, of Lewes, offered up the ordination prayer; and Mr. Styles addressed a charge to Mr. Kempton. Prayers were offered up by Mr. Gough, the Baptist minister of Brighton, and by Mr. Finley, of Tunbridge, the minister at present officiating at the chapel. Though the service lasted above four hours, the people expressed themselves much pleased and edified, and shewed no small kindness to Mr. Kempton, on his going forth from their church as a Missionary to the Heathen. Mr. Kempton is expected to sail very shortly to Demerary to supply Mr. Wray's place at Resouvenir till another Missionary arrives, and afterwards to proceed to Berbice, where Mr. Wray stands in great need of assistance.

To the Editor.

Rev. Sir,

SHOULD an account of the ordination of Mr. JOHN KEMPTON, at the COUNTESS OF HUNTINGDON'S CHAPEL, at *Brighton*, as a Missionary to the Heathen, be forwarded for insertion, we, the congregation, and the members of that church, feelingly impressed with

* Suhu, *with*,—murunu, *death*.

the devotional exercises of that evening, do beg leave to express our grateful acknowledgments to those ministers, individually and collectively, who officiated on that solemn and interesting occesion.

H. BROOKER.—STEPHEN WOOD.—R. LASHMAR.—RICHARD MEDLEY.—THOMAS SAUNDERS. — RICHARD HUMBER, &c. &c. &c.

Brighton, Jan 7, 1814.

Departure of the Missionaries for Java and the Isle of France.

THE Isabella, the same ship which conveyed Messrs. Campbell and Thom to the Cape, sailed from Portsmouth on Friday, the 31st Dec. under convoy of the Medway, 74, which takes out Lord Charles Somerset, the new governor, to the Cape. The pleasing union and co-operation of the Protestant churches on the continent with the Missionary Society has again furnished the means of undertaking a new Mission in the East, by men who appear as well adapted for the work as their fellow-countrymen who have laboured so successfully in South Africa. Mr. Kam is a native of Holland, well known and highly esteemed by the Moravian Brethren, at their settlement at Zeist, and is strongly recommended by the Netherland Missionary Society. Messrs. Bruckner and Supper are Germans, and were educated partly at Berlin, and the latter part of their time at Rotterdam; and from their knowledge of the Dutch language, are well adapted for Java, where the want of religious instructors for the Dutch colonists, as well as for the Heathen, is exceedingly great.

Mr. Le Brun, as a native of Jersey, will find immediate scope for the exercise of his talents in the Isle of France.

A public service was held at Mr. Griffin's spacious new chapel, previous to their departure, in which the fervent petitions of hundreds on their behalf were presented to the Throne of Grace by the Rev. Mr. Tracy; and Messrs. Kam and Le Brun affectionately commended themselves to God, as about to part to meet no more until they appear before the throne of God.

Huntingdonshire Society in Aid of Missions.

A SOCIETY under this name has lately been instituted at Huntingdon. Every contributor, at the time of payment, is at liberty to specify the particular Missionary Institution to which his contribution shall be applied. The business is conducted by a committee of 24 members, annually selected from the denominations of Christians which may sanction the Society. They have lately remitted to the Missionary Society the sum of Ten Pounds. The Rev. Samuel Young, secretary, pro tempore; Mr. Edward Martin, treasurer, ditto.

Lascars.

THE Lascar and Chinese Committee of the Missionary Society are proceeding with encouragement in their arduous undertaking.

Several Lascars have regularly attended to read the Scriptures in the Bengalee language, or to hear them read. On one occasion, a Lascar having read and explained to another a chapter in the Hindoosthanee, he exclaimed, 'This is true, brother! this is a good book!'

During the last month that Ameerkawn was on shore, he regularly attended prayer-meetings twice a week; a person who has acquired, in some degree, the Bengalee, prayed with him in that language, for which the poor Mussulman appeared to be very thankful.

The Committee express a wish for two or three more pious young men, who would be willing to apply to the languages of the Lascars, with a view to their religious instruction. Persons possessed of some classical knowledge would be preferred, but it is not essential to their commencing the work. Application may be made at 134, Whitechapel, or 115, Minories.

The Committee have also begun to teach some of the Lascars and Chinese the English tongue; with which they are greatly delighted. This will assist the English brethren who are learning the Bengalee.

Church Missionary Society.

JAN. 7, a special meeting of this Society was held at Freemason's Hall, when the instructions to their Missionaries, Mr. Norton and Mr. Greenwood, for Ceylon, and Mr. Schnarre and Mr. Rhenius, for India, were delivered to them. An address, drawn up by Dr. Buchanan (who was prevented from attending by indisposition), was read by Mr. Dealtry, and a suitable reply made by the Missionaries. The meeting, which was very numerous and respectable, was addressed by the Chairman (Lord Gambier), by the Rev. Messrs. Woodd, Pratt, Cunningham, and Wilson; and by W. Wilberforce, H. Thornton, and H. Hoare, Esqrs. The instructions, address, and replies, were ordered to be printed.

Baptist Mission.

DEC. 8, Mr. John Rowe, who has been for several years a student at the Bristol Academy, was, with the concurrence of the Education Society, and the approbation of the Baptist Missionary Society, set apart to the work at the meeting in Broad Mead, Bristol. After reading and prayer, Mr. Sutcliff, of Olney, opened the business of the day; Mr. Rowe gave a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; after which Dr. Ryland commended him to God by prayer and imposition of hands, in which the ministers present united; and Mr. Fuller addressed him from Gal. ii. 20, 'The life which I live in the flesh,' &c.

In the evening, Mr. Hall preached from Acts v. 20, 'Go, stand in the temple,' &c.

Mr. Rowe is going to Jamaica; Mr. Moses Baker, who has been so useful there, having requested assistance.

Permission has been obtained of the East India Company for Mr. Eustance Carey to proceed to India by the ship *Europe*.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations only to January 15, inclusive.*]

W. S. O.				£	4	0 0
Rev. Mr. Thornton and Congregation, Billericay					16	6 0
Dundee Missionary Society, Mr. M. Colquhoun, Secretary.					30	0 0
Auxiliary Missionary Society, St. John's Newfoundland, by Rev. W. J. Hyde					39	6 7
Young Ladies at Miss Biden's Boarding School, Kingston, by Miss Downing					2	10 0
Crew of the Eliza, Capt. W. Davies, Donations and Subscriptions from 16 Aug. to 27 Dec. 1813					1	0 8
A few Friends at Brumaston, Pembrokeshire, by Rev. D. Davies					2	10 0
Half-yearly Contributions of Preston Auxiliary Society to Dec. 31, 1813, by Mr. J. Hamer, Treasurer					31	14 6
Northop, Flintshire, by Mr. John Williams	£	9	17 1			
Rhosecmore, by Ditto		6	12 8			
Halkin, by Ditto		3	4 0			
Kilken, by Ditto		4	4 3			
					23	18 0
A Friend to Missions, Tickhill, Yorkshire					1	0 0
Legacy by Mrs. Mary Powell, late of Presgwyn, near Oswestry, Salop		25	0 0			
Duty		2	10 0			
					22	10 0
Reading Christian Union					12	10 0
Female Auxiliary Society, at the Rev. Mr. Douglas's					6	0 0
A Servant Man, by Rev. E. Lake, Worcester					5	0 0
Three Friends, Servants, by Ditto					3	0 0
Collections at the Doors of the Abbey Chapel, Romsey, including small Contributions		25	11 8			
Subscriptions		23	6 0			
					48	17 8
Edinburgh Auxiliary Missionary Society, by Mr. A. Black					80	0 0
Half Year's produce of a Penny-a-Week Society (ending Dec. 1813) Teignmouth, by Rev. John Gleed					7	10 6
S. M. by Rev. G. Burder					10	0 0
A Friend in Warwickshire, by ditto					1	0 0
A Village Congregation, by Rev. Mr. Rogers, Tisbury					14	16 0
A Society of Female Servants, Lock's Fields, by Rev. G. Clayton					1	1 0
Half Years' Subscription of a Penny Society, Jewin St. by Rev. T. Wood					4	3 3
Rev. Robert Swan and Friends, Cockermouth					5	11 10
Huntingdonshire Society in Aid of Missions, by Mr. E. Martin, Godmanchester					10	0 0
Donation of a Poor Man and his Wife, by Rev. Mr. Potter					0	11 6
Penny Society at Marple Bridge, by Rev. Joseph Battley					7	0 6

IN our last we stated that the Directors of the Missionary Society had voted 100 guineas to the United Brethren for the support of their Missions, in consequence of the severe losses which they have sustained; we are now happy to say that we were misinformed respecting the sum voted, we now find it was TWO HUNDRED POUNDS.

POETRY.

TO THE MEMORY
OF THE LATE
REV. SAMUEL PALMER,
Of Hackney.

THE Muse that oft in pensive strain
Doth Death's keen shafts deplore,
Now tunes the solemn dirge again,
While Zion's sons, a mournful train,
Bereav'd of excellence, complain
That PALMER is no more.

Yet mercy long delay'd the stroke
That all the ties of nature broke,
And set his spirit free;
Now ripe in fruit, and full of years,
Escap'd the world of sin and tears,
His soul before his God appears,
Where happy spirits be.

Tho' now no more his lips dispense
The themes of sacred eloquence,
The sober zeal and manly sense
That charm'd the list'ning throng;
Yet in his works his thoughts appear,
And future times his voice shall hear,
While facts confirm'd and doctrines clear
His usefulness prolong.

He snatch'd from Time's oblivious grave
The names of Christian heroes brave,
And in his just MEMORIAL gave
Their suff'rings to mankind;
He shew'd how superstition vain
Provok'd a wanton Bigot's reign,
To forge for truth a tyrant's chain,
And souls in slavery bind.

No more shall his example prove
The work of faith, the patient love,
Embodying truth divine;
Yet fond rememb'rance long shall trace
His living worth, his active grace,
The friendly heart, the honest face,
Religion's fruits benign.

How many now to manhood grown,
Look back and dawning wisdom own
From his presiding care;
For he was form'd a skilful sage,
To curb the headstrong passions' rage,
Or guide the steps of feeble age,
Or youth for life prepare.

But tho' enrich'd with learned store,
The dignity he mildly bore,
Nor join'd the chase for fame;
He no scholastic titles sought,
Nor at the bubble Honour caught,
Nor gloried in a thing of nought,
The phantom of a name.

A pastor of the good old school,
A Nonconformist firm, but cool,
And liberal and meek;
He did not tread the humble down,
Nor scowl with haughty priestly frown
On smaller gifts, or less renown,
But kindly help'd the weak.

Ah! he is gone, but grace supplies
Another in his place to rise,
Alike in heart and mind;
So Moses died, but Joshua rose
To share his labours o'er their close,
And in his spirit walk with those
The prophet left behind.

ALIQUIS.

LINES
Written in the Grove at Southend, by the Thames.

How sweet by thee, thou fairest stream,
To watch the moon's pale trembling beam;
Or catch the last retiring ray
Which gilds the lustrous close of day;
Then view the sober veil of night
Disclose pale rays of chasten'd light;
And listen to the plaintive strain
Which swells upon the velvet plain,
Or breathes amidst the waving grove
The voice of harmony and love!

Bless'd scene! by soft'ned fancy wrought
To cherish luxury of thought;
And fix on Mem'rys faithful eye
The deeds of truth and amity:
Or trace the opening morn of life,
Divested of its infant strife;
Or sweetly shed the tender tear
Which consecrates fair Virtue's bier:
And as the mingled visions fly,
Like pictur'd dreams of phantasy,
And sober sadness calms the mind,
To ev'ry changing scene resign'd;
To dart Imagination's ray
Towards pure realms of perfect day,
Where those who once to us were giv'n,
Enhance the sacred bliss of heav'n;
And bid Hope's fairest views extend
To scenes of joy which never end.

For here, thou ever-varying scene,
Thou pale moon's wan and trembling beam,
Reflected joys or sorrow's caught,
Disturb our fluctuating thought;
So thy soft beauties mildly glow,
Or seem in sullen grief to flow,
As clouds, or storms, or summer skies
Upon thy wat'ry bosom rise,
In all their rich varieties!

M. G.

R. WILLIAMS, PRINTER, COPPICE ROW.

DISTRESS IN GERMANY.

LONDON, JANUARY 20, 1814.

ABOUT eight years ago the calamities, occasioned by the war in different provinces of Germany, gave rise to a subscription and the formation of a committee in London, to relieve the distresses on the Continent.

By the generosity of the British public, and with the aid of several respectable foreigners, resident in this country, the sum of nearly 50,000*l.* was remittted to the Continent, which rescued multitudes of individuals and families from the extremity of distress, and the very brink of ruin.

The committee received, both from Germany and Sweden, the most satisfactory documents, testifying that the various sums which had been transmitted, had been received and conscientiously distributed: but at no period since the existence of this committee, has the mass of every kind of misery been so great, in the country to which their attention was first directed. Never has the cry of the distressed Germans for help been so urgent, their appeal to British benevolence so pressing, as in the present moment. Who could read the reports of the dreadful conflicts which have taken place in Germany, during the last eventful year; of the many sanguinary battles fought in Silesia, Lusatia, Bohemia, Saxony, Brandenburg, and other parts; and peruse the melancholy details of sufferings, almost unexampled in the annals of history, without the most lively emotions? Who could hear of so many thousands of families barbarously driven from Hamburg, in the midst of a severe winter; of so many villages burnt, cities pillaged, whole principalities desolated, and not glow with ardent desire to assist in relieving distress so multifarious and extensive?

To the alleviation of sufferings so dreadful —to the rescue of our fellow-men, who are literally ready to perish, the views of this Committee are exclusively directed.

Many well-authenticated afflicting details of the present distress having been, on the 14th Jan. 1814, laid before the Committee, it was immediately resolved, in reliance on the liberality of the British public, to remit, by that post, the sum of *three thousand five hundred pounds*, to respectable persons, with directions to form committees of distribution at the several places mentioned below.

1. To Leipsic and its vicinity	£500
2. To Dresden and its vicinity	500
3. To Bautzen and its vicinity	500
4. To Silesia; on the borders of which, seventy-two villages were almost entirely destroyed	500
5. To Lauenburg, Luneburg, and the vicinity of Harburg in HANOVER	500
6 To the many thousands who have been forced from their habitations in HAMBURGH	1000
	£3500
7. At a subsequent meeting on the 18th Jan. to Erfurt and Naumburgh, and their vicinity	500
	£4000

The committee propose to publish reports of their further proceedings; and at present submit to the public the following extracts of a Memorial, and of Letters, recently received from the Continent.

Memorial addressed by the City of Leipsic to the independent and benevolent British Nation, in Behalf of the Inhabitants of the adjacent Villages and Hamlets, who have been reduced to extreme Distress by the Military Operations in October, 1813.

The prosperity of Leipsic depends upon commerce, as that of commerce depends upon liberty. Till 1806 it was a flourishing city. With England in particular, whose manufactures and colonial produce were allowed to be freely imported, its commercial relations were of the highest importance. For the opulence which Leipsic then enjoyed it was indebted to its extensive traffic, which contributed to the prosperity of Saxony in general; but it was more particularly the numerous adjacent villages and hamlets, that owed to our city their respectability, their improvements, and the easy circumstances of their inhabitants.

The battle of Leipsic will be ever memorable in the annals of history. A severe lot has hitherto befallen our city. To the burdens and requisitions of every kind, by which it was overwhelmed, were added the suspension of trade, and the injury sustained by the entire suppression this year of our two principal fairs. Our resources are exhausted, and we have yet here a prodigious number of sick and wounded;—upwards of 30,000 in more than 40 military hospitals, with our own poor, to be provided for.

One subject of affliction lies heavy upon our hearts. Our prosperous days afforded us the felicity of being able to perform, in its full extent, the duty of beneficence towards the necessitous. We have before our eyes many thousands of the inhabitants of the adjacent

felicity of being able to perform, in its full extent, the duty of beneficence towards the necessitous. We have before our eyes many thousands of the inhabitants of the adjacent villages and hamlets, landed proprietors, farmers, ecclesiastics, schoolmasters, artizans of every description, who, some weeks since, were in circumstances more or less easy, and at least knew no want; but now, without a home, and stripped of their all, are with their families perishing of hunger. What the industry of many years had acquired was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes; the yet remaining buildings are perforated with balls, in a most ruinous condition, and plundered of every thing; the barns, cellars, and lofts, are despoiled, and stores of every kind carried off; the implements of farming and domestic economy, for brewing and distilling—in a word, for every purpose—the gardens, plantations, and fruit-trees—are destroyed; the fuel collected for the winter, the gates, the doors, the floors, the wood-work of every description, were consumed in the watch-fires; the horses were taken away, together with all the other cattle; and many families are deploring the loss of beloved relatives, or are doomed to behold them afflicted with sickness and destitute of relief. The miserable condition of these deplorable victims to the thirst of conquest, the distress which meets our view whenever we cross our thresholds, no language is capable of describing. The horid spectacle wounds us to the very soul.

All the countries of our Continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance—whither are they to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering humanity—whose soil has been trodden by no hostile foot—who know not the feelings of him that beholds a foreign master revelling in his habitation,—of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October. We therefore entreat our patrons and friends in England to open a subscription in their behalf. The boon of charity shall be punctually acknowledged in the public papers, and conscientiously distributed, agreeably to the object for which it was designed, by a committee appointed for the purpose. Those who partake of it will bless their benefactors, and their grateful prayers for them will ascend to Heaven.

(Signed) FREGE AND Co.
REICHENBACH AND Co.
JOHANN HEIN. KUSTNER AND Co.
Leipsic, Nov. 1, 1813.

We, the Burgomaster and Council of the city of Leipsic, hereby attest the truth of the deplorable state of our city, and of the villages around it, as faithfully and pathetically described in a memorial dated November 1st, and addressed to the British Nation by some of our most reputable and highly-respected fellow-citizens, namely, the bankers Messrs. Frege and Co. Messrs. Küstner and Co. Messrs. Reichenbach, and Co.; and recommend it to the generosity which has, in all ages, marked the character of the British Nation. We have formally authenticated this attestation, by affixing to it the seat of our city, and our usual signature.

(L. S.) D. FRIED. HULDREICH SEIGMANN,
Acting Burgomaster.
LEIPSIC, Nov. 18, 1813.

Extract of a Letter from Count Schönfeld, a Saxon nobleman, many years Ambassador both at the Court of Versailles, before the Revolution, and till within a few years at Vienna.

(Addressed to Mr. Akermann.) Leipsic, Nov. 23, 1813.

"In events like these, every individual, however distant, must take some kind of interest, either as a merchant, or a man of letters, a soldier or an artist; or, if none of these, at least as a man.

"I apply, therefore, to you, Sir; and request you, out of love to your wretched country, which is so inexpressibly devastated, to solicit the aid of your opulent friends and acquaintance, who, with the generosity peculiar to the whole British nation, may feel for the unmerited misery of others, in behalf of the wretched in Liebertwolkwitz and Störmthal. This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; which, according to history, has been the theatre of fifteen great battles: that same Saxony is now become the cradle of the political liberty of the Continent. But a power so firmly rooted could not be overthrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and want."

Extract of a Letter addressed to the same, from Leipsic, dated Nov. 22, 1813.

"By those five days conflict, (in the last month) our city was transformed into one vast hospital, 56 edifices being devoted to that purpose alone. The number of sick and wounded amounted to 36,000. Of these a large proportion died; but their places were soon supplied by the many wounded who had been left in the adjacent villages.

Crowded to excess, what could be the consequence but contagious diseases? especially as there was such a scarcity of the necessaries of life; and, unfortunately, a most destructive nervous fever is at this moment making great ravages among us, so that from 150 to 180 persons commonly die in one week, in a city whose ordinary mortality was between 30 and 40. In the military hospitals there die at least 300 in a day, and frequently from 5 to 600. The circumjacent villages, to the distance of 10 miles round, are all completely stripped; in scarcely any is there left a single horse, cow, sheep, hog, fowl, or corn of any kind, either hay or implements of agriculture. All the dwelling-houses have been either burned or demolished, and all the wood-work about them carried off for fuel by the troops in bivouac. The roofs have shared the same fate; the shells of the houses were converted into forts; and loop-holes made in the walls, as every village individually was defended and stormed. Not a door or window is any where to be seen, as those might be removed with the greatest ease; and, together with the roofs, were all consumed. Winter is now at hand, and its rigours begin already to be felt. These poor creatures are thus prevented from rebuilding their habitations, not only by the season, but also by the absolute want of means; they have no prospect before them, but to die of hunger; for all Saxony, together with the adjacent countries, has suffered far too severely to be able to afford any relief to their miseries.

"Our commercial house, God be thanked! has not been plundered; but every thing in my private house, situated in the suburb of Grimma, was carried off or destroyed, as you may easily conceive, when I inform you that a body of French troops broke open the door on the 19th, and defended themselves in the house against the Prussians. Luckily I had a few days before removed my most valuable effects to a place of safety. I had in the house one killed and two wounded; but, a few doors off, not fewer than 60 were left dead in one single house.—Almost all the houses in the suburbs have been more or less damaged by the shower of balls on the 19th.

Extract from a Letter of the Rev. N. N. Superintendant at Eckhartsberg, in Saxony, addressed to the Rev. W. Kuper, in London.

"After the battle of Leipsic, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood, and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized and burnt at the *bivouacs* by the French; who, in their flight, also carried off all utensils, beds and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scoured the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and, when permitted to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, expecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed, most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge, for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished. May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren."

Extract of a Letter from F. Hillmer, (Counsellor of the Consistory,) in the King of Prussia's Dominions, to the Rev. C. I. Latrobe.

Neusalz, in Silesia, Aug. 3, 1813.

"I remember that a society of genuine Christian Philanthropists in England, immediately after the disastrous war between Germany and France, from 1805 to 1807, collected and transmitted large sums of money to various parts of Germany, to afford relief to those places and families which had suffered most by the miseries of war. I have also heard, that, in the beginning of this unhappy war, replete with equal horrors, several parts of my native country have been relieved by gifts from the inhabitants of Great Britain, that rich and noble-minded nation, and am certain that British sympathy and benevolence is not weary of well-doing, but delights to wipe off the tears of the afflicted.

"Our town of Neusalz, and the neighbouring settlement of the United Brethren, being situated so near the fortress of Glogau on the Oder, and placed near two of the principal military roads, has both in the war of 1806 and in the present, suffered fourfold more than any other town or village in this country, Gnadenberg excepted, which has been twice cruelly plundered. By most

here for many months, we are now plunged into the deepest misery and poverty.

"I was this day walking in my garden, bemoaning the wretchedness to which we are reduced, when suddenly a hope arose in my mind: 'Perhaps,' said I, 'the hearts and hands of British Christians will again open towards us, when they hear our case, and they will again fly to the assistance of their poor, suffering German brethren. If so, I will also put in my humble petition, and supplicate for the town and country, the welfare of which, as one of the magistrates, I am doubly bound in duty to promote; and will write to my friend, Mr. Latrobe, who surely is acquainted with those benevolent men, that he may recommend the town of Neusalz, as well as the settlement of the United Brethren here, to their charitable notice, and perhaps move them to grant us also to partake of their bounty.'

"Impressed with this idea, I sit down to lay our supplications before you; and if my confidence is not put to shame, and I may be the happy almoner of your noble and generous countrymen, O what joy am I now preparing for my dear inhabitants of Neusalz, and what fervent thanksgiving shall I have to transmit to you and your society. I can add no more, being sure that the knowledge you have of our deplorable case, and the love of Christ within you, will cause you to act with much more zeal, than any persuasion by inanimate words. I remain ever, yours,

"C. F. HILLMER."

Extract of a Letter from Dohna, near Dresden, December 5, 1813.

"It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The corn was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than forty or fifty horses, oxen, &c. not one is left. Our fields and gardens are laid waste. Some villages have been entirely burnt, others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

Extract of a Letter from the Rev. Mr. Wyneken, Superintendant of Ratzeburg, addressed to the Rev. Wm. Kuper, dated Ratzeburg, Dec. 17, 1813.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom were, in one instance, quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable! every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants, for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Subscriptions for the Relief of the Distresses on the Continent arereceived at all the Bankers in town and country, at the Stock Exchange, at Lloyd's Coffee-house, at the Commercial Sale Rooms' Coffee-house, Mincing Lane; also by the Committee at the City of London Tavern, Bishopsgate-Street.

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THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

MARCH, 1814.

MEMOIR

OF

THE LATE REV. ROBERT YOUNG, D. D.

MINISTER OF THE SCOTS CHURCH, LONDON WALL.

Robert Young was born at Dalkeith, in the year 1777: his parents are persons of singular worth, and highly respected for their piety in the neighbourhood. After having witnessed his rising fame, and experienced the most dutiful attentions from the best of sons, they are left, far advanced in years, to weep over his early grave. His mind was early impressed with a sense of religion; and following both his own inclinations and the wishes of his parents, he resolved to devote himself to the sacred ministry. After having attended the grammar-school of Dalkeith, at that time conducted by a gentleman of distinguished talents and worth *, such was his proficiency, that, at the age of 14, he was qualified to enter the university of Edinburgh. Here his diligence and propriety of conduct soon recommended him to the notice of the professors; most of whom he afterwards ranked among his intimate friends. It was his happiness to attract the attention of the late Dr. Finlayson, Professor of Logic, by whose assistance his private studies were directed, and whose friendship he continued to enjoy during the life-time of that distinguished professor. — Having finished the literary and philosophical classes, he became, in the year 1794, a student of divinity; and after having attended the usual time, in the year 1800 he was taken on trials by the Presbytery of Dalkeith. In a few months he finished his trials, greatly to the satisfaction of that Presbytery; and was by them licenced as a preacher of the gospel. His first appearance in the pulpit fully justified the expectations of his friends; and convinced them that the time spent at college had been usefully employed. Even his earliest discourses displayed an extent of knowledge, and an originality of thought and expression above what could have been expected at his age. Nor was he inattentive to the subordinate qualities of a correct elocution and graceful delivery, to which a figure uncommonly prepossessing, and a voice, though not strong, yet highly melodious, greatly contributed.

Such was his character as a preacher in the south of Scotland, that not long after being licenced

* This gentleman (Mr. Christison) is now Professor of Humanity in the university of Edinburgh. The writer of this has often heard him express himself in terms of the greatest approbation of the conduct of Dr. Young, while under his charge. Nor was Dr. Young unmindful of the obligations he owed to his teacher.

to preach the gospel, he received a call from a small Presbyterian congregation in Berwick upon Tweed. This he immediately accepted; and, in the year 1802, he was ordained minister there by the same Presbytery by which he had been licenced. Though with little experience as a preacher, he discharged the duties of his situation greatly to the satisfaction of his hearers, and had the happiness to find that his ministry was attended with the most beneficial effects. His congregation, though small, was respectable; and during the short time he resided among them, greatly increased in number. I have heard him expatiate with peculiar delight on the happiness he experienced among his people; and feelingly describe the pain he felt in leaving a congregation to which he was singularly attached.

On the death of Dr. H. Hunter, of the Scots Church, London Wall, he became a candidate to succeed that able minister. By this respectable congregation he was elected; and in August, 1803, was admitted their pastor. About the same time he received the degree of Doctor of Divinity from the university of Edinburgh. To the arduous task of succeeding such a man as Dr. Hunter, and to the discharge of his pastoral duties, he brought a rare assemblage of endowments. To an exterior the most prepossessing, were added an eloquence the most persuasive, a language polished and energetic, and an understanding uncommonly vigorous and sound. — During the period of ten years he acquired a considerable degree of popularity. His readiness at all times to assist every charitable institution, and his powerful eloquence in pleading the cause of the distressed, pointed him out, on many important occasions, as an able advocate for suffering humanity. His situation in London opened a more extensive field of usefulness, and enabled him to display his talents to greater advantage than could be expected in Berwick. From his office of Chaplain to the Scots Corporation, he was led to engage warmly in its support, and, with other active members, to introduce some very beneficial improvements. Instead of the poor pensioners being, as formerly, under the necessity of having their petitions renewed monthly (many of whom, from bodily infirmity, were incapable of making personal application) the names of the very aged are, on election, enrolled as *permanent* pensioners, if their necessities require, and their conduct deserves it. Dr. Young made it his business, along with other officers of the institution, to visit the abodes, not only of those who received assistance, — but enquired into the situation of those who, from having once experienced happier days, were unwilling to apply for pecuniary relief. In the most miserable cellar or garret, in the abodes of Disease and Want, he sought for objects of distress; and, under the cover of night, conveyed relief to those that were perishing of hunger. 'I have seen the misery,' says he, in his sermon preached and published in behalf of this institution, 'which the bounty of the Society has relieved, and the expressive gratitude which it has awakened. — I might conduct you to the cheerless garret, to which some, who had seen brighter and better days, had retired for a little shelter before they went hence, and were no more. The husband and wife were both far advanced in the vale of years: — they told their wants to no one; and, except a kind Providence, they had no friend to comfort them. Two days they had already passed without nourishment, save a mouthful of water.—I might lead you to the wretched hovel of one whom we had formerly seen habited in the decent weeds of recent woe, surrounded by her five lovely fatherless children. She was a widow. With the Bible in her

hand, and remembrance of their father's example in her mind, she was instructing them in the fear of God; but who can forget her soul-thrilling, overwhelming words, when, with tears in her eyes, she said, the Society had already saved her and her little ones! that the blessings of Heaven would surely rest on the benefactors of the charity and the preservers of her children!'

The pathetic and eloquent speech he made before the Society on St. Andrew's Day, 1809; in which he described to the governors the scenes of misery he had witnessed, will long be remembered by those who heard him.

Another institution occupied much of his time. A Society has long existed for propagating Christian Knowledge in the Highlands of Scotland; but from different causes, had for some time excited less attention than it was entitled to from its important nature. To extend the truths of Christianity, and to enlighten the ignorant peasantry in the remote parts of his native country, soon attracted his benevolent mind. In his meritorious undertaking to give this Society as much support as possible, he was fortunate in meeting with the co-operation of Alexander Riddell, Esq. a gentleman whom it is impossible to name without praising, and to know without loving and revering. With the assistance of this benevolent man, he had the satisfaction to find the Society meet with the support and encouragement of many of the most distinguished Dissenters, and several of the leading gentlemen in the Church of England. He lived to see it attain a degree of respectability, and to be productive of advantages which his most sanguine expectations could not at first allow him to entertain. Had he been ambitious of courting the applause and approbation of men, the repeated testimonies the Society bore of his useful labours, must have been highly gratifying; but he courted rather the testimony of an approving conscience and the approbation of that Being, whose word he was instrumental in making known to the ignorant.

These two Societies chiefly engaged his attention, by being more immediately connected with his situation in the church; but there were others that experienced the effects of his valuable efforts. The first sermon, published in behalf of the African Society, was preached by him; and from its so forcibly pleading the cause of the unhappy sons of Africa, and pointing out so pathetically the sufferings to which they are exposed, he was the means of exciting no ordinary interest for that much-injured people.

In the year 1809, Dr. Young married Miss Ancrum, daughter of the late —— Ancrum, Esq. a lady of great personal accomplishments and singular piety. With this best of wives he enjoyed, during four years, the most uninterrupted conjugal happiness, as he found in her a congeniality of disposition, and a unison of sentiments in aiding and encouraging him in the various charitable institutions with which he was connected. It was impossible to witness a more gratifying sight than to behold this benevolent man, after his return home from attending his public avocations, consulting with his affectionate wife on the best means of administering to the comforts, and relieving the necessities of those whom he had visited in the course of the day.

But the part he took in public charities did not prevent him from endeavouring to discharge with fidelity the important duties he owed to his own congregation. Whatever assistance he afforded to the cause of humanity, he considered subordinate to the duties more immediately connected with his own charge; and to a conscientious performance of what he deemed to be due to his hearers, every other con-

sideration gave place. His attachment to London Wall Church was great; and was grounded on a reciprocation of regard on their part, and on his humble hope, that his ministry was instrumental in confirming the faith of the believer, and in turning many to righteousness.

While thus engaged in a most useful and honourable career, disease was making a slow but steady progress in his constitution. Some years ago he caught a severe cold, by being called out of bed at midnight, to attend the death-bed of one of his hearers; and though apparently he had recovered from the effects of this indisposition, yet the seeds of disease were still lurking in his frame. In the spring of the last year he found his health much impaired; and though he continued for some time to preach as usual, he was at last urged by his physicians to retire to the country, and try the effects of a change of air. A few days before he had intended to leave London, he burst a small blood-vessel: the effect rather of previous debility than the cause that led to his death. It was some time after this before he was in a condition to undertake a journey; but at last he was enabled to set out for Buckinghamshire; where, however, he experienced little advantage from change of air. After a short stay in the country, he returned to town to make arrangements for supplying his place in London-Wall during his absence; and in the beginning of September he set out for Cheltenham, intending, after a short residence there, to spend the winter in Devonshire. The last letter the writer of this received from his most valuable friend, was written on the eve of his leaving London; in which he stated, that he had been advised to try a warmer climate in the south. It was in contemplation, I believe, had his strength permitted, to have passed some time either at Lisbon or Madeira; but the Almighty, in his infinite wisdom, has otherwise decreed. From the time he reached Cheltenham, till death terminated his sufferings on the 8th of October, his health rapidly declined; and a complication of disorders indicated that his dissolution was fast approaching. For this last and awful change his mind was fully prepared. His death corresponded with the whole tenor of his life, and exemplified the happy influence of that religion which it had been his study to make known to others. Strong in that faith which he had both professed and taught, — encouraged by the consolations held out by the gospel, — and cheered by the prospect of a happy immortality, he was enabled to meet death undismayed by its terrors, and to look forward with a well-grounded hope to the enjoyment of those blessings which his Saviour had died to purchase. As his strength decreased, and the hand of death pressed heavily upon him, his mind acquired additional composure; and the prospect of heaven brightened as he approached.

His last moments were soothed by the tenderness and assiduities of Mrs. Young, and the excellent man to whom allusion has already been made. After his strength had entirely failed him, he frequently desired the 14th and 15th chapters of St. John's Gospel, and various other consolatory passages in Scripture, which he pointed out, to be read. — After he had said, 'It is delightful, amid agony, to realize the divine presence,' he repeated the 10th verse of the 41st chapter of Isaiah: 'Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' Some time after, he repeated the 2d verse of the 43d chapter of the same inspired writer: 'When thou passest through the waters, I will be with

thee; and through the rivers, they shall not overflow thee; — when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.'—Being asked if he was happy, he replied, 'Yes; O yes!' While hanging over his worn-out frame, Mrs. Young enquired, in all the agony of grief, if he thought he could hold out much longer: — he answered, that he was prepared to suffer much more; but that the conflict would soon be over. Shortly after, he faintly uttered, 'O rich cross! I shall soon be in glory!' and, in a little, without a groan, resigned his soul into his Maker's hands.

Such was the close of the mortal career of Dr. Young, at the early age of 36; but though removed in the prime of life, the measure of his usefulness was complete. It has fallen to the lot of few men, in similar situations, to contribute so much to the welfare of his brethren, or to display in more pleasing colours the happy tenor of a life begun and ended in the service of religion. The high estimation in which he was held, and the severe loss sustained by his death, received ample testimony, not only from his own congregation, but from various religious bodies, by which his talents, his principles, and his virtues, were esteemed and revered. His death was considered as a loss, not only to the church to which he belonged, but to society, on which his life reflected so much credit. Many of the most distinguished men in the metropolis publicly testified the grief they felt by his death; and several of the Royal Dukes, in letters of condolence to Mrs. Young, which did equal credit to their feelings and their understandings, fully demonstrated how much they valued him when alive, and lamented him when dead.

As a minister of the gospel, Dr. Young ranked high. Endowed by nature with respectable talents, he had cultivated these with diligence; and successive years gave fresh indications with what success his private studies were conducted. To an intimate acquaintance with the best writers of antiquity, he added a knowledge of most of the languages in modern Europe; and by these he enriched his compositions: but it was not by the study of polite literature that he sought to benefit his hearers: he directed his mind to a diligent study of those truths which 'can make us wise unto salvation.' From his application in the closet he was enabled to appear in the pulpit with discourses at once edifying to his audience and creditable to himself. It was his study to shew 'himself approved unto God, a workman that needed not be ashamed, rightly dividing the word of truth. In addressing his audience, he was equally successful in alarming the consciences of the guilty, — in encouraging the minds of the doubting, or in soothing the sorrows of the afflicted; but it was in displaying the consolations of religion, — in holding up to our view the life, sufferings, and mediatorial death of our Saviour,—in leading the mind to aspire to the joys of heaven by the contemplation of all perfection, that his sermons were conspicuously excellent. When he expatiated on all that Christ did, taught, and suffered, — when he described the blessed effects of a holy life, — when in a strain of impassioned eloquence he pointed out the way to immortality, he led the minds of his hearers captive.

Such was Dr. Young in *public* life; but it was not in this alone that he was entitled to admiration. In a circle of acquaintance, in which were numbered some of the most illustrious characters, he was held in the greatest esteem. His elegant and elevated mind—his polished manners—the blameless tenor of his life, and, above all, his sincere piety, at once conciliated and maintained the friendship, the love, and admiration of the virtuous and

the good. By his hearers he was peculiarly respected and beloved. These were warmly attached to him from a knowledge of his worth; and while they fondly looked forward to a long continuance of his useful labours, and a closer union of that tie which his virtues and piety had hallowed, they have been deprived of their pastor at a time when, to all human appearance, he had not finished half his earthly career, — when his talents were every day acquiring fresh lustre, and his ministry was productive of additional good. J. E.

AN APOLOGY
FOR FREE COMMUNION.
[IN A LETTER TO A FRIEND.]

Dear Friend,

In your last, you say you have perused Mr. Booth's 'Apology for Strict Communion.' You observe, that his arguments are plausible, but that you could not think them conclusive, else they would prove that there never was a worthy communicant in the world, excepting the few, comparatively, who were baptized when adults, by immersion. I shall readily comply with your request, in giving the reason of my being a free communionist. Persons who differ from me in their views of baptism, desire to unite with us, occasionally or statedly, in commemorating the dying love of our dear Redeemer. These persons, in the whole of their general deportment, give satisfactory evidence that they are the subjects of divine grace. I cannot doubt they have been born of God, believed in Christ, and made the living temple of the Holy Ghost; and I am not acquainted with any divine law that authorizes me to refuse them communion at the Lord's Table. Will it be objected, that this would be contrary to church orders? But I would beg leave to ask, who can produce an order from God, to reject those whom he has accepted? Independent of other arguments, I cannot possibly believe that the system which debars such men as Owen, Watts, Doddridge, Baxter, Edwards, &c. from the communion of the saints on earth, is consistent with the word of God. No Christian, acquainted with the works and character of these holy men, can doubt for a moment that the secret of the Lord was with them, and that they were admitted into fellowship with the Father, and with his Son, Jesus Christ. I would ask, Is it consistent with the character of God, as the God of truth, to admit persons into the most intimate and glorious communion with himself, and forbid them the communion of his church, in partaking of the Lord's Supper? My apology, therefore, for being a free communionist, is short and simple: — I am afraid I should offend God, in rejecting those whom I verily believe he has accepted.

I am, &c. J. R.

Llanbrynmair.

THE CHARACTER OF CHRIST
AS A PHYSICIAN.
[*Concluded from our last, p.* 50.]

It is an amiable trait in the character of Christ, as the Physician of souls and the Friend of men, that as he is always and easily accessible, so he is cheerfully ready to undertake the cure of every case that applies to him. "He that cometh unto me, I will in nowise cast out. Come unto me all ye that labour, and are heavy laden, and I will give you rest." From the many displays he hath given of his power, no doubt can be entertained of his ability; and from the many displays he hath given of his compassion, no doubt can be entertained of his willingness to undertake the cure of those who apply to him. Let the case appear to yourselves ever so dangerous, or though, from

some circumstances attending it, you should deem it hopeless, there is no doubt but Jesus will, with the greatest readiness, undertake it; and when he does so, he will not fail of success. The readiness he discovered to afford relief to every one that applied to him in the days of his flesh, must convince you that no diseased soul will now apply to him in vain.

But, is he ready to listen to the application of those who are his inveterate enemies, and whose hearts are bent on backsliding? Yes, he is ready to receive them, to heal their diseases, and to cast out those evil spirits by which they have been driven to such wickedness and sin. You could have no encouragement, indeed, to apply to an earthly physician, to whom you have acted an unfriendly part, or whose honour and interest you have done every thing in your power to ruin; nor, judging from your own feelings, could you have any confidence that he would undertake your case; or, if he did, that he would manage it with fidelity and care. But you find in Christ a character, to which there is no parallel; he sees none of his enemies in danger, or under spiritual distress, but he is moved for their relief; and none of them apply to him but they shall be most graciously received.

Another amiable trait in the character of Christ as the Physician of souls, is, that he does good to all in the most gracious manner. His works are truly labours of love. His reward is in the work itself; for he shall see of the travail of his soul, and shall be satisfied. During the few years that he sojourned on earth he was a most signal blessing to the people among whom he ministered. All who applied to him he cheerfully relieved, and in the most gracious manner. A woman who had laboured under trouble for 12 years, and had spent all her living on physicians, and was nothing better, but rather grew worse, was completely cured by only touching the hem of his garment; and all the acts of mercy he performed in healing those that were sick, and those that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy, were in the same gracious manner. This is an excellency that must recommend him to those who are in need, and cannot recompence him; that all he does is without money and without price. 'Let him that is athirst come; and whosoever will, let him take the waters of life freely.' If an earthly physician possessed such benevolence, and if his circumstances did admit of it, as to undertake the cure of every one that applied to him gratuitously, and if his skill and ability were such that no case ever miscarried with him, all that were diseased and within his reach would be brought to him. It was this which recommended Christ in the days of his flesh; it is this which still recommends him to the souls of men; for the salvation which he gives them is without money and without price.

When you take this view of the character of Christ, you are taught to whom to apply for healing, and deliverance from all your spiritual distresses. He spake to Israel in the wilderness, in the most gracious manner, saying, 'I am the Lord that healeth thee.' He is exhibited by the Prophet under this comforting title, 'The Sun of Righteousness with healing in his rays.' This day, said he, when he was teaching in the synagogue at Nazareth, 'this day is the Scripture fulfilled in your ears: the Spirit of God is upon me, for he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised.'

The dangerous or intricate nature of your case need be no obstruction or discouragement to you in your applications to him. He is wise to know your several circumstances; and his skill has been proved in the cure of many cases that were, by the patients themselves, considered hopeless. Many are now enjoying the happiness of heaven, who once thought themselves past remedy; and many who were possessed of devils, of whose recovery no hope was entertained, were incontestible proofs of his wisdom and power. Many cases of an extraordinary nature might be adduced, to which you may appeal, as arguments to enforce your plea, in your applications to him in your own behalf. Who was he that was a blasphemer, a persecutor, and injurious, but obtained mercy? He was one who, considering the nature of his own case, had least of all any encouragement to think that Christ would regard him,—'yet he obtained mercy;' and 'he obtained mercy, that, in him first, Christ should shew forth a pattern of all long-suffering and patience to them who should hereafter believe on him to everlasting life.'

The people of Christ have one to whom they can apply in every case of distress. As his compassions fail not, and he waits to be gracious, they have in him a never-failing source of consolation:—'Call on me in the day of trouble, I will answer; and thou shalt glorify me.' When all comfort fails, and no man careth for their souls, 'Let them cast all their cares upon him, for he careth for them.' How comfortable also for them to reflect, that Christ was himself once in such circumstances of distress, 'that his soul was so troubled, that he knew not what to say,—that he suffered himself in being tempted, that he might know how to succour them that are tempted!' so that from his own experience he knows their distresses, and what is the proper remedy for them in cases of perplexity and calamity.

Whatever are the miseries under which the people of Christ labour, it must afford them encouragement that he is willing and able, nay, earnestly desirous, to relieve them. 'His fame went throughout all Syria; and they brought to him all sick people that were taken with divers diseases and torments, and he healed them.' His fame is now more extensively spread; and in all places wherever this gospel is preached, this shall be told of him, 'That he healeth all our diseases, that he forgiveth all our iniquities, that he redeemeth our life from death. Many are the troubles of the righteous; but the Lord delivereth him out of them all.' This world is indeed, to the people of Christ, an habitation of sorrow,—a place of weeping; and they have no reason to expect that they shall be entirely free of sin, the worst disease of their nature, nor of those distressing evils which attend it, while they sojourn in this vale of tears; but their redemption draweth nigh. Christ will present them all at last to the Father, without spot or blemish, or any such thing. They shall soon be where there is no more disease, and where not a pang of sorrow is ever felt;' where the inhabitants shall no more say "I am sick;" and where the days of their mourning shall be ended;—where there is no more death, neither sorrow, nor crying, nor any more pain; but where the former things have passed away, and God shall wipe away all tears from their eyes;—where Christ shall have given to all who mourn, beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness;—where they shall obtain joy and gladness; and sorrow and sighing shall flee away.'

This view of the character of Christ presents the greatest encouragement to sinners to come to

him, that they may be saved. Sinners, ye are labouring under a disease, which will not only prove mortal to you, but which, if not removed, will prove your eternal ruin. Ye are still under the guilt and power of sin; and ye know, that if ye are not delivered from your iniquities, ye shall as certainly perish as ye now live. But ye have the greatest encouragement to come to Christ, that ye may be saved;—'his blood cleanseth from all sin;' this is a sovereign and effectual remedy, for its virtue is infinitely great, and in its application it is always efficacious.

Besides, there is no other remedy to which you can apply to be delivered from the evil of sin; your application to any other than Christ, or to any thing else than his blood, will prove utterly vain. Many sacrifices, and many acts of obedience, will not put away sin: neither will the thousands of rams, nor ten thousand rivers of oil: though you give your first-born for your transgression, or the fruit of your body for the sin of your soul, it will not avail. Mount Lebanon is not sufficient to burn, nor the cattle upon a thousand hills: all the blood which was shed at Jerusalem, and the victims which smoked on the altar of God, were insufficient to put away sin. It is from Christ only that deliverance from this evil is to be obtained, 'for there is no salvation in any other; for there is no other name under heaven, given among men, whereby we can be saved.'

Whatever is descriptive of your character, as sinners in need of salvation, you have all access to this blood of Christ for the remission of sins. 'Hearken, ye stout-hearted and far from righteousness, I bring near my righteousness, it shall not be far off; and my salvation shall not tarry. Oh! ye simple ones, how long will ye love simplicity! ye fools hate knowledge, and scorners delight in scoring! I will pour out my Spirit upon you; I will make known my words unto you. Come unto me all ye that labour and are heavy laden, and I will give you rest. He that cometh unto me, I will in nowise cast out.'

This remedy is bestowed in the most gracious manner—'Whosoever will, let him take the waters of life freely; in him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;' and it may be obtained by you at all times;—'Now is the accepted time, now is the day of salvation; to-day, if ye will hear his voice, harden not your hearts.' Even at the latest hour of life you have access to this remedy. The thief on the cross was rescued by him when on the brink of perdition. Though this is no encouragement to you to continue in sin, it is an example to teach you, that at the latest hour there is hope; and '*when the sun was setting*, all they that had any sick brought them unto him; and he laid his hands on them, and healed them.'

ADJUTOR.

COPY OF A LETTER,

WRITTEN FROM LONDON,

BY THE REV. TITUS KNIGHT,

TO HIS CHURCH,

AT HALIFAX, IN YORKSHIRE,

October 5, 1772.

My dear People, whose servant I am for Jesus's sake, grace, mercy, and peace, be multiplied unto you, through the knowledge of God, and Jesus Christ our Lord. Tho' absent from you in the body for a season, yet God is my witness, that I bear you continually in my mind, and am present with you in spirit, making mention of you at all times in my prayers to God for you, that you may stand fast in the truth as it is in Jesus, holding fast the doctrines that for many years I have delivered unto you,

and feeling their practical influence upon your hearts. Orthodox sentiments will be no further available for your salvation, than as you are influenced by them to holy obedience. — 'If ye know these things, happy are ye if ye do them.' It is to be numbered among your other mercies, the sum of which it already exceeds, that, in my absence, you can enjoy the labours of several other of the Lord's dear ministers, whose testimonies may be considered as corroborating the grand truths of the gospel, delivered unto you by one who esteems himself the least of all those worthy messengers; and desires to retain it on his mind, and publish it to the world, that what he is, he is by grace.

That the labours of these, my worthy brethren, may be abundantly blessed unto your edification, is my earnest wish and constant prayer!

Pray ye for them also; pray for me: I want your prayers. Ministers are men; and, by reason of their station, frequently exposed to trials and temptations not common to others. These always stand foremost in the reproach and contempt the gain-saying world pours on the gospel of Jesus Christ.

The Devil, like the wily king of Assyria, saith, 'Fight not with small nor great, save only the king of Israel.' Their inward trials, faintings, fears, and discouragements in the discharge of their important service, at least, I can say *mine*, are such as few can, or it would grieve their hearts to add to their trials one moment. I think I can truly adopt the words of the blessed Paul, 'Necessity is laid upon me,' or I should, with Jonah, have fled from the presence of the Lord, in order to throw off the cross; and my continuation in my present station is to me no less a miracle than was the unconsumed, yet burning bush. The reason of both is the same.

Yet, O how good and gracious the Lord is in administering supporting grace, and comforting us in all our trials and afflictions! — Brethren, let me recommend it to you, as most conducive to your present comfort, and what will, in some degree, corroborate your hope of future felicity, to cleave unto the Lord in every appointed ordinance, and pray to abound in spiritual life, and in every grace of the Spirit. When I say *corroborate your hope of*, I do not mean that any of your works and duties, most piously and diligently performed, have any thing in them meritorious; but, on the contrary, have in them so much of the savour of the flesh, and the cursed carnality of the fleshly mind, that they all want the purifying, atoning, influence of the blood of Christ; yet diligence in duty, accompanied with a sincere desire to please God, wrought through faith in Christ, and under the gracious influences of the blessed Spirit, are the best indications and most certain signs of spiritual life; and, I may add, the best fuel for continuing and enkindling the sacred fire more and more. Religion is a reality, so far as it is felt; and Christianity itself is an unmeaning thing, where Christ reigns not the sole and supreme monarch in the heart. Be earnest, be importunate to experience more of the love of God in your hearts! We too commonly live below our privileges; and then we undervalue them. My heart is pained, — my paper is bedewed with my tears: I am constrained to leave off writing, to give a little vent to the anxious thought, that any of you should continue dead, and be damned under my ministry. May God break your hearts, that you may mingle your tears with mine, and put the momentous questions home to your hearts:—Am I in Christ? Am I dead together with him, —dead to the world, its manners, fashions, customs, and desires? — Do I not mind earthly things?— Am I not

more concerned to feed and adorn my body, corruptable as it is, than decorate my soul with the graces of the Holy Spirit? Have I been so sensibly convinced of sin, as to see my condemnation before God on account of it, and that no righteousness of my own could justify me, or render me acceptable to him? Have I, in consequence of this, fled to Christ as my only refuge? Have I laid hold on him by faith? Is he become my only trust, my song, and my salvation? Do, my dearly beloved in the Lord, press these and the like enquiries close; and, be not like Pilate, who asked 'What is truth?' and then withdrew, — but wait an answer; and may God and Conscience speak conviction to your souls!

It indeed gives me great pleasure to see that many crowd to hear the word of God in our new house; but nothing can continue it; nay, it will soon be turned to pain; and that anguish of spirit I have often felt on this account, should these continue to be only hearers, and while they sit under the sound of the glorious gospel, be ripening daily for a heavier damnation. Oh, that none of my dear hearers may be excited to a higher pitch in gospel privileges than others, to make their destruction more distinguishable! It might satisfy some to do their *duty* (as it is called) receive their stipend, and settle comfortably; but I want, I wish, I pray for more. Brethren, pray ye, pray one with and for another; pray that the word of God, by whomsoever preached among you, may be owned, and much blessed! To see the congregation here, and that zeal for God manifest in all the people, would do your hearts good, if you loved the Lord; and glory be to Him, the Lord our God is the Halifax-God too, at least to a few! May He increase their number every day! What a glory, what a matchless excellency we behold in Christ, when our minds are not beclouded with the fogs and mists that arise from the earth and from our earthly hearts! What superior happiness do we taste in Christ (I mean all such as have spiritual senses) when going out of ourselves, we live and feed on this bread alone! Many of you, my brethren, are necessarily called to deal much with the world; and, O, the prospect of getting money! how pleasing! — but think of it, how ensnaring! — and when your wishes most succeed, how empty and unsatisfying! 'He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, be satisfied with increase.'— 'Take heed, and beware of covetousness.' The Lord convince the guilty! — Pray, therefore, to sit loose to the world; and remember, that one thing is needful. — Indolence is utterly condemnable in Christians, and most dangerous to the well-being of their souls. The Devil is never more busy than when men are most lazy; and the Christian edict is, 'If any man will not work, let him not eat;'— only beware, my brethren, of being diligent about trifles, or more anxiously concerned to procure and secure the things of Time than Eternity. Seek first, primarily and principally, the kingdom of God, and his righteousness; and if God prospers your concerns; that is, 'if riches increase, set not your hearts upon them.' Be ready to do every good work, — communicate to the necessities of saints,— let not your gold and silver rust; but lay it out for God, — lend to the Lord.— Give proof of the truth of your profession by your liberality. If ye are Christians, you have an inheritance reserved for you in heaven. Earth you must give up, with all your earthly enjoyments; but if Immanuel be yours, all is yours! If ever time hangs heavily on your hands, in order that the Devil may not press you into his service, and send you to feed the swine (for this

is the noblest service he employs poor sinners in) take a few words from him who loves your souls, and desires, by every possible means, to promote your best interests. When free from other avocations, consider your heart as a garden, in which are sown the seeds of herbs, plants, and flowers of a most excellent kind, but remarkably fruitful in every noxious weed; and if your hearts are unrenewed by grace, they are utterly incapable of producing aught but weeds; — and is there no employment here? — nothing for a believer to put his hand to? Impossible! Nothing but inattention and dissipation of mind, unbecoming the Christian character, could possibly betray us into so blameable a neglect; for my own part, I ingenuously confess, such a numerous growth of poisonous and detestable weeds are daily springing up from the nasty dunghill of my heart, that it is in some sort my happiness that it is hid from man; and of the deepest humiliation, that it cannot, nor do I desire it should, escape the eye of God. Is it thus with you, my brethren? — and do we seek amusement from the world? Up then, my brethren, and to work. Pluck up these cursed seeds of unbelief, and pride, carnality, worldly-mindedness, self-seeking, self-dependence, and innumerable things of a similar kind, — all which are Antichrist's, and abominable idols; nor let your eyes pity, nor your hands spare; but hew these Agags in pieces before the Lord; and, on the contrary, cultivate with care and diligence every grace, every motion of the Spirit in your souls. Pray earnestly for an increase of faith, for a stable hope, a flaming heart, and a lively, vigorous, active, well-tempered zeal.

Finally, my brethren, put on the whole armour of God, pray fervently, watch diligently, hear the word of God attentively, and lay it up carefully in your hearts, and practice it in your lives. That you may thus be Christians indeed, is the hearty prayer of your servant and minister in the gospel,

TITUS KNIGHT.

ON TRUSTING IN GOD.

As the continuance of trying times, and the severity of the winter, have reduced the circumstances of some, exercised the faith and patience of others, and raised the fears of many more,—perhaps an essay on trusting in God may be useful. It is said in Ps. ix. 10, 'They that know thy name will put their trust in thee:' whence it is plain that real trust in the Lord is one of the effects of saving faith in Christ Jesus, whereby the Christian is firmly persuaded that his covenant Father will take proper care of his body and circumstances, as well as of his soul. This spiritual reliance, particularly as it relates to providence, has the three following distinguishing properties:—it must be in submission to the will of God, — it is best discovered in trying situations, — and every thing desired by this trust must be sought for in the diligent use of all appointed means. — With respect to those things for which the believer trusts the Lord, the principal are as follows: — the salvation of his soul,—all necessary provision for his body, — support under trouble,—and the divine presence at his latter end.

Having thus given a short explanation of a true reliance on God, it remains to shew some of its benefits, by pointing out some principal means and considerations for the Christian to stay his mind on the Lord, which are the following:

1. *He should consider his numerous wants and weaknesses.* — Such a consideration is beneficial, as it tends to suppress pride, excite gratitude for such a glorious object of trust as God, and stimulate to

an entire reliance on him. On this part of the subject Mr. Addison, though generally only a moral writer, makes the following very appropriate remarks: "Man, considered in himself, is a helpless and wretched being, and is subject every moment to the greatest calamities. He may become unhappy for what he could not foresee, nor have prevented had he foreknown them. The homage, therefore, which such a creature should pay to the infinitely wise and gracious God is, a firm reliance on him for every blessing, as well as an habitual trust, through our Saviour, for deliverance out of dangers and difficulties."

2. *Reflect on the folly of a supreme reliance on man, and the curse in scripture pronounced for so doing.* — The disappointments which are met with in trusting too much to man, are intended to shew the necessity of relying on God alone. Indeed, we are often in such a condition, that it is very evident that none but the Almighty can help us; and yet the unconverted, in many awful situations, are blind to the necessity of applying to him, through the merits of Christ, as an all-sufficient object of trust; and when we read the curse pronounced by Jehovah himself, in Jer. xvii. 5, 6, on every one who shall put any person or thing in his place, as an object of supreme confidence, surely, there is great need of watchfulness, lest we should do so.

3. *Often think on what the Lord has done already for you.* From Eph. i. 13, and the experience of a believer, he knows he has been enabled, after believing, to trust the Lord; and has been delivered from trouble, or supported under it. — Here then is a good ground to cast all his cares and burdens, by faith, on the Lord for the future, as he is encouraged by so many precious promises. Many have had also remarkable support, or favourable interpositions in Providence; therefore, to distrust their covenant-God is highly inconsistent, as well as basely ungrateful. Besides, to be enabled to *repeatedly* trust in the Lord, strengthens the soul, and tends to make us bear affliction or temptation much better; —agreeably to what is recorded in Psalm cxxv. 1, 'They that trust in the Lord shall be as mount Zion, which cannot be moved.'

4. *Frequently read scriptural and other examples.* Thus, in this respect, what is recorded of Abraham, Jacob, Moses, Job, David, Jeremiah, Nehemiah, and Paul, will tend to encourage divine trust; and the apostles and martyrs exhibited the strongest confidence in the Lord, even under the most cruel persecutions and deaths. The examples also of poor contented Christians and Ministers, and especially Missionaries, should make modern professors ashamed, under such light affliction, with so many privileges and mercies; because, when any great difficulty arises, they often cannot trust in God to support them.

5. *Consider the infallible safety in trusting the Lord.* There is no security in confiding in our property; — it cannot purchase ease of mind or body, much less any spiritual good. Our wisdom also is defective at last. The favours of great men, and all earthly honours, are quite uncertain; but, in a covenant God there is infinite wisdom to devise the best means for our safety, omnipotent power to defend from all enemies, and inexhaustible riches to supply all temporal and spiritual wants: but supposing some should plead the violent malice of their foes, or the deep and singular nature of their troubles, as an excuse for their distrust, it may be replied, 'That there are suitable promises for them in the Bible; and "nothing is too hard for the Lord." Some are much disturbed at their enemies endeavouring to

injure their moral or religious character; but as Paul (in 2 Tim. i. 2) committed this into the hands of God, among other things, and was persuaded that God would keep it, so must all his servants. Others are afraid, that when they come to old age or poverty, they shall be despised and forsaken; but such seem to forget that the positive promise of God's not forsaking his people, certainly reaches to their old age; also that, in Isa. xlvi. 4, there is a sweet promise for old saints. As to accumulated sorrow, nothing can be worse than the case supposed by Habakkuk iii. 17; and yet, even in that case, the prophet declares he will not only trust, but rejoice in the Lord.

6. *Pray earnestly and repeatedly for power to trust God.* We find very few believers, under heavy afflictions, who can truly say with David (Ps. lvi. 4) 'In God have I put my trust: I will not fear what flesh can do unto me.' Nay, in light troubles they very often secretly repine; so that there is not so much trusting in God, in the full sense of the word, as many may think; but as the disciples saw the necessity of praying for an increase of faith in general, so should we of this particular part of it. Now, as nothing is more wanted, day by day, than to trust God, and as the Lord has promised, that whatsoever we ask in prayer, in a believing manner, we shall receive, O let us pray for power to confide in him at all times!

This firm confidence in God is particularly desirable on a sick and dying bed; for nature being then very weak, and perhaps the tempter busy with us, we have need of peculiar divine assistance to enjoy the comforts of the gospel, and to glorify God in our last moments. From the whole it is plain, that to repose full confidence in God in the time of trial, is more than what nominal professors suppose, and at times it is very difficult for eminent saints so to do; and yet weak believers should never be discouraged, for the Lord sometimes gives them remarkable power to trust in him when they stand in need of it.

Buckingham. G. G. S.

Miscellanea.

PLEA FOR CHARITY.

Rev. Sir, *To the Editor.*

The following Extract from the Imperial Encyclopædia, art. CHARITY, appears to me very suitable to the present time. Should it be deemed worthy a place in the Evangelical Magazine, its insertion would greatly oblige D. C.

THE pretences by which men excuse themselves from giving to the poor are various; as,

1. 'That they have nothing to spare;' *i. e.* nothing, for which they have not some other use; nothing, which their plan of expence, together with the savings they have resolved to lay by, will not exhaust: never reflecting whether it be in their power, or that it is their duty to retrench their expences, and contract their plan, 'that they may have to give to them that need;' or rather, that this ought to have been a part of their plan originally.

2. 'That they have families of their own; and that charity begins at home.' A father is, no doubt, bound to adjust his economy, with a view to the reasonable demands of his family upon his fortune; and until a sufficiency for these is acquired, or, in due time, probably will be acquired (for in human affairs *probability* is enough) he is justified in declining expensive liberality; for to take from those who want, in order to give to those who want, would be a negative virtue, and add nothing to the stock of public happiness. Thus far, therefore, and no farther, the plea in question is an excuse for par-

simony, and an answer to those who solicit our bounty.

3. 'That charity does not consist in giving money; but in benevolence, philanthropy, love to all mankind,' &c. Hear St. James (ii. 15—16): 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled,—notwithstanding ye give them not those things which are needful to the body, what doth it profit?'

4. 'That giving to the poor is not mentioned in St. Paul's description of charity, in the 13th chapter of his 1st epistle to the Corinthians.' This is not a description of charity in the sense here employed; but of charity in the preceding sense; that is, of the love of God, of which charity is the fruit; and it is not necessary that every duty be mentioned in every place.

5. 'That they pay the poor's rates.' They might as well allege that they pay their debts; for the poor have the same right to that portion of a man's property which the laws assign them, that the man himself has to the remainder.

6. 'That they employ many poor persons;'—for their own sake, not the poor's, — otherwise it is a good plea.

7. 'That the poor do not suffer so much as we imagine, — that education and habit have reconciled them to the evils of their condition, and make them easy under it.' Habit can never reconcile human nature to the extremities of cold, hunger, and thirst, any more than it can reconcile the hand to the touch of red hot iron. Besides, the question is not, How unhappy any one is? but, How much more happy it is in our power to make him.

8. 'That these people give them what you will, will never thank you, or think of you for it.' In the first place, this is not true; in the second place, it was not for the sake of their thanks that you relieved them.

9. 'That we are so liable to be imposed upon.' If a due enquiry be made, our motive and merit are the same; besides, that the distress is generally real, whatever has been the cause of it.

10. 'That they should apply to their parishes.' This is not always practicable; to which we may add, that there are many requisites to a comfortable subsistence, which parish-relief does not always supply; and that there are some who would suffer almost as much from receiving parish-relief as by the want of it; — and, lastly, That there are many modes of charity, to which the answer does not relate at all.

11. 'That giving money encourages idleness and vagrancy.' This is true only of injudicious and indiscriminate generosity.

12. 'That we have too many objects of charity at home, to bestow any thing upon strangers; or that there are other charities which are more useful, or stand in greater need.' The strength of this excuse depends entirely upon the fact, whether we actually relieve those neighbouring objects, and contribute to those other charities. Besides all these excuses, pride or prudery, or delicacy, or love of ease, keep one half of the world out of the way of observing what the other half suffer.

POSTAGE. — A HINT.

Having been much in the habit of conversing with ministers, my sympathetic feelings have been often greatly interested for them and theirs. Upon the nicest calculations of their expences for absolute necessaries, I have never been able to give a family-man, with £100 a year, any thing better than water to drink. In all my calculations and meditations, the expence of postage never occurred; yet I am sorry to find, that many persons gratify themselves by writing to ministers, who forget to pay the postage of their letters. Let such consider whether they would be willing to deprive a tender babe of a pair of shoes, gloves, &c. It may be said, that ministers derive great advantage from visiting; but permit me to observe, that painful indeed must that situation be, which makes a good dinner so necessary, that a literary character will sacrifice half the day to its attainment, particularly should he have children old enough to require parental instruction.

It is hoped the above hint will answer the purpose of a general Notice, which says 'N. B. All letters

must be paid; and let it be remembered, that an 8d. post from London is 10d. if put in the Twopenny Post*.

* Letters from the country (post paid) are charged an additional *two-pence*, if addressed to persons who reside a little way out of London.

EVIL OVERCOME BY GOOD.

Mr. Deering, a Puritan minister, being once at a public dinner, a gallant young man sat on the opposite side the table, who, besides other vain discourse, broke out into profane swearing; for which Mr. Deering gravely and sharply reproved him. The young man taking this as an affront, immediately threw a glass of beer in his face. Mr. Deering took no notice of the insult; but wiped his face, and continued eating as before. The young gentleman presently renewed his profane conversation; and Mr. Deering reproved him as before; — upon which, but with more rage and violence, he flung another glass of beer in his face. Mr. Deering continued unmoved, still shewing his zeal for the glory of God, by bearing the insult with Christian meekness and humble silence. This so astonished the young gentleman, that he rose from the table, fell on his knees, and asked Mr. Deering's pardon; and declared, that if any of the company offered him similar insults, he would stab them with his sword.—Here was practically verified the New Testament maxim, 'Be not overcome of evil, but overcome evil with good.' — *Brooks's Lives of the Puritans, vol.* 1, *p.* 211.

Juvenile Department.

WILLIAM WHEELER.

January 27, 1813, died at Basingstoke, Hants, W. Wheeler, aged about six years and a half. When he was in health, for so young a child, his conduct was very remarkable, and his conversation truly serious and impressive; but still more so during his illness, which put an end to his short life and sufferings in a few days. His conduct and his words cannot be soon forgotten by his friends. May the impressions be both deep and useful! When he was in the house of God he did not appear to forget he was in the Lord's presence, from the close attention he paid to the minister; and was observed by a more aged hearer, from a distant pew, when he has heard a text quoted, to reach his father's Bible from the ledge of the pew, and turn to the passage. That his attention was engaged is evident, from the conversation he had with his father when they came home, and the length of the quotations of passages from the sermons he heard. He was blessed with a happy faculty, which enabled him to store his mind with hymns and portions from the word of God. He had committed to memory the whole of the second chapter of St. Matthew, and nearly the whole of the first chapter of St. John's Gospel, of which he was very fond; and desired his father to read it to him a very short time before he died. It was his custom to repeat a form of prayer before he retired to rest; but he had such a sense of religion on his mind, that, when in his chamber, in words of his own, he would beg of God to bless his minister, and convert the souls of graceless sinners in the congregation. His father said to him, 'My dear child, I hope you see yourself a sinner.'— His answer was, "Yes; but Christian's burden dropped off when he came to the cross; and there I hope to leave mine," — alluding to the Pilgrim's Progress. When the clammy sweat was wiped from his face, he said, "Christ sweat great drops of blood, mother." Sometime back he heard a sermon, from Rev. xx. 11, which appears to have made a deep impression on his mind. Repeatedly, during his illness, he seemed in raptures that he should soon see the great white throne, and Him that sat thereon. He desired that when he was dead, the children of the Sunday-School at the chapel, might sing the second hymn in the Hymns for Infant Minds. About an hour before he died, he called his sister, a girl about 10 or 12 years old, gave her his little hymn-book: bid her be a good girl, and look to the cross.—Important advice to youth and age!

G. M.

Obituary.

DR. GILBEE.

We have mentioned the death of this worthy Clergyman in a former number; we have now the privilege of presenting to our readers the following most interesting paper.

The dying testimony of the Rev. Earle Gillbee, D. D. Rector of Barby, Northamptonshire, which he left to his flock on the evening previous to his death.

'I do not think it right to go out of the world without leaving my dying testimony for the comfort of my people, which I wish to confirm before two or three witnesses; therefore I charge you who are now present before me, to tell my people, that the truths which I have preached in life bear me up above the fears of death; my faith in Christ is without a shadow or a cloud; it makes me happy in the prospect of death. I feel the gospel my chief support; I have nothing to repent of in respect to the truths I have delivered, only that I have not been more faithful and zealous for the Lord.—The religion of Jesus I feel so precious that it operates as an antidote against every doubt or fear; 'for me to live is Christ, and to die is gain.'

'Though my family at this time want a father's care, yet having Christ in view I am enabled to give them up, knowing that infinite wisdom cannot err. Tell my people that I am a sinner—a sinner saved by grace. I desire that you will tell them that I charge them to cleave to the Lord with full purpose of heart, and by so doing they will find the blessed effects of it in life, and comfort and peace in the prospect of death.—Tell them to seek to get rooted and grounded in the truths of that gospel which I have delivered to them.—Tell them from me, as their dying minister, and one who has a regard for their immortal souls, to be on their guard that the enemy of souls does not get the advantage over them.—Tell them to be much in prayer, and in the use of all the appointed means of grace, that they be not moved from the hope of the gospel.—Tell them not to shun to declare to the world that they are on the Lord's side, and advocates for his cause; that they may be like Simeon of old, and say, from heart-felt experience in their last moments—'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

'Tell those who are beginning *to think of religion*, not to put it off till another time, but to set about it with all diligence, for time flieth fast away, and death is near at hand.—Tell them, oh! tell them not to trifle with precious time, but to seek Christ with their whole heart, because the work is so important.—Tell them no longer to halt between two opinions, but to be decisive on a matter on which their eternal state depends.

'Tell those of my parishioners who have made light of the truths which I have preached, now to reflect and consider how many opportunities they have lost; how many Sabbaths they have trifled away; how many sermons they have heard with indifference; how much time they have lost never to be recalled.—Tell them, oh! tell them that it is my earnest prayer that the death of their minister may be the life of their souls.—Tell them that I find the world to be now, what it has been, in my estimation a long time, nothing more than a shadow, a vapour, a bubble, a nothing!

'Tell my enemies, those who have treated me and the truths which I preached with scorn and contempt, that I now solemnly declare, in the prospect of my speedy dissolution, that nothing but faith in a crucified Redeemer, and a full dependance on his merits, can render a sinner acceptable in the sight of God.

Saturday Evening, Oct. 3, 1813.

The very affectionate manner with which this dying Minister delivered his charge, ought never to be forgotten; it was truly a very moving scene —the tears of affection bedewed his cheeks whilst he was delivering it; his hands and eyes were frequently lifted up in the attitude of prayer, as if imploring a blessing on his last endeavours. While speaking of his own experience and the prospect before him, he appeared transported with the view, and in an extacy of joy, clasp-

ing his hands together, he appeared as though his soul would burst through its earthly tenement, and take its flight to the mansions of the blessed.

We feel our inability to do justice to the subject and the manner in which it was delivered; but may the blessing of God attend our poor endeavours for the good of souls!

[*This Report of Dr. G.'s dying advice was committed to writing by two of his hearers, according to the best of their recollection, on their return home.*]

REV. JOHN BLACKHALL.

Short Account of the death of the Rev. John Blackhall, more than 30 Years Minister of the Associate Congregation in Berwick-on-Tweed. Extracted from a Letter to one of the Editors, by the Rev. Robert Maclaurin, of Coldingham.

'On Sabbath, Feb. 7, 1813, he preached to his own flock, for the last time, from Acts viii. 5, 'Then Philip went down to the city of Samaria, and preached Christ unto them.' On the Thursday following, he began to complain of pain in his bowels, which, in a short time, proceeded to an alarming height. During the earlier part of his illness his bodily pain was so great as often to render him incapable of reflection. When he enjoyed a respite, and was able to converse with those around him, his mind seemed to be considerably agitated. He by no means conversed freely with regard to his views; and what he did say was calculated to impress the idea that his prospect of dissolution was painful and gloomy to him.

His mind, however, by degrees assumed a firmer tone; he talked more freely of his situation, and his fears began to subside. Instead of appearing, as formerly, wholly occupied with his own distress, his thoughts were now turned to his congregation, and he seemed very anxious to have them supplied with sermons. At the same time he entertained the firmest persuasion that the great Head of the church would provide for them, agreeably to his promise. When one of his elders spake with him on the subject, he replied, "The great and good Shepherd will take care of my congregation."

'He was now firmly persuaded that his distress would terminate in death. Having at one time expressed my hope that God would restore him to his work, he replied, "I shall never preach more!" which reply, from the manner in which it was spoken, I have no doubt was the genuine expression of a full persuasion that 'the time of his departure was at hand;' and at the same time it seemed to speak a calm resignation of soul to the will of Him who hath appointed the bounds of our habitation.

'During the remaining part of his life, his conversation and behaviour were such as adorned the doctrine of God his Saviour. That extensive acquaintance which you know he had with his Bible afforded him a rich variety of spiritual provision, and rendered his conversation savoury and impressive. It has often been remarked by those who knew him, that he possessed, in a very eminent degree, a happy talent of quoting and applying with great propriety passages of Scripture, which rendered his pulpit discourses highly instructive, and his private conversation truly edifying: a talent, which I have been informed, was often employed with great success in soothing the minds and cheering the prospects of the distressed and the dying. This talent the witnesses of his last illness had the happiness to see him exercise in comforting and supporting his own mind when about to leave this world, and in a very forcible manner directing *their* attention to their eternal concerns.

'How weighty are the advices of a Christian when, with all the solemnities of death fully in his eye, every part of his behaviour affords a practical illustration of what he recommends to our attention. When we hear him exhorting to faith in our Lord Jesus Christ as the only ground of our hope and joy, and see himself rejoicing in the reflection of *that faith*, which, having all along been his support, does not forsake him in this most trying hour. Who would not listen, and who that are not grossly and awfully perverted, would not endeavour to follow his advice?—When we hear him recommending the religion of Jesus as the only fit companion for a dying hour, and the only antidote against the pangs which

usually precede it, and behold himself giving a dying testimony to the truth and influence of that religion, who would not be disposed to say, 'Let me live the life, and die the death of the righteous—let my last end be like his.' Such was the conclusion of the life of this servant of Jesus Oh! that they who were witnesses of it may not soon lose the impression which it produced.

'To inform you of all that he said on this interesting occasion, would be to transcribe a very great portion of the most interesting promises which the Bible contains. I shall, however, mention a few of those which seemed to give him particular pleasure, and which he often repeated when his distress was very great. After a violent attack of pain, and when he had just obtained a slight relief, he exclaimed, in the language of the afflicted Patriarch, 'Though he slay me, yet will I trust in him.' And again, meditating on the constancy and fidelity of his God and Saviour, he said, 'The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

'In exercises of this kind he employed his last days upon earth, and they appeared to have been blessed eminently for tranquilizing his mind, and preparing him for meeting with Christian fortitude the last enemy of man. God bestowed on him, in a very striking degree, that grace which he has promised to help us in the time of need; or, to use a phrase which was often in his mouth, "God gave him dying grace for a dying hour."

'On the evening before his death (March 4th), he requested his sister to retire to rest, adding that he felt himself easier, hoped he should enjoy a little sleep, and promising to call for her when he needed her assistance. This was complied with; he then fell asleep, and enjoyed rest till about 2 o'clock in the morning, when waking, he desired the servant who attended him to call up his sister, and added that he was now dying. When his sister made her appearance, he took her by the hand, and told her that he was now within a few hours of heaven. His whole attention now seemed to be occupied with her distress, and about three-quarters of an hour (during which time he continued to hold her hand), were spent in imparting to her mind that consolation which she much needed. He repeated to her a variety of Scripture promises suited to her situation; and directed her to that improvement which she ought to make of the loss she was about to experience. Exhausted with this exertion, his hand quietly dropped out of her's, and his spirit left the tabernacle of clay, without a groan or struggle, a little before 3 o'clock.

'Such, my dear Sir, are a few particulars which I have collected respecting the death of your friend, and which, though hastily thrown together, will, I hope, enable you to see another proof among the many which are falling under your observation, that the gospel of God, though to many it comes "in word only," yet comes to others "in power, and in the Holy Ghost, and in much assurance."

Recent Deaths.

Nov. 13, 1813, died, the Rev. *J. Jowett*, L L. D. and Professor of the Civil Law at Cambridge. Dr. J. was in his 63d year, and was only taken ill the evening before his death. On that day, apparently in good health, he had read to the Committee of the Cambridge Auxiliary Bible Society the Report which he had drawn up on the day preceding; and he was buried on the morning of the 18th, immediately before the meeting of the above Society, of which he had been a very active and zealous member, and his concern for its prosperity, and for the universal circulation of the Scriptures, appeared in the Report above alluded to.

Feb. 8, 1814, died, the pious and benevolent *Js. Neale*, Esq. of St. Paul's Church Yard, within a few days of the age of 74. He was seized on Thursday morning, the 3d instant, with an apoplectic fit, which deprived him at first of every sense; he recovered in a small degree, so far as to express the peaceful state of his mind, and his dependence upon Him in whom he had believed, and died on Tuesday morning between three and four o'clock.

REVIEW OF RELIGIOUS PUBLICATIONS.

No. I.—*Baptism by Immersion the Scriptural, Primitive, and Prevalent Mode for many centuries; proved in a Letter to the Editor of the Evangelical Magazine, occasioned by some erroneous representations of the Original Rite, given in that Magazine for Dec.* 1813. *Price* 4*d.*

No. II.—*The Pædobaptist's Reply to three Queries in the Evangelical Magazine for Dec.* 1813, *on the subject of Baptism. Price* 2*d.*

In our review of Mr. Booth's book in the Magazine of Dec. last, after a survey of the book itself, we proposed, by way of attack upon one of his premises, the three following queries:—1. Can it be proved that baptism is (or signifies) immersion only? 2. Can it be proved that any one person in the New Testament was immersed? 3. Can it be proved that any person baptized was so much as *in* the water at all?

These queries, and what was said upon them, gave occasion to the writing of the above pamphlets; in which there is so little that has any relation to the queries which gave rise to them, that they might with equal propriety have appeared, if the questions had never been proposed.

At last, in page 12, No. I. the writer comes to the questions, or rather to one of them,—Can it be proved that baptism is immersion only? This is a very important question to a Baptist; so important that the solution of it will either establish or overturn this part of the Baptist's system. The writer, without taking the least notice of what was said in the Magazine upon this question, has indeed said something—but not a single syllable worth transcribing; which, we suppose, will appear evidently to any man the moment he reads it.—Here, however, it follows: 'Who, I would ask him, attempts to prove that baptism is immersion only? If baptism be immersion simply, then baptism by immersion would be baptism by baptism, or immersion by immersion—a notion which I apprehend no Baptist was ever found ridiculous enough to contend for. Christian baptism is constituted (so at least the Episcopalian Pædobaptists say), of an outward visible sign, and an inward spiritual grace; and it is this exterior part of baptism that is immersion: in proof of this, I refer to the same authority which speaks of water wherein (not wherewith) the person is baptized.' This is the whole respecting the first question.

The other queries—Can it be proved that any one person in the New Testament was immersed? and —Can it be proved that any person baptized was so much as *in* the water at all?—are, though perfectly distinct, in page 13. joined together. The second question he throws aside, and suggests upon the third, that by playing upon prepositions, an infidel might dispute the crucifixion and ascension of our Lord. But without attending to his Greek quotation out of the Acts of the Apostles, we have to inform this writer, that the fact of our Lord's crucifixion and ascension has no dependence at all upon particles or prepositions; there being numerous phrases and circumstances recorded in Scripture, respecting both his sufferings and ascension, which no infidel, however artful, can possibly evade. And we have further to inform him, that the fact whether those persons said to have been baptised did, or did not, go into the water, depends entirely upon prepositions; since there are no conclusive words or circumstances left on record to decide this point; there being no mention made of undressing, change of dresses, or any other preparation to evince that they were immersed, or that they were at all in the water.

Having said thus much upon the writer of the first number, we think it proper now to turn our attention to the other; that is, to the Pædobaptist's Reply. In this piece we have a specimen of the skill and adroitness of a Baptist, in calling out and commanding, what he stiles, an host of Pædobaptist writers, and in placing them in the ranks, and on the side of the Baptists. This method of procedure was in use before Mr. Booth adopted it, though he indeed has carried it on to a greater length than any who have

gone before him. But since this is a favourite scheme of the Baptists, and pursued by this writer, and is likely to be carried on by others who may be very fond of hearing Pædobaptists plead for exclusive immersion, and affirm that the true baptism means dipping, and dipping only; it will be necessary to make a few remarks upon this host, and upon the leader of this host.

In the first place, we have to observe, that how respectable soever this host of Pædobaptists, or their leader, may be, they can claim no right whatever to obtrude their sentiments or opinions upon others, who have an equal right with them to form opinions and sentiments for themselves. God has given to every man a right of judging for himself; and it is his duty, and his honour, to make use of that right. If the host of Pædobaptists did form an opinion, that opinion was their own; but it can be of no consequence to any else, unless it appear to him that that opinion is founded in truth. If these opinions are offered to us, no matter by whom, we have a right to examine them; and when we have done that, we may reject or receive them as we think proper. At all events, mens' sentiments are no proofs; and though a man, like this writer, should fill his book from end to end with them, he will, after all his labour, have proved nothing.

In the second place, we have to remark, that as this Baptist writer is so very partial, and pays so great a deference to the judgment of these Pædobaptists, as if he thought them infallible, how comes it to pass that he does not pay the same deference to their judgment in one thing as well as in another? If they are esteemed and applauded by the Baptists as men of talents and religion when they plead, or seem to plead, for exclusive immersion, why are they not equally esteemed and applauded when they plead for infant baptism? But if the Baptists claim the liberty of considering their defence of infant baptism as one weak side of their Pædobaptist friends, we, on the other hand, consider them as having another weak side, when they defend immersion only—and then of what use can their evidence be, who neither please those who bring them, nor those to whom they are brought?

In the third place, it is proper to remark, that if these Pædobaptists were of opinion, as the Baptist writer would have us believe, that immersion is the only true mode of baptism, and at the same time they themselves made use of pouring or sprinkling, (of which there can be no doubt,) of what value can their evidence possibly be?—Here is such a direct opposition between their principle and their practice, as makes it evident they acted against light and the conviction of their own conscience. These persons would be the most improper witnesses in the world of the truth of God, who were so little under the power of truth themselves, that they could not conform in practice to their own conviction.

In the last place, we wish it particularly to be remarked, that where a Baptist, as in this case, has the command of his host of Pædobaptist writers, it is in his power to make them speak just so much—and no more—than he pleases. It is evident on inspection, that this writer has copied his instances from Mr. Booth's book. Mr. Booth has brought forward no less than 82 Pædobaptists as making concessions in favour of the Baptists, that baptism signifies immersion only. And yet at the head of this list he says—N. B. 'To prevent mistakes, the reader is desired to observe, that many of the following quotations are to be considered as concessions made by the learned authors; no *inconsiderable part* of them asserting, notwithstanding what they here say, that the word baptism signifies *powing*, and *sprinkling*, as well as *immersion*.' No *inconsiderable number* asserting that the word *baptism signifies pouring*, and *sprinkling*, as well as immersion! Then evidently the list of names is calculated for nothing else but merely to deceive.

The case was this:—The question with Mr. Booth was, whether the word *baptism* meant immersion *only*; or whether it had a more general sense, meaning, to dip, to wet, to pour, to sprinkle. As Mr. Booth was for immersion only, all the world must judge it a most unfair thing to put in his book the names of so many learned Pædobaptists to countenance his side, while at the same time they held a contrary sentiment: and of these, Mr. Booth himself said there was no

inconsiderable number. Then most assuredly, it is a deceptive list. Of this Mr. Booth was warned in his life time, and his adherents ought to be warned of this now he is dead. It is out of this very corrupt list the writer has fabricated his pamphlet; which will appear evidently to any person who will compare both together.

The writer of the first number, in page 13, alluding to the Church catechism, says, 'in proof of this, I refer to the same authority which speaks of water *wherein* (not *wherewith*) the person is baptized.' And this he thinks is an evidence of immersion:—water *wherein* (not *wherewith*). Herein he judges rightly.—Now let him turn to the Scripture, and see how pouring, sprinkling, wetting, and anointing are expressed; 'baptized *with* the Spirit—wet *with* dew—anointed *with* oil—sprinkled *with* blood. And when he has done this, let him observe how often he meets with this phrase—baptized *with* water.

It does not become us, for very obvious reasons, to give a character of these two pamphlets; every reader, according to his own taste and talents, is to form an opinion for himself.

We may just observe, in addition to the above remarks, that a third tract has appeared on this subject, in answer to the first of the above, by an unknown friend to our Magazine, addressed by '*An Illiterate Reader to a Learned Writer.*' (price 4d.) The writer, who is somewhat satirical, endeavours to shew that when the author talks of 'baptizing by immersion,' he concedes that there may be other modes of baptism. But we refrain from commendation, since we shall certainly be considered as partial judges in our own cause.

Time's Telescope *for* 1814; *or a complete Guide to the Almanack.* 12*mo*, 2*d edit.* 9*s.*

It is but lately that the Almanack has been made a text book, and now it seems likely to be inveloped in almost as many notes and illustrations as the Sacred Writings themselves. First Mr. Audley led the way; and has been followed by a variety of commentators, some too concise to be satisfactory, and others too prolix to be perused. The present is a respectable volume, and contains,—1. An Illustration of Saints' Days and Holidays,—2. Astronomical Occurences, with the Calendar of Julius Cæsar, —and 3. The Naturalist's Diary for every month. The first part only comes under our observation, and contains many fragments of ecclesiastical history and biography, with some delectable anecdotes of Popish saints from the Roman legends, which forcibly expose the folly and superstition of Popery.

A Treatise *on Spiritual Comfort. By John Colquhon, D. D. Minister of the Gospel, Leith.* 4*s.*6*d. boards.*

The best character, and the highest encomium we need report of this work is, to say that it is a good old-fashioned piece of experimental divinity. To those, indeed, who are conversant with the writings of Sibbs, of Brooks, or Timothy Rogers, and other authors of the same primitive stamp, this volume will afford but few claims to their attention. But as, with many persons, these venerable authors may be thought too antiquated, or are not sufficiently known, a good book on the conflicts and supports of the true Christian, seems by no means superfluous. Besides, as there is a class of hearers of the Gospel, who, from *whatever* motive, are clamorously crying out to their instructors, 'Comfort ye, comfort ye my people;' here is a treatise professedly, and we will add, excellently well adapted to meet their importunity: and while it investigates their character, and developes their experience, it abounds with counsel, or consolation, admirably suited to their case.

The work is divided into chapters and sections on the following topics: 'Of Spiritual Comfort in general; its importance and usefulness to the saints; the way in which it may be lost; the grievous consequences that follow; the nature and signs of melancholy, with directions and advices; the designs of God in permitting his people to lose their spiritual comfort; and the means they should employ to recover, to increase, and to be re-established in divine consolations. At the close of each chapter, the author recapitulates his leading thoughts, adapting the most pertinent counsel,

or consolation, to each class of character that has engaged his consideration; and these "Reflections" stamp a peculiar and useful impression on the treatise. In searching for appropriate Scriptures, and by the number of them, the author has shewn a diligence the most commendable.

We were gratified on meeting with many discriminating remarks; but we have room only for the following citation.

'Believers lose their holy comfort by making their graces, or duties, or lively frames, their *warrant*, or ground of right to trust in Jesus Christ for salvation. These, indeed, are great *encouragements* to continue trusting in the Saviour; but they form no part of a man's warrant to renew his actings of trust in him. They are fruits and evidences of saving faith; but are no part of the *ground* of it. To make them the ground, or even a *part* of the ground of our right to confide in Jesus, would be as preposterous as it would be, when transplanting a young tree to set the top branches of it in the ground instead of the roots. The faith of a believer must be grounded on faithfulness in the word, and not on feelings in the heart. Do not, then, substitute sense in the place of his true and holy word. Build thy faith and thy comfort on Christ in the word, and not on thy experiences. Do not live upon Christ as *felt* in the heart, but upon Christ as *offered* in the Gospel.' *p.* 82—4.

Again, on the topic, or rather disease of *melancholy*, the author justly remarks, that

'True religion is neither the *cause*, nor the *effect* of melancholy. It cannot be the cause, for many are truly religious who have never appeared, in the smallest degree, to be under the disease of melancholy. Were genuine religion the cause of melancholy, it would have undoubtedly been so in the case of all who have exhibited satisfying *(satisfactory)* evidences of their godly sincerity. Were true religion the *effect* of melancholy, every melancholy man would become truly religious, and his degree of genuine religion would be in exact proportion to his degree of melancholy. —Instead, therefore, of its being styled *religious*, it should rather be termed *superstitious* melancholy: for while this distemper makes no man truly religious, it has a direct tendency to render all who are afflicted with it, whether they be converted or unconverted, superstitious.' *p.* 198—200.

Though the author's style is capable of much more point and condensation, yet, as he states, that it is 'adapted to the capacities of the most illiterate Christians,' a critical and candid reader will soften down his censure into approbation of his design. That he enters into the very depth of spiritual trouble, and traces faithfully its causes and consequences; that he withholds no consolation which the doctrines and promises of grace fairly exhibit; and that he carefully urges those cautions and directions which tend to the renewal of confidence, the re-establishment of peace, and the promotion of holiness; these are sentiments we distinctly avow. Such is our cheerful report; let our serious, and especially our disconsolate readers examine the work for themselves. They will, with the Divine favour, find a very seasonable and rich repast.

The Speech *of* Charles Marsh, *Esq. in the House of Commons, July* 1, 1813, *on the East India Bill.* 8vo, 2*s.*

SELDOM have we seen great talents more awfully perverted than in this speech. Mr. Marsh pleads hard for Baal, is very unwilling that the present tranquility of Idolaters should be disturbed, is dreadfully alarmed at the enthusiasts 'who are so hotly engaged in the work of conversion;' he will have it that only the wretched *Pariahs* become Christians (in direct opposition to the testimony of Mr. Swartz and Dr. Carey); and as to the Missionaries now employed, they are, according to his account, contemptable beings indeed!—'Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of *tub-preachers* in the conflict?'

It would not have become any man, especially any gentleman, thus to speak of Carey, Marshman, Desgranges, Ringeltaube, and others; but Mr.

Marsh's *old acquaintance* at Norwich will stare with surprise when they read this passage, and fancy that he has been so long abroad as to forget himself and them, &c. &c.

Yet, after all, Mr. Marsh says,—'No man can be more unaffectedly solicitous than myself for the diffusion of Christianity;' but who can reconcile this declaration with the following passage;—'The people we are so anxious to convert are, in the main, a moral and virtuous people; not undisciplined to civil arts, nor uninfluenced by those *principles of religion which give security to life, and impart consolation in death.*' Such, in Mr. Marsh's opinion, are the morals and principles of idolatrous Hindoos! No wonder then that he thinks their conversion a needless attempt!

Mr. Wilberforce noticed this inconsistency in a subsequent speech. 'If any thing more could then be needed to supply additional force to the above argument, it would be the language which has at length been used by the ablest of our opponents. For, happily, Sir, in the progress of our discussions they have varied in their course: one of them especially, to whose abilities and eloquence I pay no unwilling testimony, though I must say that he has imposed upon himself a task which exceeds his, or indeed any human abilities, in undertaking to reconcile the manifest inconsistency of feeling the highest respect for Christianity, and of preserving at the same time any measure of reverence for the Hindoo religion. The honourable gentleman has spoken out (I thank him for it), and has relieved the question from all ambiguity—speaking in terms of high admiration of the excellence and sublimity of the Hindoo religion, and pretty plainly intimating that we, who are endeavouring to substitute Christianity in the place of it, are actuated by a zeal most fanatical and absurd.—The question now is put on its true basis, and it clearly appears to be no other than this, whether, as Christianity is the religion of the British empire in Europe, the religion of Brahma and Vishnoo is not to be the acknowledged system of our Asiatic dominions?' [*See "Speeches of W. Wilberforce, Esq. on the India Bill," lately published, p.* 107, *&c.*]

A Sermon, *occasioned by the Death of the Rev. S. Palmer, of Hackney, by* T. N. Toller; *with an Oration at the Interment, by* H. F. Burder, *M.A.* 8*vo*, 2*s*.

On that celebrated passage of St. Paul (2 Tim. i. 10.) which speaks of Christ having abolished death, and brought life and immortality to light by the gospel, Mr. T. founds the present discourse.

The gospel he defines to be 'the doctrine of eternity;' and by applying this doctrine in several points of view, *illustrates* the text in a very masterly manner, while at the same time the whole discourse is, in strict conformity to the will of the deceased—'plain, practical,' and calculated to be 'useful.'

If in any thing we venture to differ from the judicious preacher, it would be in the manner in which he speaks of the Old Testament dispensation, as giving only 'hints,' and 'intimations' of the doctrine of a future state; whereas we apprehend it was as decidedly revealed to Moses, David, and the prophets, as to New Testament believers, though not so clearly. The fact was certain, though the circumstances were obscure. They saw it 'through a glass darkly;' but the new dispensation 'brought it to light,' placed it in the most prominent situation, and the Sun of Righteousness threw his full beams upon it, to render it illustrious.

We avoid at present noticing the sketch of Mr. P.'s life and character, in the close of the sermon, as we may have an opportunity to enter more fully into them; suffice it to say, that while the Preacher has rendered a tribute of justice to the deceased, he has carefully avoided the vain panegyric which he had proscribed.

Mr. H. Burder, it is known to our readers, had been some time assistant to the deceased, and had served with him 'as a son in the gospel.' With the affection of a son therefore he drops the filial tear upon his dust, and pays a modest tribute of commendation to departed worth. He notices briefly his benevolence, sincerity, diligence, and piety—virtues which none who knew him will think here exaggerated.

Delicacy prevents our entering into the literary merits of this modest and sensible oration, which was not intended, like the discourses of Massillon, and other celebrated French authors, either to emblazon the merits of the deceased, or display the talents of the speaker. The object of the faithful Christian minister on such occasions is to make the Grave itself speak, and to give it the language of the gospel. This Mr. B. has done, and very judiciously concludes with an extract from the oration which the deceased himself delivered on the same spot about six-and-twenty years before.

The Christian Soldier; *a Sermon preached to the Regiment of Renfrew Militia, at Bridge Street Chapel, Bristol, 24th Oct.* 1813, *by* Samuel Lowel. *Price* 1*s.*

THE Renfrew Militia who were quartered in Bristol, being natives of Scotland, obtained permission from their officers to attend at Bridge Street, the manner of worship resembling that of their own country. They behaved with exemplary decorum and reverence, and it was truly gratifying to behold nearly 500 military men seriously listening to the doctrines of the cross. Mr. Lowel addressed several sermons more immediately to them, and yielded to the wishes of some of his friends in printing this discourse. The text is certainly appropriate,—'Endure hardness, as a good soldier of Jesus Christ.' 2 Tim. ii. 3. Mr. L. first delineates the character of a good man, under the representation of a Christian soldier; and secondly enforces the important instruction,—to endure hardness. The military style is well sustained throughout the discourse, and we consider it may form a very acceptable and useful present both to officers and privates in the army. Persons of fortune would do well to purchase it for that purpose.

Literary Notices.

THE publication of Dr. Hawker's Commentary (which has been interrupted by circumstances not under the Author's control,) will be immediately resumed, and the 23d Part may be expected by the end of this Month; also the book of Jeremiah without the text.

In the press, and speedily will be published:—A volume of Sermons in 8vo, by the late Rev. J. Evans, of Abingdon, with a Portrait and Memoir, by the Rev. J. Hinton, of Oxford.—Doctor Browne's History of the Propagation of the Gospel among the Heathen, in 2 large vols 8vo—An eighth edition of Serle's Christian Remembrancer—A Pocket edition of Brown's Dictionary of the Bible, in one small vol. with two col. Maps—A brief Memoir (with Letters) of Christlieb von Exter, son of Dr. Von Exter, Physician to the King of Prussia, who died aged ten years and four months, by William Jacques, translator of Prof. Franck's Guide to the Scriptures—'Plain Reasons for Infant Baptism, by Rev. I. Cobbin—A volume of Original Sermons, by the following Nonconformist Divines, O. Heywood, T. Jollie, H. Newcome, and H. Pendlebury, with Biographies of the Authors, by the Rev. R. Slate, of Stand—Dartmouth Parsonage, a Tale of Youth, by a Lady—Annals of the Poor, in one vol 12mo, containing the Dairymans' Daughter, with additions; the Negro Servant, and the Young Cottagers, by the Rev. L. Richmond—New editions of Newton's Life of Grimshaw—Clarke's Spiritual Merchant, and Cox's Jesus shewing Mercy—Also a new Map of the Travels of the Apostles, with explanations from Dr. Wells.

Select List.

SERMONS on the most important subjects; by the late Rev. J. Andrews, LL. B. Vicar of Marden, &c. published by Mr. Poppewell, 6vo, 8*s*

Memoirs of Mrs. M. Cooper, of London, 12mo, 4*s* 6*d*

Rural Discourses, by W. Clayton, 8vo, 10*s* 6*d*

Corpus Christi: being the substance of a Sermon before the Corpus Christi Society at Plymouth, with the Rules of the Society, &c. By R. Hawker, D.D. 8vo, 1*s* 6*d*

The Worth of the Soul: a Sermon preached at Frome, Jan. 2, by T. East, 8vo, 1*s*

The Biblical Cyclopædia, or Dictionary of the Holy Scriptures—No. I. (with a Map of Palestine,) Price 1*s*, to be continued monthly

Salvation by Christ alone: a Sermon by J. Churchill, 2d edition, 1*s*

A Funeral Sermon occasioned by the Sudden Death of Mr. T. Jones, of Chester, by J. Reynolds, 2d edition, 1*s*

The Influence of Bible Societies on the Temporal Necessities of the Poor, by T. Chalmers, of Kilmany, 8vo, 1*s*

Regeneration; a Tract, extracted from Dr. Witherspoon, by G. Burder, 2d

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

A FARMER in one of the northern provinces of Norway, who had often endeavoured to procure a Bible, but was never so happy as to get that precious volume into his possession, brought at last a cow to the next market town, and offered her in exchange for one, but in vain. There were no copies for sale, and those who enjoyed the blessing would not deprive themselves of it for the sake of the temporal advantage which was offered them.

THERE are now SEVEN Bible Societies in the Russian Empire.

THREE Siberian heathen princes have sent in considerable sums to the assistance of the (Russian) Society, thus calling aloud on the friends of Christianity,—'Come over and help us.'

MR. Paterson, who writes from Esthonia, says that he was assured that in a district of Kanapa, there were about 106,000 inhabitants, but not more than 200 New Testaments were to be found among them.

A ROMAN Catholic Clergyman at Marburg, writes that he has prevailed on the bishop to allow the introduction of the New Testament into forty Catholic schools. He adds, 'Never were the minds of men more accessible to the word of life, never was the necessity of religious comfort so deeply felt, never was the entrance of the kingdom of heaven more widely open than now! O! my beloved friends! satisfy this hunger with the bread of life, foster this flame with heavenly oil, continue to hasten to the relief of the immortal souls of thousands of your brethren, purchased with the precious blood of Christ; not merely thousands of individuals, but thousands of schools: those nurseries for the garden of Christ claim your assistance. Let these little ones be conducted to the Friend of children, and be directed how to seek and find him in the gospel.'

A CORRESPONDENT says, there is a kind of Bible Society among the soldiers in Lord Wellington's army, and that some Spanish priests having heard of their possessing the Scriptures, expressed an earnest desire for them in their own language.

IN consequence of Mr. Butscher, the Missionary, having been shipwrecked on the coast of Africa, several Arabic Bibles came into the hands of the Mahomedan natives, who prized them so much that they would by no means part with them.

IN the Isle of France the French Bibles sent thither were purchased with avidity. One hundred copies were sold in one day.

A BRITISH vessel, which was conveying Bibles to Canada, was captured by an American privateer, and carried into Portland, where they were sold by auction. But no sooner was this known at Boston than a subscription was opened to repair the loss, which soon exceeded the value of the books; this was accompanied with the expression of the deepest regret, that to the other calamities of war, there should be added any interruption of the charitable and munificent designs of their fellow-Christians in Great Britain, for diffusing the knowledge of the word of God. [See *Select Extracts* from the Correspondence of the Bible Society, lately published. Sold by Mr. Seeley, 169, Fleet Street, price 8d.]

CRUEL SUPERSTITIONS IN THE EAST INDIES.

WE have frequently presented to our readers tragical accounts of the *Burning of Widows* with the dead bodies of their husbands, but there is another mode of self-destruction, which is practised by the *Yogees*, in some parts of the country, which is less known in England—that of *burying the widow alive* with her husband's corps. The following instance is related by Mr. Johns, a missionary lately returned from India:—

"On Thursday last, March, 1813, at 9 o'clock in the morning, a sick man named Beechanaut was brought by his relatives to the river side, and was laid on the wet mud in expecta-

tion of his soon expiring: in this situation he remained, exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and whilst in this position one of his relatives vociferated in his ears the name of Hurri, Ram, Kishno, Ram. After some time, on finding that he was not so near death as they had apprehended, he was again replaced on the wet beach.

The next morning (Friday) the same ceremony commenced of immersing the sick, and repeating the names of their deities: this was continued till five o'clock, when the man expired, being literally *murdered by his near relations.*

It being the custom of this sect (the Yogees) to bury their dead, preparation was made for the interment of the deceased, as also, shocking to relate, of his wife, who was not more than 16 years of age, she having signified her intention of being buried alive with the dead body of her husband. At six o'clock they repaired to the place of interment, a little way below our bungalow at the water side. At nine I went to the place and found a large concourse of people of both sexes collected: some were employed in digging a circular grave, which when finished was about thirteen or fourteen feet in circumference, and five and a half in depth.

I could scarcely believe that persons in their senses could voluntarily be brought to terminate their existence in such a horrid manner, and had suspected that on these occasions something of a narcotic nature was used to deprive the victims of their reason; but on conversing with her, I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing as a suicide into the presence of her Creator, were unavailing. On asking her mother, who stood by her, how she could divest herself of that feeling which is discernible even amongst the most ferocious inhabitants of the jungle, who risk their own lives to save their offspring? Her reply was, it was her daughter's determination, and what could she do? She was then asked if a person saw his child about to eat some poisonous fruits, would he not use his authority and wrest it from him? Life was given us by God, and we have no right to take it away, or suffer others to take it away, but to submit when he calls for it.* Remonstrances, however, being ineffectual, I remained a silent spectator of this horrid scene.

The dead body was now placed in a sitting posture at the bottom of the grave: the young woman was then brought forward. She held a small basket having beetle leaves in it with one hand, with the other she distributed, during seven circumvolutions about the grave, Koee (sugar plumbs) and Cowries (shells used for money); all were anxious to catch some of this consecrated donation. The seventh time that she had walked round the grave, she stopped, when a Brahmin repeated some words to her. She now lifted up her right hand above her head, with her fore-finger erect, she waved it in a circular manner, pronouncing the words Hurri bole, Hurri bole, in which the surrounding multitude joined her. She then, without any reluctance or dismay, descended to the bottom of the grave, placed herself behind the dead body of her husband, her left hand round his waist, the other over her own head, which she reclined between his shoulders. In this position the mother was called (as I supposed) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head for the space of a second or two. The grave was now gradually filled by the bystanders, whilst two men trod the falling earth around the living and the dead, as a gardener does the mould around the newly transplanted tree, and thus deliberately proceeded till the earth rose to the surface, leaving the bodies about three feet beneath: when the multitude dispersed."

* The eldest son of my friend, a fine lad about twelve or thirteen, asked the parties if this cruelty was enjoined by their Shasters, and advised them to come to his father's house and he would give them the Christian Shaster, which teaches better things. This dear fellow is perfectly familiar with the language, and has for some time been studying Persia with a Moonshee, who has lately been baptized at Serampore. With him our young friend frequently would converse on Christianity long before he had avowed himself a Christian. Their conversations were in Persian, unknown to his parents. W. J.

HEATHEN CRUELTY.

THE following example exceeds, we believe, any that we have before recorded:—

Goopinat'hu, a Brahmin employed in the Serampore printing-office, in the year 1799, saw 22 females burnt alive with the remains of Ununtu, a Brahmin of Bagnuparu, near Nudeeyu (commonly called Nuddeea, at no great distance up the river above Calcutta.) This Koolinu Brahmin had more than a hundred wives. At the first kindling of the fire only three of the wives had arrived.—The fire was kept kindled three days!! When one or more arrived, the ceremonies were gone through, and they threw themselves on the blazing fire! On the first day three were burned; on the second and third days nineteen more. Among these women, some were as much as forty years old, and others as young as sixteen. The three first had lived with this Brahmin, the others had seldom seen him. He married in one house four sisters; two of these were among the number burned!

PROVINCIAL.

ADULT SCHOOLS, AT THE LYE WASTE, NEAR STOURBRIDGE.

[*From the Report of the Auxiliary Bible Society.*]

The Stourbridge Auxiliary Bible Institution commenced the 6th October, 1812.

UNDER the direction of the committee, the town and neighbourhood were divided into several districts, and persons were appointed to ascertain the deficiency, and to aid in the sale and distribution of Bibles in each district.

'The individuals deputed to visit the cottages of the poor in the district of the Lye Waste, discovered a considerable number of persons grown to maturity who were totally ignorant of letters. Some of these had never enjoyed any opportunity of learning to read, and others had neglected to avail themselves of the opportunities which had been presented to them during the period of youth. Several of these persons lamented their ignorance with tears, and most of them expressed an earnest desire to be instructed. It was deemed expedient that some plan should be adopted to furnish them with the means of improvement. An application was made to a generous individual, requesting that he would permit those who were desirous of learning to read, to be instructed by the teachers of the schools which he had previously established at the Lye Waste. He cordially assented to the proposal, became a liberal contributor to the institution, and on the 26th of April his schools were opened for the reception of adults. Persons were admitted from the age of 13 to 38, who are taught by the masters, assisted by their elder scholars, during the intervals of labour. It appears, from an accurate calculation, that the number of persons attending these schools is 137, though some weeks it has greatly exceeded, and at other times fallen considerably short of this statement. Some of these have made great improvement and rapid progress. Several individuals have been constant and exemplary in their attendance upon public worship, who had previously lived in the total neglect of the ordinances of religion. And, through the blessing of Heaven, the most interesting and important results may yet be expected.'

THE East Kent Union held their last meeting at Ashford, Oct. 6, 1813. The preachers were Messrs. Gurteen, Atkinson, and G. Townsend. The next meeting is to be held at Faversham, on the Tuesday and Wednesday in Easter-week (April 12 and 13); preachers appointed, Messrs. Jones, Spankard, and Exall.

AN Auxiliary Bible and Missionary Association was formed at Salem Chapel, Knottingley, on Jan. 16, 1814. Mr. Bywater, treasurer; and Mr. Rankin, secretary.

THE second annual meeting of the Auxiliary Bible Society for Pontefract and its vicinity, was held in the Town-hall at Pontefract, on Feb. 8, 1814. Sir F. Wood opened the meeting with an appropriate address; after which Mr. Richardson, one of the secretaries, read the report for last year. The audience was addressed by Messrs. Smith, Scott, Rankin, Boothroyd, Barnes, and Harrison. The

meeting was respectable, and the subscriptions, &c. for 1813 were between four and five hundred pounds.

Flintshire Auxiliary Bible Society, was instituted at Holywell, Aug. 31, 1813. The Rt. Hon. Earl Grosvenor, president; Sir. T. Mostyn, Bart. M. P. Sir S. Glynne, Bart., Sir E. Lloyd, Bart. M. P., the Dean of St. Asaph, and T. Edwards, Esq. vice-presidents; R. Sankey, Esq. treasurer; Rev. Messrs. H. Parry, R. Davies, and D. Jones, secretaries; Mr. E. Carnes, collector. The noble President opened the business, and spoke at large of his convictions of the excellence and great utility of the Parent Society. The Dean of St. Asaph, the Rev. T. Gisborne, and the Rev. P. S. Charrier, severally addressed the meeting. Although this county was one of the last in this good work, we are happy to learn that its produce for the current year is likely to amount to about Seven Hundred Pound.

UNION.

More than twenty years since a division took place in the church at Newport, Essex, from which time there have been two dissenting interests in that town. But on Lord's Day, Feb. 6th, the two churches and congregations were cordially united under the pastoral care of the Rev. J. H. Hopkins (who has been several years settled at the little meeting) in the old meeting-house, where the Rev. E. Bryant was for many years pastor, but is now laid aside by severe affliction.

ORDINATIONS.

On Oct. 5th, 1813, the Rev. J. Reynolds (late of New Windsor, near Manchester), was set apart to the pastoral office over the congregational church in Queen Street, Chester. Mr. Wilson, of Northwich, read the Scriptures; Mr. Fletcher, of Blackburn, introduced the business; Mr. Evans, of Stockport, gave a charge to the pastor from 2 Tim. ii. 15. In the evening Mr. Thorp, of Bristol, preached on the relative duties of ministers and people, from Ezek. iii. 17, in connection with Heb. xiii. 17. The devotional parts of the service were conducted by Messrs. Thorp, Wilson, Fletcher, and Hitchen.

Jan. 19, 1814, The Rev. R. G. North was ordained over the newly-formed Independent church at Ware, Herts. Mr. Brown, of Buntingford, began the service; Mr. Maslen, of Hertford, delivered the introductory discourse, &c.; Mr. Sloper, of Hitchin, offered the ordination prayer; Mr. John Townsend gave the charge from Mal. ii. 5—7; Dr. Winter addressed the church and congregation from Eph. iv. 3, and concluded. In the evening, Mr. Chaplin, of Bishop Stortford, preached from 2 Tim. i. 18, first clause. The gospel has been preached in the above place for about 26 years, but the church was not formed until the month of June, 1811, when seven persons united in church fellowship. Since that time the place has been twice enlarged, and the present number of members is 37, besides five occasional communicants. Mr. North was one of the seven who formed the church, and has for about three years been exercising his gifts by preaching in places belonging to the Hertfordshire Union, by assisting neighbouring ministers, and by very frequently supplying the people who are now become his charge.

Feb. 10, The Rev. B. Powell, late of Wrexham Academy, was set apart to the pastoral office over the Independent church at Mold, Flintshire. Reading and prayer by Mr. Evans, of Ruthin; introductory discourse, Mr. Williams, of Wern, from Heb. viii. 5; questions, Mr. Jones, of Liverpool; ordination prayer, Mr. Jones, of Holywell; charge, Mr. J. Powell, of Anglesea, (the candidate's father), from Phil. ii. 20; exhortation to the church, Dr. Lewis, from 2 Cor. i. 14. In the afternoon, Mr. Jones, of Holywell, preached from 1 Cor. iii. 6, 7. Evening, Mr. Williams, of Wern, and Mr. Jones, of Liverpool. The preceding evening, Mr. Jones, and Mr. Powell. The devotional parts of the services were conducted by Messrs. W. and M. Jones, Everett, and Griffiths, Students of Wrexham Academy.

CHAPELS OPENED.

Sept. 28, 1813, A small chapel was opened at Malpas, about 15 miles from Chester. Mr. Hitchin, of Tattenhall, read the Scriptures; Mr. Thorp, of Bristol, preached from Acts xxviii. 24; Dr. Lewis, of Wrexham, and Mr. Harris, of Whitchurch, engaged in prayer. This little place was fitted up at the expence of the

late Mr. Thomas Jones, of Chester, who was peculiarly desirous of seeing revived the days of gospel light and influence which Malpas enjoyed when the great Philip Henry, ejected from his living by the Act of Uniformity, was the means of evangelizing the surrounding country. The place is well attended, and hopes are entertained of much good being done in the Lord's name as soon as a minister can be procured to settle in the neighbourhood.

Dec. 7, A small chapel was opened at Yeovley, near Ashborne. Mr. Coales, of Ashborne, began the morning service with prayer and reading the Scriptures. Mr. Gawthorne, of Derby, preached from 2 Cor. v. 14. In the afternoon, Mr. Brook, of Tutbury, from 2 Thes. ii. 14, and in the evening, Mr. Tallis, of Cheadle, from John xiv. 19. The gospel having been preached in this village during the space of four years in a private house, which being found too small, several friends came forward in a liberal manner to subscribe to the erection of a chapel; the expence of which, for the greater part, has been defrayed by them. This chapel is supplied on Lord's Days by Mr. Elleby.

LONDON.

ST. GILES'S CATHOLIC SCHOOLS,

(Removed to George Street, near Great Russel Street)

For the Instruction of Poor Irish Children. Supported by Voluntary Contributions.

London, Jan. 1814.

The neglected condition of the poor Irish children in the metropolis demands the compassion of all His Majesty's subjects. On the 27th of June, 1813, a large school-room was opened for their instruction under the superintendance of T. A. Finigan and his wife, Roman Catholics, and natives of Ireland: the condition on which the subscribers agreed to support this Institution was, that no books shall be used besides the Holy Scriptures and the Spelling-book; the children being at full liberty to attend what place of divine worship their parents prefer.

The subscribers at first contemplated a Sunday School only; with, perhaps, an Evening School on the week-days, but the children sent by their parents were so eager to receive instruction, that the room was completely filled every day from 9 o'clock in the morning till 9 at night. Above 200 scholars have been already admitted, and their number would be increased to 400, if the resources of this establishment were adequate to the expenditure.

The committee have the satisfaction to report, that a very observable amendment has taken place in the morals of the children; that they not only make a considerable progress in reading, writing, &c. but likewise commit to memory several portions of the Scriptures. The good effects of these instructions are also witnessed among the parents, some of whom take pleasure in hearing the Sacred Volume perused by the children at home, so that there are many families in St. Giles's where the New Testament is read to them by the children, who formerly would not have admitted it within their doors. Indeed, about 30 families have lately subscribed to a fund for the purchase of the Bible.

Such beneficial consequences encourage the committee to believe that means will not be wanting to support these Schools and defray the increasing expences which are too great to be continued without further aid. The School-rooms have been commodiously fitted up at a heavy expence to the committee, who have likewise the rent, master's salary, price of furniture, stationary, &c. to discharge, and they are at present not only without any permanent funds, but a considerable sum is due to their treasurers.

N. B. Donations and Subscription will be received by the treasurers, Sir D. Mackworth, Bart. 189, Fleet Street; and by T. Clark, Esq. 1, Bury Place, Bloomsbury Square.

NATIONAL SCHOOL.

Jan. 25, A public examination of the children of the National School in Baldwin's Gardens, took place, under the direction of Dr. Bell, in the presence of the Duke of York, the Archbishop of Canterbury, the Bps. of London, Salisbury, Carlisle, Exeter, and Chester; Sir John Nicoll, General Calvert, and a great number of Ladies and Gentlemen.

Several of the classes spelt, read, and answered questions from the New Testament, repeated several of the Collects, &c. This was done with surprising readiness and accuracy, so as to interest the whole audience. Rewards of clothing and money were distributed. The Royal Duke and the Archbishop evinced considerable feeling in their encouraging manner of giving these rewards to each of the young pupils.

It was truly grateful to see so many learned men, elevated from their merit and high character, condescending to attend to children of low degree, in order to promote the great design of rendering them capable of tasting the blessedness of the Christian religion.

HOXTON ACADEMY.

THE annual meeting of the subscribers to this Institution was held Jan. 14, when it was stated, that in consequence of the increased number of students, the committee had found it necessary to enlarge the house, by which a debt of £1000 had been incurred. Several handsome donations were made towards the liquidation of the debt, and it is hoped that the liberality of the religious public will not be withheld from an Institution which has admitted about 200 students during the residence of the present Theological Tutor at Hoxton, and which has now nearly 40 young men under its patronage. The importance of increased exertion in its support will be sufficiently apparent when it is known that an addition of several hundred pounds per annum is requisite to defray the current expences of the Academy on its present scale. The friends of the Institution will be invited to breakfast together on the morning of the Anniversary at Midsummer.

BAPTIST ACADEMY, STEPNEY.

JAN. 4, 1814, A general meeting of the subscribers and friends to this Institution was held at the New London Tavern. A Report was read, stating that 23 students who had received instruction under the patronage of the Society since its formation in 1804, were now exercising their ministry with acceptance in different parts of the kingdom. Also that there are at present nine students in Stepney, and six others receiving the elements of education under different ministers in the country. And that applications have been received from nine other young men, who are well recommended, but from the slender amount of their annual subscriptions the committee have been under the necessity of suspending the consideration of them until an enlargement of their finances can be obtained.

List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1814.

William Smith, Esq. M. P. *Chairman.*
J. Gurney, Esq. *Dep. Chairman.*
J. Gutteridge, Esq. *Treasurer.*
J. Collins, Esq. *Dep. Treasurer.*

E. Maitland, Esq.	E. Busk, Esq.
J. Stonard, Esq.	W. Savill, Esq.
S. Favell, Esq.	J. Luck, Esq.
B.B. Beddome, Esq	J. Addington, Esq.
W. Freme, Esq.	J. Esdaile, Esq.
G. Hammond, Esq.	W. Esdaile, Esq.
W. Hale, Esq.	T. Wilson, Esq.
T. Stiff, Esq.	J. Benwell, Esq.
W. Burls, Esq.	W. D. Clark, Esq.
J. T. Rutt, Esq.	J. Bentley, Esq.
H. Weymouth, Esq.	

BIBLE ASSOCIATION.

JAN. 18, A Bible Association was formed at St. Luke's Church, Shoreditch, where it was supposed that nearly 2000 persons assembled. The Rev. Mr. Pratt, who was chairman, opened the business, and suitable addresses were delivered by Messrs. Ruell, Wilks, Platt, Crosby, Hendrick, Fletcher, and Dr. Smith; also by Messrs. Allen, Honeyman, Ballance, Addington, Conquest, and Gurney. This is the *fourth* Association within the district of the N. E. London Auxiliary Bible Society.—A *fifth* is expected.

BIBLES FOR SUNDAY SCHOOLS.

IN many Sunday Schools the children are encouraged to bring their Halfpenny or Penny weekly for the purchase of a Bible; but the keeping regular accounts of many weekly payments occasions some trouble, which the teachers are perhaps unwilling to take. It has been suggested, that a TICKET may be given to each child on paying his money, on one side of

which may be printed,—*Received for this Ticket One Halfpenny*, (or whatever is paid;) and on the other side,—*Twenty-four, forty-eight*, according to the value of the book intended, *will entitle the bearer to a Testament* (or Bible). In this manner, the teacher, or superintendent of the school has only to give a ticket on receiving the money, and when a sufficient number is produced, deliver the book—in which I would recommend that his or her name and age be fairly written on the inside of the cover, over the title, that it was purchased by weekly subscription. Children will thus lay out their pocket-money to great advantage; they will prize the book more than if given them, and the schools will be relieved from a considerable burden of expense. Where there are Bible Associations the books may be purchased exceedingly cheap, or they may be purchased of any subscriber to the Bible Society at a low price.

S. P.

WIDOWS OF MINISTERS.

The Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers deceased, have lately circulated an interesting Address to the Dissenting Ministers of the Three Denominations, earnestly recommending this benevolent Institution to their attention, and soliciting each of them to make a public Collection for its support, on Sunday, March 13; or, if not then convenient, as soon after as possible, and to communicate the result to Ebenezer Maitland, Esq. Coleman Street, London, the Treasurer, prior to the General Annual Meeting on the 6th of April.

One Hundred and Eighty Widows received donations from this Society last year to the amount of £2567, which exceeded the receipts about £500.

In consequence of an Appeal made to the Public in behalf of the Missions of the United Brethren, by some benevolent friends, and inserted in the Evangelical Magazine, Christian Observer, Christian Guardian, and Missionary Register, by the kindness of the Editors of those valuable publications, Contributions, to the amount of about £1300, have been hitherto received, for which we beg to return our most grateful acknowledgment, and shall conscientiously apply the different sums remitted, for the special purposes named by the Donors.

C. I. LATROBE, *Secretary*, 10, Nevil's Court, Fetter Lane.
I. L. WOLLIN, *Treasurer*, 5, St. Andrew's Court, Holborn.
February 21, 1814.

DISTRIBUTION OF THE PROFITS OF THIS MAGAZINE.

At a Meeting of the Editors of the Evangelical Magazine, held January 26, the following sums were voted to the Widows of Evangelical Ministers deceased:

E. B.	Ind. Rev.	Dr. Simpson	£6	I. S.	Pres.	J. Smart	£5
A. L.	Do.	D. Bogue	6	M. C.	Do.	Do.	5
A. B.	Do.	Mark Wilks	6	A. M.	Do.	S. W. Tracy	5
J. R.	Do.	G. Burder	6	I.W.R.	Do.	Dr. Smith	5
D. B.	Do.	R. Hill	6	I. I.	Do.	W. H. Platt	5
E. T.	Do.	Dr. Smith	5	E. J.	Do.	G. Collison	5
D. S.	Do.	G. Burder	6	E. P.	Do.	A. Waugh	5
H. P.	C. Meth.	M. Wilks	6	E. C.	Do.	R. Hill	5
S. H.	Pres.	Duncanson	5	E—B.	Do.	A. Waugh	5
M. L.	Do.	Do.	5	C. M.	Ind.	T. Beck	6
E. W.	Ind.	Mark Wilks	6	A. W.	C. Meth.	M. Wilks	6
E. G.	Pres.	J. Townsend	6	A. P.	Do.	C. Buck	6
A. B.	Ind.	M. Wilks	6	E. A. H.	Ind.	W. F. Platt	6
A. N.	Pres.	G. Ewing	5	M. G.	C. Meth.	Do.	6
J. M.	Do.	Dr. Smith	5	M. J.	Ind.	Dr. Winter	5
M. C.	Do.	C. Buck	5	S. W.	C. Meth.	R. Hill	6
M. R.	Do.	G. Burder	5				

Missionary Chronicle,

FOR MARCH, 1814.

THE AUXILIARY MISSIONARY SOCIETIES which have been established in various parts of the United Kingdom, and other Contributors to the funds of the Institution, are respectfully informed, that the Annual Accounts of the MISSIONARY SOCIETY are every year made up to the 30th day of March; those therefore who wish to have their several contributions included in the next Annual Report, are requested to transmit them to Joseph Hardcastle, Esq. the Treasurer, Old Swan Stairs, Thames Street, London, previously to that day.

From the Rev. Mr. Campbell to the Rev. Mr. Tracy.

'*Cape of Good Hope, Nov. 20, 1813.*

'My dear Sir,

"IF the Directors of the Missionary Society received the letters I sent them from Klaar Water, beyond the Orange River, I am sure that they, and all my friends at Kingsland, will not be sorry to hear that I have returned in good health, with my esteemed brother Read, to the Cape. I mentioned in the letters referred to, that I designed to go directly across Africa from Klaar Water, which is nearly in the same degree of longitude with Graaf Reinett, only about a month's journey to the north, or 10 degrees latitude higher up, which had never been effected by a white traveller before. I left Cape Town on the 13th of February, with two waggons drawn by oxen; one I purchased, and the other was sent for me from Bethelsdorp. I arrived in two weeks at the Drosdy of George, in the neighbourhood of which was a kraal (or, if you please, a village) of Hottentots, who were very anxious to have a Missionary settled among them. I agreed that Mr. Pacalt should be sent and remain with them till he should go to Madagascar, when another should supply his place. He has accordingly been some time labouring among them with acceptance, and a prospect of success. In three weeks more, I arrived at Bethelsdorp, where I was glad to find the work of God advancing. It was there agreed that Mr. Wimmer should succeed Mr. Pacalt; that Mr. Ulbricht, with part of the Hottentots, should remove to Zureveld, on the borders of Kaffreland, on the land which the Governor kindly promised; likewise that Messrs. Corner and Bartlett should go to assist in the formation of the new settlement.—Some of the Hottentot apprentices will suffice as carpenters and smiths at Bethelsdorp. According to my agreement with government, after remaining three weeks at Bethelsdorp, I accompanied Mr. Read in a journey of two weeks to the district of Zureveld, formerly the country of the Gonaequas, who are now extinct, though Vaillant, in his Travels, speaks of them as existing in his time. Leaving Zureveld, we travelled north to Graaf Reinett, where we witnessed the progressive advancement of the work under Mr. Kicherer. Here I saw Martha, and Mary, and John. Martha continues in the service of Mr. Kicherer, as a steady Christian. After remaining a week at Graaf Reinett we left it, accompanied by Mr. Kicherer and some of his friends, who went with us a weeks journey to the limits of the colony, when we entered upon the country of the wild Boschemen. Some other friends accompanied us to the Orange River, and about 90 or 100 miles down the river, till they saw us safely reach the opposite bank. The crossing is no ordinary work, it being broader than the Thames at London Bridge. Next day I arrived at our Missionary Settlement at Klaar Water, where we found Messrs. Anderson and Janz going on with their regular employment, cultivating much land, and attending daily to the children at school. At this time I only remained five days, being anxious to accomplish my journey farther into the interior before we entered into particulars at Klaar Water. Messrs. Anderson, Kok, and Hendrick, accompanied us in search of the expected inland city. After ten days travelling about N. N. E. we arrived at the City of Latakkoo*,

* Annexed to Barrow's Voyage to Cochin-China, is an account of a journey of discovery in South Africa, performed by Messrs. Truter and Somerville, commissioned by the English government at the Cape. These gentlemen visited *Leelakoo*, (as they spelt it), they placed it in latitude 26-30 south, and longitude 27 east.

containing 1500 houses, very neatly built, and about 8000 inhabitants. The people were employed in some grand festivals. The king, Matecbee, was gone upon a jackall-hunt.—We waited ten days to see him. He returned on the first Monday in July, and fixed our interview with him about the object of my visit at the going down of the sun. Reflecting on its being the evening for the Monthly Missionary Prayer Meeting all over the world, it appeared to me an encouraging coincidence. The king started all the objections he could think of against the proposal of having Missionaries sent among his people, which we were enabled to answer to his satisfaction. At the close of the conference, he gave to my proposal the following laconic answer:—'Send them, and I will be a father to them.' He then desired we should hold the same conversation in the square the next day before all his people, when he started the same objections, to which I returned the same answers as before, when, without waiting to consult any of his great men, he gave his consent to our proposal as before. While residing at Latakkoo, we obtained information respecting 20 tribes or nations beyond them, who all speak the same language, which opened to my view such a wide field of usefulness, as filled my mind with joy and wonder to such a degree, that many a night I could not sleep for musing upon it.—I thought I saw a zealous well educated Missionary settling here on purpose to acquire the language, which very happily has no harsh clap, or guttural sounds, like the language of the Korannas, Caffras, Namacquas, Hottentots, and Boschemen, which are almost insurmountable difficulties to its acquisition. I beheld our translator sending book after book to London to be printed, till the whole was finished. I thought I saw the Missionaries proceeding with copies from Latakkoo further into the interior, and reading it with life to thousands.—May the prospect soon be happily realized!—From Latakkoo we proceeded in an easterly direction towards De la Goa Bay for five days, when we came to Malapeetzee, a large koranna, kraal, or village, of which I had received previous information. We obtained their consent also to Missionaries coming among them, though no white man had ever been there before. From thence I travelled south, in search of the Mulala, or Hart Beast River, to find the Boschemen who lived there, and on our descending a hill, we came directly down upon the kraal, where very providentially was at that time the chief of all the Boschemen in that country.—His name is Makoon, a clever man. He had never seen a European before. After explaining to him the object of my unexpected visit, he most frankly consented to receive Missionaries. In point of beauty, this country does not fall short of Captain Cooke's description of Taheite. It is capable of great improvement; and to introdnce among these Boschemen's settled residence, useful arts, and the cultivation of the ground, would be an invaluable temporal blessing; for they are now a miserable people, both as to this life, as well as that which is to come, as they have no provision for a day beyond the present. We descended the Malala River till it brought us to the Great Orange River, which we here discovered was composed of the junction of four smaller rivers, viz. the Malala River, from the north; the Yellow River, as they call it, from the north-east, which is the largest of the four; and two others, which out of respect to our good friends, the Governor, Sir John Cradock, and his worthy Secretary, Mr. Alexander, are to be called the Cradock and the Alexander Rivers, from the south-east, and south-south-east. This discovery has given great satisfaction to the curious at Cape Town.—We returned to Klaar Water after a circular northern tour of six weeks, where we remained a fortnight setting in order all things that were wanting; after which I proceeded, by an entire new route, directly across Africa to Namacqualand, higher up than it has been known to be crossed before either by black or white men, which we effected in a month, chiefly following the course of the Great River, except where the rocks projected, which they

The town, they judged, was as large as Cape Town, the inhabitants from 10,000 to 15,000. They describe the houses to be circular, exhibiting a good degree of contrivance, not to say of elegance. The thatch is so contrived as considerably to project, and supported by pillars, forms a kind of viranda about the building. The king at that time was named *Mooliahaban;* he possessed a great degree of policy, and would not suffer the travellers to proceed to visit the *Barraboos,* a nation beyond them, who are reported to be excellent cultivators, carvers, smelters of ore, and architects. These travellers laudably express their thanks to God for his protection in their long and hazardous expedition. The friends of the Missionary Society will not fail, we trust, to thank God for his watchful care over Mr. Campbell.

did in some places for several miles, and rendered it impassable by waggons. During the first fortnight we passed many kraals or villages of Corannas, who wondered to see white men there. We came to a kraal of Hottentots, called Orleans, who, as well as the neighbouring Corannas, understand Dutch, to whom Messrs. Helm and Sass are to go to begin a Mission, which will unite the Missions at Klaar Water and the Namacquas together. When I can explain to you the geographical situation of these stations, you will be convinced that this link was necessary to complete the chain. During the last fortnight we did not meet with a living soul, except a few of the wild Boschemen at one place, who murdered one of our poor Hottentots, and obtained possession of the whole of our oxen, to the number of 118, for several hours. We were then in the midst of a wilderness, at midnight, with three waggons and but one ox left to drag them. It will not be very easy for you and our friends by their fire-sides to realize my situation. I dispatched a party of Hottentots in pursuit of them, and put my waggons in the best posture of defence, and then had recourse to our only refuge in every time of trouble. At two o'clock in the morning, I had the pleasure to observe a cloud of dust moving towards us, which by the moonlight I discovered to be our cattle re-captured. The Boschemen had fled, and the cattle were recovered happily without bloodshed.—Before we reached water for our cattle, most of the poor creatures had not tasted a drop of water for three days, and travelling over deep sand. We reached Little Namacqualand on the 13th of Sept. and found the brethren Albrecht, Helm, Schmelen, and Ebner, labouring among the Heathen in a desert spot, contented amidst many privations. They were driven there by the incursions of the plundering Africaner. It is hardly three days journey from their former station at the Warm Bath, and only an hour's ride from Great Namacqualand. I have written a conciliatory letter to Africaner, and sent him some presents, and I hope the poor Namacquas will soon be able to return to Warm Bath, as they are much attached to their native soil. Mr. Schmelen, being of an enterprising turn, I gave him a task to perform, which, if he is enabled to accomplish, will open a wide field for doing good.—He is first to explore the mouth of the Orange River, which is only about ten days journey, to find if possible a suitable Missionary Station. This would greatly aid all our Missions on the Orange River, as supplies could be sent thither from Cape Town by the Whalers, which resort to the mouth of the river every season. He is then to proceed along the sea-shore searching after another inlet or mouth of some river, where supplies could be landed; and to offer to send Missionaries to the Great Namacquas. He is then to penetrate if possible into the Damara Country, and obtain information respecting that people, known to Europe only by name; from them he is likely to obtain intelligence respecting the regions beyond the Damaras. His journey, I trust, will lay open such extensive fields of usefulness as will try the faith and the liberality of the benevolent public; though I firmly believe that British Christians only require the fields to be fairly laid open before them, yet I am certain that neither you, nor I, nor any Christian in England, ever conceived the half of the importance of our South African Missions. Difficult and dangerous as my journey had been, by far the most arduous part of it was my return to Cape Town, being for many days entirely over deep sand. The brethren at Little Namacqualand fully expected I should not leave them for three months, till after the usual rains in January, as we had such a waterless desert to cross before we could reach the limits of the colony. I smiled at the thought of being kept a prisoner there so long, and by a bold push, I have succeeded in getting across the desert in five weeks, though at one time the oxen were eighteen hours on their feet dragging. Lest the Directors should be alarmed at my probable loss of oxen, I must tell you that I have not left above 12 oxen behind during the whole nine months journey, the half of which will soon be recovered. This loss is remarkably inconsiderable.—At Tulbach we found Mr. Vos going on well, aided by valuable friends, who will act as a corresponding committee to our Society. At Silver Fountain, I am concerned that I have to state to you, that the worthy Mrs. Sass, formerly Miss Gordon, sister of our Missionary at Vizagapatam, mounted to the New Jerusalem while I happened to be with our Missionary at that station. I think she was as well suited to the Missionary work as any female in the world. We spent two pleasant days together at Silver Fountain, when she was in good health, but on the third she entered the realms of endless day, with the serenity of a martyr of the old school. Could her London relatives take a walk to the other side of the Jordan of death, and see her, I am sure they would return saying, We will buy no mourning for her, but call our friends

together to assist us in our joy for her present felicity. But I know they will feel, though I write thus. After a journey of nine months, I am returned, through the mercy of God, in better health than when I set off: for to tell you the truth, when I left the Cape I had very feeble expectation of ever seeing it again. I think by the end of January there will be nothing more left for me to do here, when I shall hope to be wafted on the wings of the wind and of your prayers to the British shores. I understand from your last letter that some Missionaries have come over from Holland.—Let them come; but let not these supersede six others, two for the city of Latakkoo, two for the Corannas at Malapeetzee, and two for the Boschemen at Orleans, on the Malala River. Mr. Read will, I trust, be a Joshua to them, with some of his Hottentot evangelists, who will also go and labour with them at each of these new stations.'

MR. THOM.

THE following letter has been received from him, dated Stellenbosch, Nov. 10, 1813:—

'While Messrs. Campbell and Read are at Cape Town, I am going a tour round the districts of Stellenbosch, Zwellendam, George, and Tulbach. You will be glad to hear that last Thursday before I left the Cape, twenty persons were received members of the church. As they were chiefly of the 93d Sutherland Highlanders, I presented, through the medium of an officer, the first report of the Gaelic School Society, that they may give something towards an Institution for instructing their friends in the North in their native tongue; as it received the approbation of the commanding officer, I hope something will be collected. Last Lord's Day was a truly interesting sabbath; nearly all the members of the church, 114 in number, were at the sacrament of our Lord's supper, with about twelve or fourteen Wesleyan Methodists, and four of the members of the church at Bethelsdorp, two of them the native evangelists, Boezak and Cupido. Mr. Read preached at six in the morning; I preached at two, and dispensed the sacrament; Mr. Campbell addressed the communicants while the bread was dispensing; and Mr. Read during the time that the cup was handed by the elders and deacons. The whole, including the spectators, must have been nearly 900. Mr. Campbell preached at five. This was the first Sabbath Messrs. Campbell and Read were with us since their return from their journey; and they were not a little gratified to join in thus celebrating the death of our Lord. May the Spirit of God continue to shed his sacred influences on our souls:—all depends upon Him. I intend to hold family worship in Dutch in every house where I may sleep, and I expect to spend four or five weeks in riding on horseback round this intended tour; which will, I hope, not be without benefit to some, by the blessing of God.'

TULBAGH, AFRICA.

Cape, July 20, 1813.

MR. A. VOS, our Missionary at Tulbagh, who labours among several thousands of slaves and Hottentots, and is wholly supported by our Christian friends there, writes to Mr. Thom as follows:—

'All your spelling-books I have distributed; to some houses one each, to others two, so that the whole fifty are gone. Do send more. The zeal for reading gives me pleasure—some know their letters, some spell, and a few can read with a little help. Many come from various parts of the district to ask for books, but I have no more. Poor creatures! they are obliged to go away without them!

'I ride round the country every three or four months to sow the seed of the gospel. I pray for the Holy Spirit's influences to descend on it!

'The congregation of Heathens in our new meeting here, is truly encouraging: sometimes I cannot pass to my little pulpit. About 30 persons must remain outside of the house.

'O! who would not rejoice to see poor slaves and Hottentots come in the wind and rain to hear God's word! You need not ask, Are they desirous of the word?—They hunger and thirst for it.

ISLE OF FRANCE.

A PIOUS individual, whose affairs called him to this island, and who is strongly disposed to be useful, has distributed a number of copies of the New Testament, of Dr. Doddridge's Rise, Mr. Bogue's Essay, and various tracts in the French language. The state of religion and morals is very low; the Sabbath is disregarded; the theatre and ball room are opened on that day, and crowded. He has, nevertheless, met with a good number of pious soldiers of the 22d, 72d, and 87th regiments, some of whom came from the Cape, and others from Bengal. This person was going to Bourbon for a few months, where also he will distribute Bibles, Testaments, and Tracts. May the good seed produce much fruit.'

From the 68th Number of the Periodical Account of the Missions of the United Brethren, (commonly called Moravians).

Extract of a Letter from Brother Joseph Newby, dated Gracehill, Antigua.

'April 23, 1813.—We have just had a most blessed celebration of the Passion-week and Easter-holidays, both here and at St. John's and Gracebay. Very great numbers have again attended the reading of the last discourses of our Lord, and the history of his sufferings and death, both at the chapels, and on several estates, which we visit for that purpose.

'I account last Good-Friday one of the happiest days of my ministry. It was my turn to be at home, and brother Light's to visit some distant plantations. The meeting for reading and contemplating the account of the last hours of our Divine Redeemer previous to his death on the cross, was appointed for one o'clock, as the Negroes' noon-time was to last from twelve to two. O! I wish my dear brother L. had been there to have witnessed what I did, during those two hours. I thought I saw an almost literal fulfilment of Isaiah lx.

'As I sat in my room, having a good view of the roads leading from different plantations, I could see the people running in companies, at various distances; and as it occurs with persons when they are in eager haste after any thing from which they expect much pleasure, one may see the bent of the mind in the attitude of the body, so it was here. They took every short cut, the young and stout passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners.

'When I considered that many, if not all of these poor people, had just thrown down their hoes, left their noons' morsel, and foregone their little rest in the middle and heat of the day, of which they stood so much in need for the support of their bodies under hard labour, I broke out almost involuntarily in this ejaculation: "O Lord Jesus! feed these poor hungry souls with the precious word of thy sufferings and death. O enable thy poor unworthy servant to give them their meat in due season!"

'As I went towards the chapel, I beheld still many coming at a distance. The chapel was soon filled, and the last comers had to stand before the doors and windows.

'When I began to read, the most eager attention was visible in every countenance. It was, indeed, an hour of blessing for both speaker and hearers.

'I stood afterwards at my door, to see how the people returned to their homes, and was much affected by the devout quiet manner in which so large a congregation separated, the very countenances of many bespeaking that humble, broken, and contrite spirit, which accompanies a true conviction that our sins have crucified the Lord of glory.

'In the evening, the chapel was again crowded, and when at the words, *he bowed his head, and gave up the ghost*, the congregation fell on their knees, such an awful and heart-melting sense of the all-atoning death of Jesus pervaded the assembly, that some wept aloud.

'Reflecting upon this subject, which I did with humble gratitude to our gracious Lord and Saviour, I thought,—What is it that makes these poor Negroes, who by nature are lazy, sensual, and devilish, and by being long accustomed to wallow in sin without controul, far alienated from God, so eager to hear the simple testimony of Jesu's sufferings and death, that they readily forego some of the most powerful calls of nature, such as rest, and the satisfying of hunger, while the same subject is, to one part of the civilized world, foolishness, and to another, a rock of offence? I was not long left in suspence how to resolve this question. It is the Lord and his Spirit that hath opened their hearts! and therefore, as it was in the days of his flesh, while the proud and self-righteous Pharisee hated and despised Jesus and his doctrine, and the worldling could spare no time from his earthly pursuits to attend to him who came from heaven to give us everlasting riches, we are repeatedly told, that *the common people heard him gladly*. Thus it is in this our day.

'On Easter-Sunday there were as many people at Gracehill as would have twice filled our spacious chapel.'

BERBICE.

On one of the estates in Berbice, the slaves are allowed one day in every other week, for the purpose of cultivating their own gardens. This is an excellent regulation, enabling them the better to employ the whole Sabbath in religious engagements. For the same purpose, their allowance of food is given to them at four o'clock on Saturday afternoon, instead of the Sabbath. As a further encouragement, a gentleman has

ordered *ten guilders* to be given every Sunday to *ten Negroes* who have behaved the best during the week. Were these excellent methods generally adopted there would be little occasion for the whip, the morals of the Negroes would be improved, and their work be better done.

Bradford Branch Society.

On Christmas-day last, a meeting of the friends of the Missionary Society was held in Horton Lane Chapel, (Mr. Taylor's) Bradford, when a Society was formed for the purpose of co-operating with the Auxiliary Society lately instituted for the *West Riding of Yorkshire*. Mr. James Wilkinson, was chosen treasurer, and Mr. Abraham Balme, secretary. The exertions of these friends of the Society are peculiarly generous at the present time, as they are about to incur a considerable expence by the enlargement of their chapel.

Ceremonies performed in India during an Eclipse of the Moon.

Extracted from the Journal of Messrs. Pritchett, Gordon, and Lee, Missionaries at Vizigapatam.

'August 22.—Walked over the sand hills to the sea-side, to witness the superstitious practices of the natives on the event of an eclipse of the moon; an injury which it sustains, as they say, from the bite of the serpent Korvokoatakuder, from which it must be relieved by the virtue of their prayers to the god Rama. At the commencement of the eclipse therefore (a most auspicious season,) the besotted multitude descend into the water in order to wash away their sins, and for once in the circle of the year, the husband now condescends to take his wife by the hand to accompany him into the water. Many of them, previous to their ablutions, inscribe with their finger the name of Rama upon the sand, which gathering up with their hands they take with them into the sea. After bathing they retire, and seating themselves upon the sand, begin to invoke the name of Rama, which they persevere in by a continued reiteration, (Mat. vi. 7.) until the moon recovers from the injury of the bite, by which they have an indubitable proof of the efficacy of their prayers. From the performance of these services, they think much merit is derived; so finishing all with another ablution in the sea, and a present to the Brahmins, who wait expecting, they return home, leaving all their sins behind them. At this time also they wash the pots, and cups, &c. which are used at home. In their devotions, as well as their penates, taking home with them a pot of sea water profitable to be used upon sacred occasions, "and many other such like things they have received to hold;" so that Satan uniformly employs the same means, though modified as circumstances may require.—Many of the people, indeed, look upon these things as ridiculous and useless observances, but they urge the custom of the country as a sufficient plea against their disuse, a deviation from the examples of their forefathers appearing to them a crime of no small magnitude. Nor were tintinabula wanting to these services any more than to Popish solemnities.'

MALACCA.

Mr. Milne, a Missionary to China, touched at Malacca in June last, on his voyage from the Isle of France to Canton. He left the Mauritius, May the 7th, and had a safe passage, but he met with much rain, thunder, and lightening. He passed within 12 miles of Penang, but could not stop there. He wrote a very short letter, as he expected to stay there only a single day. He was informed that the town of Malacca contains about 17,000 inhabitants, 10,000 of whom are Chinese; consequently the Scriptures which Mr. Morrison has translated into their language, may be freely circulated among them. He saw some Chinese idols, and incense burning before them. There was no English preacher in the town; but he met with a Dutch clergyman, who spoke Latin, and was very friendly. He had an opportunity to present one of the Society's Reports to the Governor, who received him kindly. He hoped to reach China in about 16 days. If so, he would arrive at Canton about the beginning of July, to the great joy of our worthy, but long solitary Missionary, Mr. Morrison.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations only from* 15 *Jan. to* 15 *Feb. inclusive.*]

Paisley Missionary Society, by Mr. W. Carlile — —	£48	14	0
A Moiety of a Penny Society, Marple Bridge, by Rev. J. Battley	7	0	0
Collection by the Associate Congregation in Jedburgh, by Rev. Peter Young — — — — — —	18	5	0
Whitehaven Auxiliary Society, by Mr. Alexander Spittall, secretary	28	10	6

Female Friends at the Old Meeting, Norwich, by Mrs. Campion	11	8	0
Bible and Missionary Society of Stevenson, Ayrshire, North Britan	8	13	9
Collection by Rev. Mr. Harries, Abergavenny — —	10	14	0
Taunton Auxiliary Society — — —	30	1	6
S. B. £25.——H. Y. £1. 1s.——Phi, £5——W. S. £4 —	35	1	0
Tyrone Auxiliary Society, by Mr. W. Weir — — —	70	0	0
A Juvenile Society, Glasgow, by Rev. Greville Ewing —	1	2	10
Auxiliary Society at Rev. Mr. Eastmead's, Kirby Moor-side, Yorkshire, by Mr. J. Watson, treasurer — — —	11	12	6
Auxiliary Society, Clapham House Academy, by Rev. John Thomas	3	10	0
Part of the amount of a Collection by a Penny Society, by Mr. Wm. M'Donald and Friends, Market Drayton, Salop — —	9	0	0
Friends at Tewkesbury, by Mr. T. D. Lewis, (part of a remittance of £15. 5s. 2d.) — — — — — —	6	5	2
A Share of Penny-a-Week Benevolent Society at the late Countess of Huntingdon's Chapel, Folkstone — — — —	5	0	0
Two Friends, by Rev. Mr. Miller — — — —	0	10	6
Goppa Fach, Glamorganshire, by Rev. John Evans — —	1	3	0

From the Isle of Anglesea, by the Rev. John Elias, of Llanfechell.

	£	s.	d.		Brought up £	s.	d.	£	s.	d.
Aberffraw —	6	3	2	Llanfwrog —	3	17	6			
Amlwch —	7	13	0	Lledroed —	6	16	7			
Beaumaris —	6	8	0	Llangoed —	2	5	2			
Bethlehem —	8	0	0	Llangwyllog —	3	13	6			
Bodedern —	2	10	2	Llanerchymedd —	13	0	0			
Bryndû —	2	5	6	Llanallgi —	2	10	0			
Brynsenkin —	6	14	0	Llangristiolus —	4	0	1			
Cemmas —	6	0	0	Llanrhyddlad —	7	4	6			
Caergeiliog —	3	6	3	Llangefni —	8	6	0			
Dwyrain —	5	9	0	Newbrough —	5	1	6			
Gaerwen —	5	5	4	Pen y garnedd —	1	11	0			
Gorslwyd —	1	17	0	Pen y graigwen —	0	12	0			
Glâsinfryn —	5	0	0	Pentre —	4	6	2			
Gwalchmai —	4	8	0	Rhôs-colyn —	1	0	6			
Holyhead —	10	13	2	Talwrn —	2	11	6			
Llanfair —	3	16	0	Tyn y maen —	8	0	0			
				Ty mawr Chapel —	5	14	6			
Carried forward	85	8	7					165	19	1
Heathens' Friend Society, Dover — — —								11	7	9
Penny Society at Stanstead, by Rev. Mr. Gaffee —								4	0	0
Wycomb Auxiliary Society — — —								12	0	0
A. L. Barbican — — — — —								1	0	0
R. S. G. — — — — —								1	1	0
A Society at Dartford, Kent — — —								2	11	0
Rev. J. Hurrison and Congregation, Wooburn, Bucks —								24	0	0
Bristol Juvenile Missionary Society, by Mr. Jos. Talbot, (2d quarter)								50	0	0

South Devon Auxiliary Missionary Society, remitted by Mr. W. Parr.

Rev. Jos. Geed, and Friends, Teignmouth — —	8	16	2			
Rev. Mr. Allen, and Friends (Collections from Michaelmas, 1812, to Michaelmas, 1813) — —	18	6	1			
Rev. Mr. Rooker, Tavistock, (Half Years' Contributions from Lady-day to Michaelmas, 1813) — —	11	0	0			
Becralston — — — — —	1	16	6			
Rev. Mr. Chamberlain, and Friends, Kingsbridge —	6	6	0			
From Princes Street Chapel, Plymouth Dock —	11	10	6			
Collection at Ditto 12th October, 1813, on occasion of a Sermon preached by Rev. Mr. Turnbull —	16	19	0			
Ditto, 13th October, Square Meeting, Plymouth Dock, by Rev. Mr. Bennett — — — —	16	3	1			
Ditto, 14th October, at Rev. Mr. Moore's Chapel, Sermon by Rev. Mr. Rooker — — — —	14	13	0			
				105	18	4
A few Christian Friends at Bermuda, by Mrs. Winslow —				30	0	0
Six Copies Triumph of Messiah, by Miss Pike						

N. B. It is particularly requested that all remittances from the Country may be addressed to Joseph Hardcastle, Esq. Treasurer, No. 9, Old Swan Stairs, London.

POETRY.

THE RETROSPECT.

The following Stanzas were originally written as a private meditation only; but several copies having been communicated to friends, with permission to shew them, the author is induced, by the reports which he has heard of their reception, to lay them before the public.

I LEFT the God of Truth and Light;
I left the God who gave me breath,
To wander in the wilds of night,
And perish in the snares of Death.

Sweet was his service, and his yoke
Was light and easy to be borne;
Through all his bands of love I broke,
I cast away his gifts with scorn.

I danc'd in Folly's giddy maze,
And drank the sea and chac'd the wind;
But Falsehood lurk'd in all her ways,
Her laughter left remorse behind.

I dream'd of bliss in Pleasure's bowers,
While pillowing roses stay'd my head;
But serpents hiss'd among the flowers;
I woke—and thorns were all my bed.

In Riches when I sought for joy,
And plac'd in sordid gains my trust,
I found that gold was vain alloy,
And worldly treasure fleeting dust.

I woo'd Ambition, clim'd the pole,
And shone among the stars—but fell
Headlong in all my pride of soul,
Like Lucifer, from Heaven to Hell.

Heartbroken, friendless, poor, cast down,
Where shall the chief of sinners fly,
Almighty Vengeance! from thy frown?
Eternal Justice! from thine eye?

Lo! through the gloom of guilty fears,
My faith discerns a dawn of grace;
The Sun of Righteousness appears
In Jesus' reconciling face!

My suffering, slain, and risen Lord!
In sore distress, I turn to thee;
I claim acceptance on thy word;
My God! my God! forsake not me!

Prostrate before thy mercy-seat,
I dare not, if I would, despair:
None ever perish'd at thy feet—
And I will lie for ever there.

August 8, 1807.

EVENING REFLECTIONS.

THE moon has gain'd the zenith of her pow'r,
Attendant planets wing their solemn round;
While awful silence speaks the midnight hour,
And guilty bosoms heave with thoughts profound.

Yon lofty spires reflect a pallid beam,
A glimm'ring blaze illumes their dusky heads;
The thick'ning mist mounts slowly from the stream,
The herds contented press their mossy beds.

No pleasing sounds attract the list'ning ear,
E'en on the tongue the voice of Slander dies;
While far remov'd from envy, strife, and fear,
In yonder cot the peasant slumb'ring lies.

Now Contemplation's happy sons explore
The works of Nature, stretch'd from pole to pole;
Mount on the wings of thought, and boldly soar
Where other suns and worlds unnumber'd roll.

Immense the scene, beyond conception grand!
Stupendous emblems of the Deity!
What adoration can requite the hand,
Th' Almighty Maker of those worlds and me!

Teeming with gratitude and heart-felt joy,
Thanksgiving songs with cheerful voice I'll raise;
His boundless mercies shall my theme employ,
And each new thought contribute to his praise.

On Him relying for salvation's balm,
In sweet tranquillity I'll spend each day;
And when the trumpet sounds the dread alarm,
To realms of bliss securely wing my way.

Dec. 11, 1813. BLANDUS.

R. WILLIAMS, PRINTER, COPPICE ROW.

SUFFERINGS IN GERMANY.

At a General Meeting, convened by the Committee for relieving the Distress in Germany, and other parts of the Continent, on the 27th of January, at the City of London Tavern, Bishopsgate-street,

HENRY THORNTON, Esq. M.P.
IN THE CHAIR.

The Chairman read a letter from His Royal Highness the Duke of Sussex, stating, that an illness, which had deprived him of his rest the preceding night, totally incapacitated him from the proposed pleasure of presiding at a Meeting, the purpose of which was so congenial to his feelings, and in the success of which he avowed his heart to be deeply engaged.

The Secretary then read an interesting Memorial from the Inhabitants of Leipsic, praying that relief from British benevolence, which former experience had taught them to confide in.

The following Resolutions were agreed to:

1. That it appears to this Meeting, that the distress arising out of the ravages of war in Germany, and other parts of the Continent, is inconceivable great, and loudly calls on the British Nation for the exercise of its accustomed beneficence.

2. That this General Meeting, convened by the Committee appointed in the year 1805, for relieving the distresses in Germany, and other places of the Continent, approves most cordially of the object of the Committee, and especially of the prompt measures taken at their meetings of the 14th and 18th of January, anticipating the liberality of the British Public, and sending immeditate succour to the places in greatest need.

3. That an addition to the Subscriptions already opened by the Committee be now applied for, to meet the relief they have already ordered, and that the Committee be desired, without delay, to use its utmost endeavours to procure further contributions, to alleviate, as much as possible, the present unparalleled distress on the Continent.

4. That it be recommended to the Committee in the distribution of the funds to observe the strictest impartiality, and that the measure of distress in each place or district do regulate the proportion of relief to be afforded.

5. That the several Bankers in the metropolis and the country be, and they are hereby requested to receive subscriptions for this great object of charity; and that the country Bankers be, and they are hereby requested to remit the amount received, on the first day of March, to Henry Thornton, Esq. Bartholomew-Lane, with the names of Subscribers, and to continue the same on the first day of each subsequent month.

6. That the Clergy of the Church of England, and Ministers of all religious denominations, be, and they are hereby earnestly requested to recommend this important object to their several congregations, and to make public collections in aid of its funds.

7. That all the Corporate Bodies in the United Kingdom be, and they are hereby respectfully requested to contribute to this important object.

8. That the most respectful thanks of this Meeting are due, and that they be presented to His Royal Highness the Duke of Sussex, for his condescending and immediate acquiescence in the request, that he would take the Chair on this important occasion.

That this Meeting deplores the severe indisposition which has disappointed it of the presence of His Royal Highness, and offers its most fervent wishes for his speedy and complete recovery; and that he may enjoy many happy returns of his natal day; assuring His Royal Highness of its sincere gratitude for his kind pre-

mise that his utmost endeavours in future shall be exerted for the promotion of the common object.

Henry Thornton, Chairman.

Resolved, That the thanks of this Meeting be given to HENRY THORNTON, Esq. for the zeal and ability evinced in his conduct in the Chair.

Subscriptions for the Relief of the Distresses on the Continent are received by all the Bankers in Town and Country, at the Stock Exchange, at Lloyd's Coffee-house, and at the Commercial Sale Rooms' Coffee-house, Mincing Lane; also by the Committee at the City of London Tavern, Bishopsgate Street:—

AND BY

HENRY THORNTON, Esq. M P. *Treasurer*
His Rl. Highness the DUKE of SUSSEX
The Right Hon. NICHOLAS VANSITTART
W. Wilberforce, Esq. M. P.
Wm. Albers, Esq. Fenchurch Street
Mr. R. Ackermann, Strand
Mr. Alderman Atkins, M. P. Walbrook
J. H. Alers, Esq. Love Land Eastcheap
W. Barry, Esq. George St. Tower Hill
J. Bell, Esq. Kenton St. Brunswick Sq.
Joseph Benwell, Esq. Battersea
T. Blacker, Esq. Kensington House
A. Brown, Esq. Commercial Sale Rooms
Rev. Dr. Brunnmark, Wellclose Sq.
Jos. Butterworth, Esq. M. P.
Jasper Capper, Gracechurch Street
George Cowie, Esq. Russel Square
Joseph Foster, Bromley, Middlesex
William Fry, Poultry
L. A. Goldschmidt, Esq. St. Helens
Rev. H. Giese, Gt. Pultney St. Golden Square
I. P. H. Hagedorn, Esq. Coleman St.
J. Hagen, junr. Mill Street, Dock Head
Jos. Hardcastle, Esq. Old Swan Stairs
M. J. Hertz, Esq. St. Helen's Place
Wm. Henry Hoare, Esq. Fleet Street
Anthony Horne, Bank Side
Rev. Mr. Hulle, Belgrave Pl. Pimlico
J. Hulie, Esq. Lawrence Pountney Lane
Rev. W. Kueper, Eaton St. Pimlico
Rev. C. I. Latrobe, Nevil Ct. Fetter Lane
John Lodge, Esq. Garlick Hill
Zachary Macaulay, Esq. Birchin Lane
R. M'Kerrell, Esq. Watling Street
Ambrose Martin, Esq. Charlotte Street
James Meyer, Esq. Leadenhall Street
Sparkes Moline, Leadenhall Street
John Nonnen, Esq.
G. Oppenheimer, Esq. New Broad St.
John Parish, Esq. London
R. Pedder, Esq. Gould Sq. Crutched Friars
T. Pellatt, Esq. Ironmongers Hall
James Pritt, Esq. Wood-Street
George Ranking Esq.
W. Foster Reynolds, Great St. Helens
I. A. Rucker, Esq. Mincing Lane
H. I. Rucker, Esq. Crutched Friars
I. D. Rucker, Esq. Do.
J. F. Schroder, Esq. New Broad Street
Henry Schutze, Esq. St. Helen's Place
Rev. Dr. Schwabe, Goodman's Fields
Claud Scott, Esq. Bruton Street
Benj. Shaw, Esq. M. P. Cornhill
Edw. Simeon, Esq. Salvadore House, Bishopsgate.
Henry Siffken, Esq. Bush Lane
J. C. Splitgerber, Esq. Church Court, Walbrook
Robert Steven, Esq, Old Swan Lane
Christopher Sundius, Esq. Devonshire Square
Rev. C. F. Steinkopff, Savoy
R. Thornton, Esq. M. P. Grafton St.
Dr. John Von Hesse
George Wolff, Esq. Balham.

Secretaries.

R. H. Marten, Esq. America Sq.
Luke Howard, Tottenham.

Committee of Finance.

J. Reyner, Esq. Mark Lane
S. Mills, Esq. Finsbury Place
G. Meyer, Esq. Salvador House.

Many well-authenticated affecting details of the present Distress having been laid before the Committee, it was resolved, in reliance on the liberality of the British Public, to remit by different posts the following sums to respectable Persons, with directions to form Committees of Distribution at the several places mentioned below:—

Voted the 14th of January.

1	To Leipsic and its vicinity	£500
2	To Dresden and its vicinity	500
3	To Bautzen and its vicinity	500
4	To Silesia; on the borders of which, 72 villages were almost entirely destroyed — —	500
	Carried forward	£2000

Brought forward £2000

5 To Lauenburg, Luneburg, and the vicinity of Harburg in HANOVER — — — 500

6 To the many thousands who have been forced from their habitations in HAMBURGH — 1000

7 And at a subsequent Meeting on the 18th January, to Erfurt and Naumburg, and their vicinity — — — 500

Voted the 28th of January.

8 To Hamburg and its vicinity 1000

9 To Berlin, its vicinity, and hospitals — — — 1000

10 To Leipsic and its vicinity 1000

11 To Silesia and Lusatia — 500

12 For the relief of several hundred Children, turned out of the foundling hospital at Hamburg 300

Voted the 31st of January.

13 To Wittemberg and its vicinity — — — 500

14 To Halle and its vicinity 500

15 To Dresden and its vicinity 500

16 To the different towns, villages, and hamlets, between Leipsic and Dresden — 1000

Voted the 1st of February.

17 To be given for the Relief of Hanover and its vicinity — 500

18 To be given to Stettin and its vicinity — — — 500

Voted the 3d of February.

19 To be given to Stargardt, its hospitals, and vicinity — 300

Voted the 10th of February.

20 Liegnitz, Neusaltz, Jauer, Buntzlau, and the 72 villages which are almost entirely destroyed — — — 2000

21 Bautzen, with the recommendation of Bishopswerda, Zittau, Lauban, Lobau, and vicinity 600

22 Culm and neighbourhood, in Bohemia — — — 500

23 Dresden and vicinity 500

24 Pirna Freiberg, and vicinity 500

25 Lutzen, and vicinity — 300

26 For the unfortunate Peasantry, in the vicinity of Leipsic 1000

27 Torgau — — — 500

28 Naumburg and vicinity — 500

29 Weissenfels and vicinity 500

Carried forward £ 18,500

Brought forward £ 18,500

30 Erfurt, Eisenach and vicinity 500

31 Dessau and vicinity — — 500

32 Fulda, Hanau, and vicinity 1000

33 Shewerin, Rostock, and vicinity — — — — 800

34 Wismar and vicinity — — 200

35 Frankfurt and vicinity — 500

36 Lubeck and vicinity — — 500

37 Lauenburg, Ratzeburg, Luneburg, Zelle, Harburg, Stade, and neighbouring villages — 1000

38 Berlin, Witstock, and vicinity 1000

39 To be held ready at Berlin for the Sufferers at Magdeburg, when that fortress shall be evacuated by the enemy — 1000

40 Hamburg and vicinity — 1000

41 Bremen and vicinity — 500

42 Wurzburg and vicinity — 500

Voted the 17th of February.

42 To Stettin and vicinity, in addition — — — 500

44 To Altona, Lubec, and Bremen, for the unfortunate Exiles driven from Hamburg — 3000

45 To Kiel, for the unfortunate sufferers in Holstein — 500

46 To Leipsic and vicinity, Chemnitz, and Freiberg — 2000

47 To Dresden and vicinity — 2000

£35,500

The Committee for the Sufferers in Germany feel it a duty they owe to the munificent Subscribers to the Fund for their relief, to make public the measures which they have adopted for securing the application of the sums remitted to the various parts of the Continent, agreeable to the intention of those whose liberality has afforded the means.

[The following is a copy of the letter sent to the Committees abroad, through whom it is intended to afford relief:]—

Permit me to inform you that the London Committee for relieving the Distresses in Germany and other parts of the Continent, deeply sympathising in the distressed situation of your town (or district), and anxiously wishing to afford some relief to its suffering inhabitants, have devoted the sum of———

pounds to this purpose, in the distribution of which they request your attention to the following points:—

1. The express design of this charity is to relieve those only who have been plunged into poverty and distress by the recent calamities of the war.

2. In the appropriation of its funds the strictest impartiality is to be observed.

3. The distribution is to take place with the least possible loss of time.

4. No one family or individual is to receive too large a proportion of this charity; the amount of the loss, and all the circumstances of the persons to be relieved, are duly to be taken into consideration.

5. For these purposes a Committee of distribution is immediately to be formed, consisting of Magistrates, Clergymen, Merchants, and such other persons as are most generally respected for their knowledge, discretion, and integrity. Should a Committee be already formed for the disposing of contributions received from other quarters, they are requested to choose from among its members a Sub-committee for the management of the sums received from London.

6. This Committee is requested to keep an accurate list of every person and family they relieve, as well as the sum allotted to each, and transmit to the London Committee such authentic accounts of the distress still prevailing, together with such particulars relative to the good effect produced by the distribution of the Charity, as many prove interesting to the public.

7. Finally, the Committee of Distribution will have the goodness, at the close of their benevolent labour, to draw up a concise report of the manner in which they have applied the fund entrusted to their care, accompanied with such documents as they may deem necessary, and to send the whole to the London Committee.

The London Committee considering themselves responsible to the public, whose almoners they are, wish to lay particular stress on a fair, equitable, and impartial distribution of this bounty —and as persons of different ranks and religious denominations in Great Britain have been the contributors, they anxiously wish that the most distressed, without regard to any religious community, whether Christians or Jews, Protestants or Catholics, may receive their due proportion in the distribution.

They now conclude with assurances of their deep interest in the sufferings of their Brethren on the Continent, and consider it not only a duty but a privilege to administer to their necessities, as far as the kind Providence of God, through the instrumentality of the British Public, may enable them to dispense. The Committee of Distribution are requested to appoint a Correspondent with the London Committee, and to transmit their letters to

R. H. MARTEN,
LUKE HOWARD,
Secretaries to the Committee of the Distresses in Germany.

City of London Tavern, London.

The Committee are anxious to impress upon the minds of their countrymen, that not merely Humanity, but Justice also constrains them to make every exertion in behalf of a people which has suffered so severely for the cause of Great Britain, as well as the general cause of Europe:—and that, while we share in the advantages derived from the present state of things, it behoves us to bear some portion of the sacrifices by which it has been accomplished.

R. WILLIAMS, PRINTER, COPPICE ROW.



Rev.d Chas. Mayston
Hertford

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

APRIL, 1814.

SKETCH OF THE CHARACTER OF THE LATE REV. JOHN VENN *, M. A.

RECTOR OF CLAPHAM.

[*Extracted from a Sermon, preached July* 11, 1813, *at the Church of that Parish, by the Rev. Hugh Pearson, M. A. of St. John's College, Oxford.*]

THE Christian Minister, whose premature removal (if the expression may be allowed as to any dispensation of Divine Providence) we are this day met to deplore, was adorned by nature with a sound and powerful understanding, with a rich and fertile imagination, with a correct and discriminating judgment, with a temper uncommonly mild and gentle, with affections peculiarly benevolent and tender. Cultivated, enriched, and exalted as these natural endowments were, by the stores of learning, observation, and science, and by 'the wisdom' and the grace which are 'from above,' they united in forming him to all that is most excellent and desirable in the Minister and the Man.

As a Minister, need I in this place enumerate the principal qualities by which he was distinguished? If it be necessary to specify some of them, I would first mention that of which alone he would allow himself to be possessed, — his fidelity in the interpretation and exposition of Scripture; his integrity in preaching that word of God which had been committed to his trust, that gospel of Christ, of which he was a minister. In the execution of this most important part of his ministerial duty, he regarded no peculiar system, farther than as the great doctrines of Christianity are clearly and simply drawn from Scripture, and are embodied in the Articles and Liturgy of that church, to which he was so sincerely and zealously attached, and of which he was so distinguished an ornament He was studious and careful, therefore, to set before you a complete and comprehensive view of the revealed will of God, giving a proportionate measure of attention to the truths and doctrines, the precepts and examples, the promises and threatenings of Scripture; being anxious that none of those committed to his care should err from want of direction, should fail for want of encouragement, should slumber from the neglect of warn-

* Mr. Venn was the son of the Rev. Henry Venn, M. A. a very eminent minister of Jesus Christ, formerly Vicar of Huddersfield, in Yorkshire, where his ministry was blessed to multitudes; and afterwards Rector of Yelling, in Huntingdonshire. He was the author of that excellent work "The *Complete* Duty of Man," and of several other treatises. His pulpit-talents were of the highest order; and his usefulness, especially at Huddersfield, uncommonly extensive.

ing and exhortation, should 'perish for lack of knowledge.' His doctrine distilled like the dew, and nourished and refreshed those on whom it descended. He fed his flock 'with knowledge and understanding,' and led them to the great and 'good Shepherd,' who laid down his life for the sheep, whom he uniformly represented as 'the way, the truth, and the life;' without whose atonement, righteousness, and intercession, we cannot be forgiven and accepted in the sight of God; without obedience to whose precepts, as to the various duties which we owe both to God and man, the imbibing of whose Spirit, the imitation of whose example, we cannot be his true disciples; without whose all-powerful grace we can become and can do nothing. — In short, 'by manifestation of the truth he commended himself,' as a faithful minister of Christ,' to every man's conscience in the sight of God;'—'warning every man, and teaching every man in all wisdom, that he might present every man perfect in Christ Jesus.'

In the discharge of this part of his ministerial office, shall I speak of the remarkable *originality* of your departed pastor, — of the rich and copious, and varied streams of piety, truth, and eloquence, which flowed from his lips, — of that noble and sublime train of thought, which frequently elevated his hearers above the business, the cares, and the pleasures of this lower world, — of that spirituality and heavenly-mindedness, which made him occasionally speak of heaven almost as if he had been there, and raised you for the moment, and I would hope with respect to many, more permanently, to that eminence on which he was habitually seated? In these, and in many other qualities, he will readily be admitted, by all who knew him, to have been unequalled and unrivalled. — Nor were these his only, if they were even his chief, claims to your admiration and regard. The Lent Lectures, which, during so many years, were exclusively devoted to the moral and religious improvement of the younger part of his flock, and which have been so remarkably blessed to their spiritual benefit, — the Society for improving the Temporal Condition of the Poor in this Parish, and for providing, in some measure, for his own unavoidable but lamented deficiency in personally administering to their spiritual wants, — the enlargement of the parochial school, — the share which he took in the establishment of a local Bible Society, — the Plan for the better accommodation of the increasing population of the parish, as to the public worship of Almighty God,—all proclaim his pastoral care and kindness, his practical wisdom, his unwearied and beneficial exertions for the temporal and eternal welfare of his flock.

If, from this brief and imperfect sketch of his ministerial character, we direct our attention to our departed friend as a Man, we shall be equally struck with the extraordinary value of the blessing which we have recently lost. Humility, profound and unvarying humility, the foundation of all that is great and excellent, and amiable in man, was remarkably conspicuous in him whom we are lamenting. Not only was he humble as a sinner before God, ever acknowledging his unworthiness, and accepting the *faithful saying* of the gospel as the chief of sinners; but humble in his intercourse with men, and with those among whom it is most difficult both to be and to appear so, with his associates and equals, — not affectedly, however, obtrusively, or painfully humble; but manifesting upon all occasions the most marked, yet unostentatious apprehension of his own inferiority,—eagerly and cordially allowing and assigning to others a large share of the merit, or the praise, which every one else

perceived to be far more justly due to himself; frequently lamenting his imperfections and deficiencies in duty, and thinking nothing of his eminent and various services, and willingly performing the least and lowest offices of kindness and love.

Universal benevolence and uncommon tenderness were other striking features in the character we are considering. His love of man was indeed inferior only to his love of God. It was the element in which he moved in his intercourse with others; and the kindness which warmed his heart beamed forth in his countenance, and was manifest in all his words and actions. This truly Christian temper was steady and invariable, and prompted him to a thousand nameless expressions of it, which diffused an air of peace and harmony, of benevolence and happiness, over all around him.

Disinterestedness, a greatness and magnanimity which overlooked all that was envious, little, or selfish, was another admirable quality which distinguished your late excellent minister; and which could not escape the notice of the most superficial observer of his conduct.

I might mention the remarkable soundness of his judgment, which rendered him so wise and able a counsellor; the singular sobriety of his views, possessed as he was of such genius and talent; and the equanimity and well-balanced proportion of his whole character.

That such a minister and such a man should have been thus removed in the midst of his years, and in the midst of his usefulness, is one of those mysteries in Providence which we too often witness, but endeavour in vain fully to comprehend. We may, indeed, consider that your late pastor had been long spared to you,—that he had taught, exemplified, and effected much for our benefit, — and that he was peculiarly qualified to be an inhabitant of that higher world to which he had long aspired, and for the enjoyment of which he was anxiously training you. Still there will remain in this mournful dispensation of Providence, much that is painful, trying, and, for the present, inexplicable. In one respect, however, it is calculated to afford us the most important instruction and consolation. During the lengthened and afflicting illness which terminated in the death of our lamented friend, he exhibited an example of the infinite excellence and value of the gospel, of the solid peace, the firm hope, the joy unspeakable, which it inspires, — of the meekness, the patience, the submission, the resignation, the spiritual and heavenly temper of the true Christian: an example which infinitely exceeds the most laboured and finished description of those blessings; and was doubtless intended, as it is eminently suited, to produce the deepest and most beneficial impressions upon our minds.

The hour of sickness and the bed of death are the times which more especially try the stability of the foundation on which the Christian hope is built: it is then that the real character appears, that the genuine dispositions of the soul are manifest, and that the supports and consolations of divine grace are most abundantly vouchsafed to the faithful servants of Christ. It was thus with the pious and excellent subject of these remarks. Living, as he had done, the life of the righteous, it could scarcely be doubted that he would, in sickness, possess his peace and comfort, and in death enjoy his blessedness and hope. Accordingly, your departed minister afforded a most animating and edifying example of the reality and power of religion, of the faithfulness of God to his promises, of the triumph of the gospel of Christ over all the miseries of nature, — over sickness and pain, and anxiety and fear, — over sin and sorrow,— and over the last enemy, even death it-

self. Our dear and valued friend was exercised during his illness with long-continued and excruciating pain; yet, amidst his severest sufferings, no impatient nor complaining word was heard to proceed out of his lips. His language was uniformly expressive of patience and resignation to the holy will of God; and once, in the very words of a most devout and distinguished Christian *, whom, in many respects, he nearly resembled, 'Since I owe thee a death, Lord, let it not be terrible; and then take thine own time: I submit to it! Let not mine, O Lord, but let thy will be done!'

That filial confidence in God, which had ever formed a distinguishing part of his character, was strikingly displayed in his last illness. Few men, perhaps, had stronger ties to bind them to this world, or more powerful and affecting motives to the love of longer life than your departed minister; yet all was subdued to the will of God,— all was resignation to his infinitely wise and holy appointments. He doubted not the wisdom, the mercy, and the goodness of the dispensation which was about to separate him from the duties of his ministerial service, and the objects of his tenderest earthly affections; and, under the influence of divine grace, he soared above the present world, and anticipated the society, the employments, and the pleasures of the blessed inhabitants of Heaven; yet as long as he remained in this state of trial, he was occupied in prayers for his flock, that the great Head of the Church would bestow upon them a faithful, able, and laborious pastor; — for his family, that they might be guided and supported, comforted and blessed; — for himself, that Patience might have its perfect work, — that he might be sanctified in body, soul, and spirit,— that he might be guided by the divine counsel while here, and at length be received to glory. Thankful for the abundant blessings he had enjoyed, — full of consideration, tenderness, and love to all around him, he looked forward to the hour of dissolution, not only without dismay, but with hope and joy! He declared that the light affliction he was then enduring was working out for him a far more exceeding and eternal weight of glory, — that the sting of death was taken away, — that, although he walked through its dark valley, he feared no evil, — that the rod and staff of his heavenly Shepherd supported and comforted him, — that he knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day, — that, though heart and flesh were failing, God was the strength of his heart, and his portion for ever. The language of praise was indeed almost constantly heard from his mouth. — Though so frequently tortured with pain, and exhausted with weakness, these were the strains in which he often expressed his gratitude and love to his God and Saviour: —

I'll praise Him while he lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler powers!
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures!

* The learned, pious, and judicious Hooker.

ON ISAIAH'S VISION.

[OCCASIONAL CORRESPONDENCE.]

My dear Friend, ——

WRITERS of erudition and taste tell us, that the Holy Scriptures abound with examples of elegance and sublimity, far superior to any thing found in the most classical compositions of Greece and Rome. If I might be allowed to select a passage, which, in my opinion, peculiarly illustrates that remark, it would be the former part of the sixth chapter of Isaiah's Prophecy, where both the imagery and lan-

guage are grand beyond expression. I beg leave to transcribe it :—

'In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple: above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried; and the house was filled with smoke. Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord saying, Whom shall I send? and Who will go for us? Then, said I, Here am I, send me.'

I think a person of common sensibility cannot read this description without emotion. But it is rather by an exercise of the heart that we shall find it profitable to us. The inspired volume being designed to excite regard, not as a literary composition, but as the rule of faith and practice; in which view we shall easily discover much for our instruction. The vision opens with a display of the Divine Majesty, the sublimity of which, is perhaps commensurate with the utmost limits of human ideas; but let it be recollected, that, according to the exposition of an Evangelist, this was a manifestation of the Lord Jesus Christ, the visible Representative of Jehovah; for it was on this occasion that the prophet saw his glory, and spake of him. See John xii. 41. In agreement with which, it has been the opinion of divines, that the visible manifestations of the Deity recorded in the sacred writings, were all of them made through the personal medium of the Lord Jesus Christ, as the agent of the Father, in the concerns of this province of his universal kingdom. Indeed, it is probable that no man hath seen God at any time, save in the person of the Son; and as that supposition reconciles several scriptures that otherwise seem incongruous, so is it entirely confirmed by a passage in the Epistle to the Hebrews, which declares the Lord Jesus Christ to be the brightness of the Father's glory, and the express image of his Person, or holy character; as in another place of the New Testament, he is said to be the image of the invisible God: — and how animating is this view of the subject to the faith of the believer! — Christian, this ineffably glorious Personage, the corruscations of whose glory filled the temple, while the massy pillars of the edifice quaked and were moved at the reverberations of praise uttered by the seraphic host, is the same who bled and died upon Mount Calvary;— it is he who bore thy sins in his own body on the tree;— who hid not his face from shame and spitting: by whose stripes thou art healed. — Behold then, a Redeemer mighty to save!— Look again at the pre-existent glories of thy Lord: — Was not his humiliation, even to death, a full sufficient sacrifice, oblation, and satisfaction, for thy sins and the sins of the whole world, yea, of a thousand worlds, should there be so many that need redemption? — and canst thou doubt of acceptance with the Father, on the sole ground of thy Saviour's merits? and if God spared not such a Son, but freely gave him up for us all, how shall he not with him freely give us all things?—Ask what thou wilt in this name, that can be conducive to thy best interests, and see now if

thou canst be denied. — But farther: — Was such the glory of our Immanuel when he was in the bosom of the Father, previous to his incarnation, what then is the present measure of his glory? for the scriptures say, that, 'because he humbled himself to the death of the cross, therefore hath God highly exalted him.' Was it possible for him to receive any new accession of glory? — Yes; for this idea is conveyed in the writings of prophets and apostles. There are superlative honours provided for him, who condescended to be made a little lower than the angels, that by the grace of God he might taste of death for every man. Christian, thy risen and ascended Saviour is yet more glorious than when Isaiah saw him on a throne, high and lifted up, attended by adoring seraphims! How well-furnished is he then for sustaining the eternal interests of his people, and superintending all the concerns of his body, the church! What individual believer, then, can remain destitute of any thing needful for salvation? This divine Saviour, whose majesty and dignity surpass thy boldest imagination, is made of God to thee, wisdom, righteousness, sanctification, and redemption. This also is he who shall hereafter come to judge the world, attended with innumerable hosts of angels, waiting to perform his pleasure. This is he that shall be manifest, sitting on the great white throne, while the heavens and the earth flee away from before his presence. This is he, from whose lips shall proceed the final doom of all the families of mankind. If thou art a Christian indeed, thy heart kindles with pleasure at this thought; for now thou shalt behold that glory which thy present faculties are unable to conceive; and thou shalt sit down with him on his throne, even as he hath overcome and hath sat down on the Father's throne.

It will be proper next, to notice the effect which this august display produced on the prophet's mind: — 'Then said I, Woe is me, I am undone; for I am a man of unclean lips,' &c. Here we learn the genuine nature of divine manifestations, namely, that they tend to humility and self-abasement, agreeable to which is the record of Job's experience: — 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.' This supplies a criterion of religious professions, by which the Christian may justly appreciate his own attainments and those of others. The family of Enthusiasm is large, and some of its multifarious branches make high pretensions to divine favours, and are ready to say to their neighbour 'Stand off; I am holier than thou.' Yet it is not uncommon for some, who, by their own account, have walked

> "High in salvation and the climes of bliss,"

to make shipwreck of the faith, and disgrace the profession hypocritically made: — with Balaam, they have seen the visions of God, and with him they perish at last among the enemies of God. Instances of this sort are often a stumbling-block to the real Christian, who never more feelingly cries out 'God be merciful to me a sinner,' than when he has been most favoured with the smile of his heavenly Father; and hence, upon retrospection is often prompted to suspect a delusion, not being able to comprehend how such blessedness can consist with conscious unworthiness. But let the passage under consideration convince us, that the deeper views we attain of the divine glory, the clearer perception we shall have of our own vileness. The light of heaven shining on the soul, discovers every spot of sin; and where sincerity exists, the deepest self-abhorrence cannot be distant; and where that consequence is not found, the

reality of divine manifestations is justly to be suspected.

The succeeding verse presents us with a clear notion of the nature of justifying Faith:— 'Then flew one of the seraphims, and took a live coal with the tongs from off the altar,' &c. The altar here mentioned was, unquestionably, the altar of burnt offering, on which the daily sacrifices were offered at morning and evening; and probably the time of the vision was the very hour of sacrifice; for I suppose the Prophet was actually in the temple, and in immediate attendance upon that sacred ordinance; which conclusion must, I think, be drawn from the following considerations: — First, The language accords to plain matter of fact; and is different from that used by Ezekiel, who, during his captivity in Babylon, had several visions, the scenery of which was the Temple, or the City of Jerusalem; but, in recording them, he speaks of being carried in spirit to the spot, or at least plainly intimates his being at a distance; but the scene of Isaiah's prophetic mission lay chiefly in the metropolis, which, if not the place of his stated residence, was certainly that of his frequent visitation, for his commission largely respected the king and great men of the state; and being eminently endowed with faith and piety, he would doubtless frequent the temple, according to the usual practice of the pious Jews, at the stated hours of prayer; that is, at the seasons of morning and evening sacrifice. Probably, on one of those occasions, and perhaps in the midst of devotional exercise, he fell into an ecstacy or trance, when the vision he records was displayed to his mental perception.—By a common figure of speech, the altar was used to imply the grand propitiatory institution;—just as by the Table of the Lord is now understood the shewing forth the Lord's death; the application then of a live coal from the altar, was virtually an application of the pardoning grace, ratified to believers by the sacred ordinance, more especially as it is likely the victim was even then consuming on the altar.—Here we have an apt figure of the gospel method of taking away guilt from the conscience, by an application of the sacrifice of Christ, by whom (the New Testament declares) all that believe are justified from all things from which they could not be justified by the law of Moses; and here the language runs in the present tense: it is not said, 'Thine iniquity shall be taken away at some future period,' much less is there a peradventure in it; but now, even now, thy iniquity is taken away; now, even now, thy sin is purged. — This is in perfect harmony with the genius of the New Testament: — 'There is *now* no condemnation to them which are in Christ Jesus.'

'Then said I, Here I am; send me.' — No sooner is the Prophet relieved from the burden of conscious guilt, but he avows himself ready to be sent on any service which the Lord may see good to appoint. This is an observation of great importance in the divine life, as it shews that the true spring of sincere and active obedience has its source in an appropriating sense of pardoning grace; and whoever is much in the habit of scrutinizing the workings of the heart, well knows this to be the case. When is the Christian most successful in his warfare with sin, dead to the world, abundant in holy affections, vigorous in duty, and prompt to the most self-denying services? — Certainly the happy seasons are when faith is enabled to lay hold of the great atonement; and so doing, to bring its divine efficiency home to the waiting soul; when the Christian experiences joy and peace in believing, and abounds in hope by the power of the Holy Ghost. — On the contrary, every thing is lost by the want of a realizing sense of the grace of the gospel. Professors

thus often measure back their steps to the world; and even true believers sustain incalculable loss. Of what importance then is the lively habitual exercise of faith in the Son of God? It is thus we are made strong in the Lord, and in the power of his might. — Oh, let us then be watchful to cherish that divine principle on which hope, comfort, sanctification, and usefulness immediately depend.

I think, my friend, we cannot but feel a sacred pleasure in seeing both the faith and experience of a real Christian so obviously delineated in the vision of Isaiah, many hundred years before the gospel dispensation; which satisfies us, that a child of God is the same character, whether sustaining the Jewish or Christian appellation; and we have a further satisfaction in observing the entire harmony which characterizes the sacred books, and unites them in one system of revealed truth. The same principle of justification by faith in the great atonement, typically expressed by the sacrifices appointed at the beginning of the world, was maintained in the whole Levitical institution; and virtually acted upon by all believers, through the long period of that dispensation, till the commencement of the Christian era, when the apostles of Jesus resumed and elucidated the identical ideas of Patriarchs and Prophets. — Surely the finger of God is here!

Yours, &c. P.

ON CHRISTIAN BENEVOLENCE.

Mr. Editor, —

It is pleasing to reflect, that if there are not many great and noble of this world called to the knowledge and possession of true religion, there are many in affluence, who have not been unmindful of the apostolic injunction, 'To do good and to communicate, forget not.' To the sympathy and compassion of such highly favoured Christians I would now appeal, and remind them of a class of their brethren, whose case and circumstances have been almost overlooked. There are those, both in the world and in the church, just raised above the common level, who by persevering industry have passed respectfully along; but who now, from the advanced price of every necessary of life, and the decay of trade and commerce, are utterly unable to meet their unavoidable expences. — As I write behind the darkest shade of concealment, and unknown to any mortal, allow me to speak freely: I have a family, have also been many years member of a Christian Church. In former years I have, by industrious and economical habits, gone comfortably on, and rejoiced in having a mite to bestow in promoting the happiness of others; but now I know not how to proceed farther, but, like the mariner on the tumultuous ocean, I am at my "wits end." I feel I must, without divine interposition, sink into poverty and degradation; and should ere now, had not the precious promises of Divine Goodness supported me; but still all my spiritual energies are paralized, and all my joys embittered (the acutest feelings of distress, and the most worthy objects of benevolence, are not always found beneath the tattered garment, and in the public streets): and I assure you, Mr. Editor, this is not a solitary case, neither in the world, nor in the church. I know many; and believe there is a large proportion who cannot have parochial relief, to whom a gift would sometimes be truly acceptable. I did not intend saying much: all I aim at in this paper, is affectionately to interest and excite the compassion of the Christian heart, and the affluent members of the church, to the distressing case of some of their brethren, whom reason and reflection

(if appearance do not) will shew to stand in need of their assistance, to ameliorate their condition, and soften the evils of the present disastrous times. CHRISTIAN.

CHRISTIAN CONFIDENCE.

Sir, *To the Editor.*

The following is a version of Saurin's Introduction to a Sermon, from Rom. viii. 37, 38: it contains a pertinent and striking illustration of the Saint's Confidence in God. I know not whether any translation has appeared in our language. This now sent is rendered almost verbatim from the French. *Lady H.'s Chapel.* Yours, SELINÆ.

A CIRCUMSTANCE of the sacred history, well deserving our reflections, is this, that Moses and Joshua, being as yet the one on this side Jordan, the other scarcely on the frontiers of Palestine, dispose of that country as if they had already made a conquest of it. They give laws respecting the king, concerning the people, with relation to the priests, with regard to the Levites. They distribute the cities and the provinces, and mark out the limits of each tribe. One would conclude, that all their battles are terminated, and that there remains no other care for them than that of enjoying the fruit of their victories; but arms are precarious: a success obtained to-day, is not always a good warrant for the future. Hence that ancient proverb, 'Let not him that girdeth on his harness, boast himself as he that putteth it off.'

Doubtless, there had been some rashness in these leaders of the people of God, if they had relied only on their firmness and on their courage, —had they possessed nothing, except the spear and the sword, with which to oppose their enemies; but they fight 'in the name of the Lord of Hosts, the God of the armies of Israel.' It is He who hath said to them, 'Go up; for I have given you the country.' Founded on these promises, and having that faith which is the substance of things hoped for, the evidence of things not seen, 'in heart and in thought they place themselves already in the land of Promise; —already do they taste its milk and honey, and appropriate to themselves all its privileges.'

Christians, There is a greater distance between Heaven and Earth than there was between the Desert and Canaan. More difficulties are to be surmounted in attaining salvation, than there formerly were in arriving at the land of Promise; yet, behold a Christian soldier, still fighting, still surrounded with flesh and blood, still besieged by those innumerable enemies who conspire against the soul! Behold him! confident, triumphing, defying all the creatures in the universe to effect any thing injurious to his salvation! But that his confidence may not astonish you, the angel of the Lord fights for him. He hath said, 'Go up: I give you the country;' and there is nothing but wisdom in his song of triumph: 'I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

ORIGINAL LETTER
OF
THE LATE REV. DR. WATTS.

To the Church of Christ meeting in Bury Street; of which the Holy Spirit hath made me Overseer.

DEARLY beloved in our Lord, Grace, mercy, and peace be multiplied to you, from God our Father and our Lord Jesus Christ! It has been a very sore aggravation of my long sorrows, that I have not been able to encourage your Christian

visits, to converse with you singly, to receive your consolations, and relate my own experience; nor have I been capable to express my constant concern for your welfare, by writing to you together, or as a church, as I often designed; but you are upon my heart more than ever, while God chastises my former want of zeal, by silencing me for a season. I bow to his wisdom and holiness; and am learning obedience by the things that I suffer, and many lessons of righteousness and grace, which I hope hereafter to publish among you. As I have been long pleading with him for pardon of my negligence, so I ask you also to forgive. Long afflictions are soul-searching providences, and discover the secrets of the heart and omissions of duties that were not observed in a day of peace. — May the blessed Spirit reveal to each of us why he continues to contend with us! I cannot reckon up all my obligations to you for your kind support of me under my tedious and expensive sicknesses, and for your continued and constant prayers for my recovery, which gave me the first ground of hope that I should be restored, — which hope and expectation still remains with me: and, I think, are supported by the word and Spirit of God; for it seems at present more needful for you that I remain in the flesh (Phil. i. 24, 25, 26); and, I trust, I shall yet abide for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again; and while I am confined as the prisoner of God, I request the continuance of your supplications for patience and sanctification, as well as health. I rejoice also to hear of your union, your love, and your attendance on the worship of the church. This has been a great comfort to my thoughts in the time of my affliction and absence: yet I am in pain for your edification; because you have none among you to administer the spiritual and sealing ordinances; and since it is your earnest desire to know my opinion in that affair that lies before you, I have, at several seasons, been enabled to write it under these heads: —

1. That there were in the primitive churches several preaching elders, bishops, or overseers; — 2. That where their gifts were different, some were called Pastors, or Elders for Exhortation, to feed the flock, to exhort the saints; others were called Teachers or Elders, for Doctrine, to instruct their hearers in the principles of Christianity, chiefly the younger Christians, and to bring in new converts; — 3. The Scripture does not determine when, or how often, one or other should preach or administer holy ordinances; and yet it is necessary there should be some rule to decide it, lest ambition and controversy should arise among the elders in this matter; — 4. The Scripture makes no distinction nor subordination of power betwixt them in the church; but seems to give all elders an equality of power; — 5. Therefore, I believe the church (to which the light of Nature and Scripture hath given all power in things indifferent, that are necessary to be determined) has power to appoint the times, seasons, and places of their ministrations; — 6. It is for the certain advantage of the church to have more elders than one; by that they more frequently visit the church, more fully take care of them, and regularly administer all holy duties; and if one or more be sick or absent, may also better keep the church together, and encourage young converts to join themselves to it; — 7. That it is for the advantage of the church to have such an elder chosen, whose gifts have been tried and approved in the church, and been owned and blessed of God for the good of souls: —

such a one may most likely please and profit. Now with regard to our church in particular.

1. It is my opinion, that, whether I live or die, if such an elder be chosen by the universal desire and voice of the church, it will be much for their advantage, in all probability; — 2. Whether I live or die, if another elder be chosen, with the desire of a few persons, and the opposition of a few, and the bare cold consent of the major part, it will not be for the advantage of the church; and I am sure, my worthy brother Mr. S. Price, on whom your thoughts are set, hath too tender a sense of your spiritual interest, and too wise a sense of his own, to accept of such an imperfect call to any fixed office in the church; — 3. If another elder be chosen, with a pretty general desire of the church (though not universal) it will be for the advantage of the church if I live, and am restored to your service; and I shall rejoice to have you supplied with all ordinances in my absence, by a man that I can most entirely confide in; and, at my return, shall rejoice to be assisted in all services to the church by one I love and esteem highly; and I write with as much an eye to your future benefit as to your present want; — 4. If God, for my sins, shall refuse to employ me again (for I have justly deserved it) and if he shall deny the long and importunate requests of his people (for he is a great Sovereign) I trust he will direct and incline your hearts to choose and establish one or more elders among you, who may give universal satisfaction, and especially to such as now may be less satisfied, and may be for your future edification and increase; — 5. If my beloved brother Price be chosen as an elder among you, I hope your diligent and sincere attendance on his ministrations will give more abundant sense of his true worth, of the exactness of his discourses, of the seriousness of his spirit, and of the constant blessing of God with him; all which I have observed with much pleasure. Now I have fully delivered my sentiments in this affair, and you see how sincere and hearty I am in it; yet I will give you two reasons why I did not think fit first to propose it to the church: —

1. Because it is the proper business of the church to seek after elders and officers of itself, from a sight and sense of their own spiritual interest, both as Christians and as a civil body, especially considering the elder you propose to choose is not to be my deputy or servant, but your minister and overseer in the Lord; 2. Because I never would have any thing of such importance done in the church by the influence of my desire, without your own due sense and prospect of your own edification and establishment as a church of Christ; nor would I influence you in this affair, unless the judgment of your minds concur with mine; for as I never had any interest, divided from the interest of the church, so I hope I never shall; and now, brethren, dearly beloved, I entreat you, by the love of Christ to you, and by the love you bear to Christ, our common Lord, that there be no contentions among you. I would be glad to find every affair that belongs to the church determined by as many voices as I trust I have hearts and affections among you. However, with freedom let every one speak his sentiments, as under the eye of Christ, the great Shepherd, without bias or resentment, and with zeal for the church's interest. Let every thing that is debated be with great calmness; and so much the more in my absence, each of you believing concerning one another, that you sincerely seek the honour of Christ and the union and peace of the church, as I believe concerning you all. Let each of you be ready to lay aside his own former opinions, as you shall see reason arise, for the

commoh welfare, if there should be quarrels and wranglings. Reflections and hard speeches would be a grief too heavy for me to bear, — and the most effectual way to overwhelm my spirit and delay my return to you; and as I know you have the utmost tenderness of my peace, you ought to be as tender of each other's spiritual advantage, and the union and peace of the body; and to indulge no secret whispers or backbitings, that may hinder the edification of your brethren by the ministrations of the church; but I will not give myself leave to entertain such suspicion concerning you, who have so many years walked together in constant love.

I pray heartily that the all-wise God, and Jesus Christ our Lord, may preside in your consultations, direct your hearts, and determine all things for you, that you may be established and edified, and be a joy and blessing to each other, as you have been, and I trust will be to your most affectionate and afflicted pastor, ISAAC WATTS.

November 4, 1714.

WHITBY FOSSILS.

Mr. Editor, ——

As some proofs have already been given, that the above fossils were deposited by the Deluge; and that they are a corroborative evidence of the genuineness of the Mosaic History, this paper is intended to answer objections.

Buffon, that celebrated naturalist, has employed his extravagant genius in mustering every plausible argument to prove, that these were deposited antecedent to the creation of man; but Buffon was an infidel, and brought these forward, not so much that he thought they were right, — but because he wished to contradict the sacred writings; and it is probable, that if he had not had some convictions of the correspondence between these fossils and the Mosaic account of the Deluge, he would not have attacked them with so much hostility. His principal objection is against 'the number of them deposited in some parts.' Had M. Buffon believed in the account of the Deluge, and considered the rapid currents between hills and mountains, produced by the diurnal motion of the earth, and the ebbing of the waters, — also how they would deposit marine and terrene substances, in proportion to their depth, when they came upon plains, he never would have raised this objection.

Goldsmith has retailed many of the Frenchman's arguments; and pretends to have added one to their number. *Mirabile dictu!* But Goldsmith was a better poet than a philosopher, else his biographer would not have said that 'his History of the Earth and Animated Nature redounded more to his emolument than his reputation.' The doctor, in his History of the Earth, imagines, that fossils in general, have been produced by fresh water lakes. Such an assertion is a proof that he never examined them accurately. If he had, he would have found fossil-nuts, fossil-trees, fossil-snakes, fossil-oyster shells, &c.; and whoever dreamt of these being in fresh water lakes? This shews the possibility of great men writing upon a subject before they understand it.

He also pretends to have added to the number of Buffon's objections, by discovering that, as one of the pyramids of Egypt is built of stone, in which is a number of fossils, and as these were built so early after the Deluge, before the petrifactions could have time to harden, so the stones must have been there before the Flood. Here he labours under a double mistake. The pyramids were more distant from the Flood than he allows. Rollin informs us, that they were built in the reigns of Cheaps, Cephrenus, and Mycerinus, between A.M. 2800 and A.M. 2950. The Deluge was about A.M.

1656, which will leave about 1200 years between it and the building of the pyramids: a period much longer than he supposes.

He seems also to have been under a mistake with regard to the time requisite for petrifactions coming to a solid state. Had he been acquainted with the dropping-well at Knaresborough, and other such like, he would have found that some petrifactions became solid in as many days as there were years between the Flood and the building of the pyramids in Egypt. The very partial eruptions for which he and so many contend, are proofs of the truth of what they deny. It is well known, that among the eruptions which have taken place in different parts of the earth, a great variety of fossils have generally made their appearance; and no genuine cause, but that of the Deluge, can be assigned for having at first deposited them there.

Of all the evidences produced on the behalf of the genuineness of the Mosaic writings, none are more calculated to convince a reasoning infidel than the numerous petrifactions or fossils, which stand as monumental proofs of an old world; and the man who withholds his assent, after hearing and seeing such testimonies, does it not for want of proof, — but because his mind is full of enmity against God, and the things of God. Yours, &c.

T. RANKIN.

ANTICIPATION OF THE *MISSIONARY ANNIVERSARY.*

'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called The Word of God; and the armies which were in heaven followed him on white horses, clothed in fine linen, clean and white; — and the Lamb shall overcome, for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.' — *Rev.* xix. 11 to 15; xvii. 14.

BEHOLD, the conquering Saviour is going forth to subdue the nations to the obedience of faith! The spirit which has been excited by the Missionary Society is spreading in all directions! — that honoured body beholds new and more extensive fields opening for its exertions daily. The journey of Mr. Campbell to Africa seems to open a new continent to view. He that was made a curse for us, is surely taking off the curse from the sons of Ham; and is about to persuade him, as well as Japhet, to dwell in the tents of Shem, where God is worshipped.

China, that long-neglected world of souls, is now receiving the word of life in its own tongue. Missionary is now adding to Missionary there, as fast as Prudence will suffer Zeal to push, in a quarter which demands more prudence and more zeal than almost all the rest of the world together.

To Batavia and the Mauritius Missionaries are gone to secure to the Prince of Peace the advantages which War has opened to his cause; but see, the apostolic men are on tiptoe for Surat and Malacca, where the isles are waiting for 'the Redeemer's law! The Missionaries who are now going thither, are saying to you,' Waft us, brethren, by your prayers, and strive with heaven, that the work we are entering on may not be in vain.'

To supply the numbers that are thus demanded by a craving world, the Directors are receiving many new Missionaries; for this too they need your prayers, that He who sent forth the first Missionaries into the world, may send forth his Spirit to kindle the Missionary-fire in the breasts of many a pious man, that he may be constrained to say, 'Here am I; send me.'

But when a Society sends forth ambassadors to all nations, it needs the revenues of sovereign princes to support its expenditure. Many are at length beginning to say, 'We see they do need it, and they shall have it.' Auxiliary Societies are formed in many parts of the kingdom :— Bristol, Leeds, Liverpool, Newcastle, and other places, exclaim, 'We will consecrate our merchandize to the Lord, and our gain to the Lord of the whole earth!' — The example of these towns will be felt, we hope, by the formation of Auxiliary Societies in every other place of considerable population throughout the kingdom.

Yet what attentions are demanded by the Parent Society! Her Anniversary is approaching: she calls her friends from afar to meet in the metropolis in May. Affairs, great and mighty, delicate and glorious, are then to come under discussion. She asks for the countenance, the councils, the co-operation, the prayers of all that seek the welfare of Zion.

Let each think, 'In what way can I contribute to the advantage of the next Annual Meeting?' One says, 'I will plead for such an effusion of the Spirit of prayer and preaching, as shall make it a season of divine enjoyment and vast anticipation.'

While all are entreated to concur in this work, others, we hope, will say, 'I will make up my contribution to as great an amount as possible, against the Annual Statements.'

Ministers exclaim, 'We will push for a good collection this year! — If devout zeal can inspire eloquence, our friends shall not want lively interest in the good cause.'

One says, 'I will take my minister up to London, that he may enjoy the benefits of the jubilee; and we may be the better for it afterwards.'

A good citizen says, 'I will invite one or two good ministers to spend the Missionary-week with me.'

Some, who have been often importuned in vain, to speak at the Meeting for Business, say, 'Now, we will prepare to animate the minds of others, lest we should be startled at hearing our seats cry out under us, asking us, "How can you be dumb in such a cause?"' — Thus may it be said of all, 'They have done what they could.'

Ζηλωτης.

Miscellanea.

ADULT SCHOOLS.

'ENGLAND expects every man to do his duty!' exclaimed a dying warrior. My country calls! Shall not *I* obey? My wife, my children, even the tombs of my ancestors, become eloquent! My dear native land, my home, my all is at stake! Shall I be indifferent, inattentive, lethargic?— Oh, no! forbid it all in me that is affectionate, manly, courageous! — Up and be doing, be active, be energetic!

'England *expects* every man to do his duty.' England *expects!* Shall her expectations be vain, nugatory, abortive? No; let me exceed her expectation, however large!—'England expects *every man* to do his duty. *Every man!* Then *me* in particular. Is not the call on *me* as impressive, as distinct, as imperative, as if *I* were named? Yes; let me then exert myself; and, by my example, stimulate every man around me. — 'England expects every man *to do his duty!*'— *To do his duty!* Expressive, comprehensive term! *To do his duty.* What is my duty? Am I a statesman?— then to the senate. Am I a soldier? — then to the field. Am I a sailor? — then to my ship. Am I a pastor? —then to my flock. Am I a Christian? — then to my knees, to my Bi-

ble, to my God. Let each do his duty, and my beloved country shall be safe; but a greater than a Nelson, —a crucified, a risen Redeemer, says to each, as he did to Peter, 'Feed my lambs.'— We have not been inattentive to the divine command. Witness our Sunday-Schools, our National, our Lancastrian, our Village-Schools. We are, blessed Jesus, feeding thy lambs; we are fulfilling thy holy will, —too long were they neglected; but we have heard thy voice, — we have obeyed. Every (Christian) man seems alive to his duty. Much has been done; but much remains to be done. Hear the same divine Redeemer say, 'Feed my sheep.' Yes; hear it reiterated, 'Feed my sheep.' Was it to mark its importance or its difficulty? Certainly, its importance; for difficulties have vanished before the zeal of Bristol Christians: they have *One Thousand Adults* under instruction; they find adults more teachable than children; they witness with delight the blessed effects that follow tuition: the drunkard becomes sober, — the adulterer chaste,—the swearer prays, — the bad husband becomes an excellent father, husband, and friend; — laziness is abolished, idleness banished, and industry become the order of the day. Yes; these are the fruits of comparatively a few months exertion. Numerous anecdotes in illustration might be quoted *:—let three suffice: —

At a Conductors' Meeting lately in that city, where the teachers were requested to bring a few of those who had been rescued from a state of the greatest ignorance, who were permitted to tell their own unvarnished tale, a woman said she had reason above most to thank God for adult schools. Her husband had been the terror of the neighbourhood, the tyrant in his own family, a drunkard, a Sabbath-breaker, a blasphemer, an injurious person, who cared not for his own household; but spent his wages at the alehouse, — seldom came home till midnight, drunk, quarrelsome, destructive of all her domestic comforts: he, by degrees, began to reform, came home earlier, less intoxicated, and at length sober. She dared not yet ask the cause; — till he one day told her he had been *learning to read at an adult school*. He could read his Bible; and, in that blessed book, he saw the odious picture of his former self held up to reprobation, as fit only for the burning: he was determined to reform; — he dreaded eternal punishment! Asked her to go to a woman's adult school, and learn also. She did. She could now read her Bible: it was their mutual delight! — that house, which was of late a *little hell*, had become a Bethel. Where Blasphemy lately reigned, — Prayer and Praise resounded! Every morning and night her three children were placed hand in hand between them; and, behold, he prayed! His home, his children, his fire-side were his delight!

Another woman said, great as the obligations to thankfulness were in the last speaker, she must contribute her's in at least an equal degree. Neither her husband nor self being able to read, they got their children into a Sunday-School; and every Sabbath evening they were pleased to mark their progress in reading the Bible around the fire. Though they knew not the value of that blessed book, yet it had, from its frequency, become a habit to hear it read as an amusement! The children grew up: the girl married, — the boy went apprentice; — away went their ability to indulge in listening to its animating sounds,—they became uneasy,—they asked a neighbour. Sometimes they were successful; but still it was not uniform. — Many an hour had she lingered near a Sunday-School, in hopes some one would ask her in, and teach her; but she *was ashamed to ask*. At last she heard of the adult schools: they both became learners; and, in a few months, both became able to read; and God the Holy Spirit had, blessed be his holy name, while learning the *letter*, given them to drink into the *spirit* of the Bible. Thus, what was only an amusement, had become their exceeding joy, and cause of eternal thankfulness!

The third instance is an old woman of 85, with one eye; and that so defective as to require spectacles; which

* Dr. Pole, a benevolent Friend, is about to publish, by subscription, an interesting work on the Education of Adults, for the benefit of the institution. Price 2s. Apply at the Publishers.

were supplied her. In the course of a few months, learning to read well enough to stand up before a congregation, and read out of the Testament, she was asked, 'Would you like to stand in the desk?' "Put me anywhere, — on the house-top, if it be but to glorify God!"— Let none despair, neither teacher nor learner! With the opportunity of learning, the Almighty has vouchsafed the *ability* to learn!

What shall we say to these things? If the patriot flies to arms at his country's call, shall not Christians bestir themselves, become active, diligent, fervent in spirit, serving the Lord, when He calls, 'Feed my sheep, — feed my sheep?' Oh, let each put his hand on his heart, and own, lament, and forsake his culpable negligence! Look around: how many dry bones are in the valley! —see them stirring in one part of the Lord's vineyard!— Behold, he breathes on them! Why not on all? Embrace the present moment! — obey the call to duty; there is no time for delay, — the adult poor are dying, — dying uninstructed, — dying, unable to read the sacred Scriptures! — dying, many of them, without knowing the name, the power, or the love of Jesus! — Who is culpable? — who is blameworthy? — who is self-condemned? —who has hid his talent in a napkin? who is on the Lord's side? — who, who is obedient to the command, 'Feed my sheep?' There is no time for procrastination: if adults are not taught *now*, they never may; if children are not, they may next year; but rather let the one be done, — the other not left undone. The plan is simple, comprehensive, and attended with little expence. A proper book has been printed at Bristol, to suit their sight and their capacities, and, irrespective of party or sect, their spiritual wants. The British and Foreign Bible Society is their model: open to all parties, influenced by none. Go, imitate them! — Go, do thou likewise! Thus shall you fulfil your duty towards God and towards your fellow-sinners, who are perishing all around you for lack of knowledge; perhaps, exclaiming, 'No one careth for my soul!' Remember, 'England expects every man to do his duty;' — remember the parting injunction of Him, to whom we owe all our mercies: 'Feed my sheep, — feed my sheep.' S.

CATHOLIC SUPERSTITION.

The late well-known Brooke Watson, Esq. Alderman of the city of London, and Commissary General, when a youth, was on board one of his uncle's vessels, then an American merchant, which put into the Havannah for want of water:—while there, he was invited by the captain to go on shore, and see a religious procession on one of the Catholic saints' days; previous to which, young Watson went into the water to bathe, close by the ship; when a rapacious shark seized him by the instep of his foot, and pulled him to the bottom, in four fathoms water, and let him go; which was seen from the vessel; but before they could get into the boat, and row to him, the shark seized him again by the ancle, and pulled him again to the bottom, and loosed him; and had nearly caught him a third time before they got him out of the water. Under agonizing pain, with a shattered limb, he was rowed to the shore; when, strange to relate, some of the priests, in the height of their religious frenzy, forbade him to be taken up into the town for surgical assistance, because they declared he was an heretic, and not a Christian, and could not be so, unless they christened him according to the apostolic mode of the mother church. — The captain replied, 'Do what you will with him; but, for God's sake, do not let the youth thus lie bleeding to death on the beech;' — for he was already fainting with the loss of blood. The priests then, after performing the ceremony in their own way, permitted him to be taken up into the town to suffer amputation.— Alas! was this treating the youth as the good Samaritan did the unfortunate man who fell among thieves? — Did he first demand the recital of his creed before he gave him assistance? Can any one then deny that Catholic superstition, and indeed superstition in general, produces cruelty?

Hackney. R. Dodd.

Obituary.

MRS. BROOKER,

WIFE OF MR. BROOKER, SOLICITOR, OF BRIGHTON.

THE removal of this eminently pious woman from a very large sphere of usefulness, in which she moved with great energy and success, is one of those mysterious dispensations of providence which we submissively resolve into the wisdom and goodness of God. Little did her numerous friends who were animated, or those who were reproved, by her example, imagine, that they should so soon be instructed by her death;—but she happily crowded the duties of a long life into a narrow space, and received the appropriate honour of an early summons to her eternal rest. As her life was pious, and evinced extraordinary zeal for the Divine glory, her death was peaceful, and accompanied with peculiar manifestations of the Divine presence.—A death so favoured as will appear in this memoir, must be traced to an adequate cause.

Mrs. Brooker was born the 6th of November, 1764, and married on the 9th of March, 1785. She was blessed with a truly pious mother, and, from her own statement, received her first impressions at a very early period from reading that invaluable work, 'Doddridge's Rise and Progress," &c. She attended the Countess of Huntingdon's Chapel at Brighton, where her convictions for sin were greatly deepened. Some time after her marriage, after coming home from chapel, she requested her husband to engage with her in prayer, which was complied with, and family prayer succeeded.—She was favoured with an excellent gift in prayer, and took her turn with her husband in family worship. She was distinguished by a powerful and active mind, which was guided and sanctified by the grace of God; and was exemplary in her attendance at the house of God, both on the Sabbath and on those evenings in the week which were set apart for public worship. She had that courage in religion which enabled her to be singular; a spirit of devotion, and a religious turn in conversation, she often excited, and cherished it when introduced by others. The vanities of the world were despised by her, and those indulgencies which many modern professors of religion pursue with so much eagerness, she looked upon with a becoming indifference, and was grieved at the spirit of folly which she often witnessed around her. Mrs. B. was cheerful and animated, and might have been a leading character in any sphere in which she chose to move—but she was not found in the circle of fashion. Her influence was considerable, and her visits were to those who fear God, and were often directed to the sick, and the cottages of the poor, so that it may be truly said, she went about doing good. She had a deep sense of the depravity of her own heart, which often bowed her down; and the glorious truths of *free* and *sovereign grace* to lost and perishing sinners, through the *blood* and *righteousness* of a *crucified Redeemer*, were her only refuge and support. Not long before her death, she acknowledged with gratitude to God, that she had been preserved from outward gross sins,—still her prayers were expressive of deep penitential sorrow, and her highest boast was—"A sinner saved by grace!"

She was often greatly distressed at hearing of the peculiar manifestations of the love of God to his people, because she had not enjoyed any of those highly-favoured seasons herself. A short time before her death, she united with a lady of distinction in forming a female prayer-meeting at the chapel, where she had for many years been a member. Soon after the commencement of her illness, and before medicines had been applied which could possibly produce delirium, she was favoured with an extraordinary manifestation of God to her soul, such as she had often longed to enjoy, such as are sometimes experienced by highly-honoured believers, before they enter the dark valley of the shadow of death. This delightful frame began in the evening of Saturday, the 2d of Oct. last, continued the whole of the night,

(in which she had no sleep) and the whole of the following Sabbath. When her husband went to chapel in the morning, she said, "Desire Mr. M— to pray for me, and tell him to praise the Lord for giving songs in the night." On Mr. B.'s return from worship, he found her in a sweet frame of mind, her soul was full of rapture and praise; she informed him of her having had a very extraordinary spirit of prayer for the churches; and during the afternoon and evening gave him a delightful account of what she had enjoyed. The following were among the many sentences which she uttered with peculiar fervency and pleasure—'He brought me up also out of an horrible pit, out of the miry clay, and set my feet on a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God.—When you see Mary I— tell her,—'O magnify the Lord with me, and let us exalt his name together.'—I sought the Lord, and he heard me, and delivered me from all my fears.'—I could not once read Solomon's Song, but now I see such beauty in it—'The Rose of Sharon!—Let him kiss me with the kisses of his mouth.' I could not before enjoy that passage, 'Eye hath not seen, nor ear heard,' &c. I have rested upon that Scripture for years—'I have waited for thy salvation, O Lord'—and now I have enjoyed it.' When it was mentioned, 'Why you see this book (meaning the Bible,) as a new book!' she admitted she saw many things which she did not understand before. 'The Lord has come down,' said she, as 'the God of Bethel.' She mentioned the former part of the 103d Psalm as a passage very much blessed to her, —'Who forgiveth all thy sins, who healeth all thy diseases.' Also the 11th Hymn of the Countess of Huntingdon's Collection, p. 16.—

'Oft hast thou, Lord, in tender love,
Prevented my request,
And sent thy Spirit from above,
An unexpected guest,' &c.

In the forenoon she desired an affectionate servant who attended on her, to read that Hymn,—

'When langour and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away,' &c.

This hymn she desired to be read three times. Her bliss was great indeed—the Spirit of the Lord filled the tabernacle of flesh, and the pillars of it were scarcely able to support the weight of glory. She remarked to a friend afterwards, that had this season continued, it would have been more than human nature could have well borne. She considered it as a presentiment of a long illness, or death; but all doubts and painful solicitude appeared to be removed from her mind. She had seen the Lord's salvation, and was ready to depart in peace. On Monday morning, Oct. 4, she said she had a merciful night; and in speaking of her experience, she said, 'I have believed this for years; but now I enjoy it. The Lord has manifested himself to me, and all I am afraid of is, losing the sense of it, and doing any thing that may dishonour him. I would not but have had this affliction.' A little while afterwards she intimated that she had not before experienced what that passage meant,—'I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.'

A person coming in to see her the same morning, she addressed him in the following manner.—'I have before told you, that religion is a reality, and I now find it is; I have had such enjoyment of God!—don't mistake me—it is not enthusiasm, it is a reality.—I have sinned against God in trifling, and foolish vanities; and unless it please the Lord to keep me from the foolish trifling things of this life, I would rather that he take me from this bed of sickness. I may never have another opportunity of speaking to you as I now do.—You must turn to God, or that Bible which you have in your house will be a witness against you. I had rather wipe Lazarus's sores on a dunghill than enjoy the foolish vanities of this world.' When the person was gone, she said to her husband, 'Before I saw him, these words came into my mind,—"Who knows but thou art come to the kingdom for such a time as this?"

Her indisposition still continued; sometimes she was a little better, and then again worse. Three physicians were consulted on her case, but all was in vain. On Friday, Dec. 3, she sat up in bed, and desired her husband

to look out that Hymn in the Collection, p. 188.—

'Gentle Jesus, lovely Lamb!
Thine, and only thine, I am,
Take my body, spirit, soul,
Only thou possess the whole,' &c.

When the hymn was looked out, she desired him to sing it, and she sung with him all through the hymn in a very delightful manner; after which she said, 'How sweet!' On another day she wished that Hymn to be sung,—

'O for a closer walk with God,'

and made an attempt to sing the first verse herself, but was not able to proceed.

A few nights before her death, after she had been struggling hard with convulsions, she exclaimed,—'No more pain, no more sorrow, for ever and ever.'—'Angels, and Archangels, and the spirits of just men made perfect!' An evening or two afterwards, she said to her husband, 'I have given myself up to the Lord, whether for life or for death.' On Thursday, Dec. 12, the peculiar symptoms of death were upon her. A short time before the solemn period, she desired her husband to pray with her. At the close of his prayer she said, 'Amen!' in a very audible and impressive manner. Not long after, she exclaimed, 'Into thy hand I commit my spirit—Jesus, thou Son of David, have mercy on me!' A few minutes afterwards an attempt was made to give her a teaspoonful of wine-and-water, when, being a little roused, she said, 'You waked me out of sleep.' She resumed her composure, fell sweetly asleep in Jesus, and her happy spirit is no doubt before the throne of God and the Lamb.

The solemn and affecting event was improved at the funeral by the Rev. J. Finley, to numerous relations, and a large congregation, at the chapel; by the Rev. J. Styles, at Union Street Meeting, on the following Sabbath, at the request of Mrs. Brooker's relations; and on the Wednesday evening, by the Rev. T. Gough, at the Baptist Meeting in New Street. Sermons on the occasion have also been preached at Newhaven, Alfriston, and Lewes.

REVIEW OF RELIGIOUS PUBLICATIONS.

Familiar Scenes, *Histories, and Reflections. By the Author of Cottage Sketches, &c.* 12*mo*, 3*s.* 6*d. boards.*

WHATEVER claims our sex may have to pre-eminence in subjects of learned research and deep reflection, we must certainly yield the palm in works of imagination; and we are pleased to find there are so many who make this 'walk of usefulness' the path to virtue, religion, and happiness. Why this author chooses to write under the male character, we are at a loss to conjecture, since she made her debut in the literary world with 'Interesting Conversations,' by a *Lady*,—this work was followed by 'Talents Improved,'—the 'Antidote to the Miseries of Life,'—'A Sequel,' to ditto—and 'Cottage Sketches,'—and now by these 'Familiar Scenes.'

The present work, though it may not rank so high as some of her other publications in point of incident, discovers the same inventive genius. It consists of detached scenes and characters, sketched with various degrees of success. Mr. Peach (alias Preach,) is certainly an Original, and well supported; but the 'Village Politicians' are not all drawn with equal skill. We doubt also the moral advantage of distributing *Sessions Papers*, with which we presume our fair Author is not extensively acquainted, as they frequently disclose scenes of vice and villany, of which young minds are better kept in ignorance. We do not mean, however, to depreciate labours which, with this slight exception, have an uniform tendency in favour of moral virtue, and evangelical religion—the latter of which she avows, with an openness that we fear may prejudice the circulation of her work, in some circles where it might be peculiarly useful, though at the same time

it will certainly recommend the book among the decided friends of evangelical truth.—As a specimen of the writer's style, we give part of the character of Mr. Peach.

'A young lad had now entered the shop, and told Mr. Peach that his father still continued very ill, and would be obliged to him for a little more *shaving money*. Mr. P. unlocked a drawer full of halfpence, and counting him out half-a-crown's worth, told him to take that to his father, and tell him he would look in upon him in the evening. My curiosity was raised to know what was meant by *shaving money*, and I took the liberty of enquiring. "Why, Sir," replied Mr. Peach, "I have found another advantage from my name being *up*. It has brought me such good business, and enabled me to put out my two boys in the world, that within these last two years I have been able to help a little my poor neighbours. It is true I had no money to spare, but the thought came into my head, that I might give them a little *time*, so I told them I would not for the future take their pence for shaving, but shave them for nothing. They were very well pleased, as you may suppose, Sir, but the scheme did not answer my purpose, for I soon found the penny went for a quid of tobacco, or another pint of drink. I then took their pence again, and gave them at the month's end to their wives and daughters: but as I perceived no difference in their houses or appearance, I concluded 'twas of little service to them neither, so I resolved to lay them by in this drawer, and the first who was sick and not able to work, should have them. Some kind body or other, often puts a few halfpence into my shaving-drawer, so that 'tis quite a fund, as one may call it, against a rainy day. I always see myself to the laying of it out, and then I sit and read, or talk half an hour or so, for it pleased God to call me when I was very young to the knowledge of his ways, and I defy any one who knows them himself, not to wish every body else to know them too. Oh! Sir, if it was but possible to take all one's neighbours to heaven with one." "Spoke in the true spirit of Christian love and zeal," replied I, "and by your appeal to me it should seem as though you suspected I held the same principle. But how do your poor neighbours take your pious interference?" "I pass through evil report and good report," returned Humphrey, "I have gained a letter to my name by it, for they all call me *Preach*, but I don't mind that. Indeed, before I settled here, I did preach now and then in a poor dark village, which, thank God, is now enlightened by abler hands; for I have small gifts in that way. I have no book-learning, and have seen very little of the world, but as 'the world by wisdom knows not God,' that does not fret me much, only it ought to keep me from intruding into matters too high for me. In my humble way, I trust, I serve my Lord and Master, and he is not an unjust one, expecting to reap where he has not sown. Here and there I find some who cannot read, (thank God, that will be a rare case soon,) well, I can read to them, and, for the most part, they are willing to hear. Then, though I can't dispute about gospel-doctrines for lack of proper words, I can say what they are, as the Bible lays them down. And when my heart is warmed by pondering over them, and they are applied by God's Spirit to those I talk with, Oh! it would do your heart good, Sir, to see the effect."'

Voyages *to Portugal, Spain, Sicily, Malta, Asia-Minor, Egypt, &c. from* 1796 *to* 1801; *with an Historical Sketch, Notes, and Reflections. 2d edition. By* Fr. Collins. 12*mo*, 7*s*.

THE first edition of this work was favourably mentioned in our 15th vol. p. 421. The present is considerably enlarged and improved by the addition of many notes and illustrations. To general readers of voyages the book will doubtless be thought too serious for the subject; but as many travellers have gone out of their course to introduce the principles of Infidelity, and corrupt the morals of mankind, we hope our traveller may be allowed to take a contrary course, and introduce opinions and remarks in favour of revealed religion and evangelical truth. The notes however are entertaining as well as instructive, and particularly adapted to gain the attention of young people, to whom, in particular, we cordially recommend it.

Geographical Exercises *in the New Testament, describing the principal places in the Judeas, and those visited by St. Paul, and narrating many of the most important occurrences in the Evangelical Histories, &c. By* W. Butler. 12*mo*, *with Maps*, 4*s*.

THE public are indebted to Mr. Butler for a variety of useful and

agreeable works, calculated to facilitate education, especially among the fair sex, to whom his labours have chiefly been devoted.

The present, as most of Mr. B.'s works, discovers great diligence of research; and the authors he consults are very numerous. Nor is he fastidious in his choice, but gathers flowers both from the field and the garden, to strew the path of learning, and encourage the progress of the student.

Invisibles, Realities, *demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By* James Janeway, *Minister of the Gospel. With a Preface, by the Rev.* Robert Hall, *M. A.* 12*mo*, 2*s.* 6*d.*

AFTER the names of Richard Baxter and Robert Hall, our suffrage can add nothing to the recommendation of this little work; and we hardly know any names that could: but we will unite our wishes with theirs for its extensive usefulness. Mr. Hall's preface is, in great part, an apology for the extatic language of this young saint; and we should be glad to quote it largely, in answer to an objection sometimes made to our obituaries as extravagant and enthusiastic.—One paragraph, however, we cannot forbear to copy.

'I am aware that some will object to the strain of devout extacy which characterises the sentiments and language of Mr. Janeway in his dying moments; but I am persuaded they will meet with nothing, however extatic or elevated, but what corresponds to the dictates of Scripture, and the analogy of faith. He who recollects that the Scriptures speak of a *peace which passeth all understanding*, and of *a joy unspeakable, and full of glory*, will not be offended at the lively expressions of these contained in this narrative; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch that he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic, merely on account of their intenseness and elevation—provided they be of a right kind, and spring from legitimate sources; they never teach us to suspect they can be carried too far. David *danced before the Lord with all his might*, and when he was reproached for degrading himself in the eyes of his people by indulging these transports, he replied, If this be to be vile, *I will yet make myself more vile.* That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and perfect possession? Why should it be deemed strange or irrational for a dying saint, who has spent his life in the pursuit of immortal goods to feel an unspeakable extacy at finding he has just touched the gaol, finished his course, and in a few moments is to be crowned with life everlasting? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost oppressed with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the Scriptures retain their rank as the only rule of faith and practice; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway's will be contemplated with veneration and delight.'

The Imputation *upon the Regular Clergy of not preaching the Gospel, briefly considered in a Visitation Sermon, preached in St. Michael's Church, Lewes, June* 23, 1813, *before the venerable Matthias D'Oyly, Archdeacon of Lewes, &c. &c. By* Samuel Holland, *M. D. Rector of Poynings, and Domestic Chaplain to Lord Erskine.* 8*vo*, 3*s.*

IT is with real grief we see the good sense of the Author of this pamphlet employed in decrying the zealous ministers and disciples of Christ, under the common titles of schismatics and fanatics; and using his efforts to awaken a spirit of persecution by the stale watch-word, 'The church is in danger.' For our own part, we must confess, that we were scarcely able to divest ourselves of an instantaneous prejudice against his piece, when on suddenly opening it we found him attacking such excel-

lent men as Wilberforce, Romaine, Whitfield, and Wesley. And we could not help thinking that it was very inconsistent to point out the alleged bad tendencies of the Calvinistic system by various unconnected extracts from the works of the latter gentleman, whose Anti-Calvinistic sentiments were 'read and known of all.'

With some of Dr. H.'s observations at the commencement of his discourse, we perfectly agree. We think that no man preaches the gospel unless he 'affirm constantly that they who have believed in God should maintain good works;' but we are also of opinion, that he must both enforce and exhibit them as the fruits of a living operative faith. From some of the Dr.'s expressions, he seems to consider human works as *necessary to procure* salvation; we hold up their necessity in order *to evidence an interest in it.* But when the Author of this Visitation Sermon proceeds to write on the topics of predestination, instantaneous conversion, and reprobation, we really cannot use gentler terms than that he acts a most disengenuous part by distorting the sentiments of all sober Calvinists, and then assailing them with violence. And we hope, that when he has read the works of Scott and Williams, in answer to the Bishop of Lincoln, he will be more fair in his statements, as well as more moderate in his censures. For the present we quit the Rector of Poynings, just begging leave to supply him with the information, that the 'anonymous poet,' whose words are quoted by Mr. Romaine, and of whom he seems to be ignorant, is Dr. Young.

The Rural Minstrel: *a Miscellany of descriptive Poems. By the Rev.* P. Brontë, *A. B.* 12*mo.* 3*s.*

POETRY is the language of passion; and when the affections are engrossed by any important object, verse seems naturally to express our feelings. We do not wonder therefore that pious persons, especially young people, often vent their devout feelings in attempts to rhyme; and while these attempts are confined to themselves and their immediate friends, we see no ground for censure. But to print is another thing; and when poetasters, without any acquaintance with the laws of poesy, and even without an ear for poetic harmony, attempt to impose their pious jingles on the religious world, we are grieved at their weakness, and regret that they should increase the mass of unpoetic rhymes with which the press and the public mind is burdened. We speak thus freely in the present instance, because we cannot be supposed to have any reference to the writer now before us, of whose poetic talents we have already honourably spoken, (Vol. XX. p. 219,) and whom we shall be always happy to meet in the walks of sacred poetry; for his muse is devoted to the Cross, and on every theme renders homage to the Saviour.

The pieces in this collection are,—'The Sabbath Bell, Kirkstall Abbey, Extemporary Verses, on a Lady's Birth-day, An Essay, Reflections by Moonlight, Winter, Rural Happiness, Distress and Relief, The Christian's Farewell, the Harper of Erin—whom we are glad to find 'resolved to tune his harp another day.'

The author has preferred 'the irregular metre,' perhaps rather too generally; it is however ill-adapted for light pages of 11 or 12 lines each, as it often occasions an awkward division of the verses. As he appears to write with ease, we hope that next time he will either increase the number of lines, or lessen the number of pages, and we should prefer the former. We advise the Author or Printer to be more careful in pointing, as in verse, correct punctuation is particularly important.

Our review affords little room for specimens of poetic composition, but we cannot forbear giving a few lines.

'The smiling landscape, bounded by the skies,
With all its groves and dales that hail the eyes;
Its mountains blue, and rocky hillocks grey,
And hamlets glitt'ring in the sunny ray;
When pure religion rules the feeling heart,
The soul delight, and sweetest joys impart.
But if unpardon'd sins the mind oppress,
No earthly comforts make our burden less;

Sweet rural beauties can afford no ease;
E'en Eden's rosy bowers would cease to please:
O, thou above! who rul'st the boundless whole,
With grace divine becalm my swelling soul,
Let thy religion sway my willing mind,
And still, with choicest rural sweets combin'd,
Give peace serene, fruit of thy boundless love,
And cheering antepast of joys above.'

Biblical Anecdotes, *illustrative of the History of the Sacred Scriptures, and the early Translations of them into the various Languages. By* Js. Townley. *With a Frontispiece, exhibiting the Bardic Staff, the Jewish Scroll, and the Egyptian Papyrus.* 12*mo.* 3*s.* 6*d.*

THIS cheap and interesting volume contains a brief account of the various editions and translations of the Scriptures, from the earliest times to the present, with a number of anecdotes and incidents relative to Biblical History: from them we select the following, in the hope it may be useful to a certain class of enthusiasts we fear not yet extinct. '*Bibliomancy*, or divination by the Bible, had become so prevalent in the 5th century, that several councils were obliged expressly to forbid it, as injurious to religion, and savouring of Idolatry. This kind of Divination was named *Sortes Sanctorum*, or *Sortes Sacræ*—lots of the saints, or sacred lots; and consisted in suddenly opening, or dipping into the Bible, and regarding the passage that first presented itself to the eye as predicting the future lot of the inquiror. The Sortes Sanctorum had succeeded the Sortes Homericæ, and the Sortes Virgilianæ of the Pagans, among whom it was customary to take the work of some famous poet, as Homer or Virgil, and write out different verses on separate scrolls, and afterwards draw one of them; or else, opening the book suddenly, consider the first verse that presented itself as a prognostication of future events. Even the vagrant fortune-tellers, like some of the gipsies of our own times, adopted this method of imposing upon the credulity of the ignorant. The nations of the East retain the practice to the present day. The late Persian usurper, Nadir Shaw, twice decided upon besieging cities by opening upon verses of the celebrated poet Hafis.

'This abuse, which was introduced into the church about the 3d century, by the superstition of the people, afterwards gained ground by the ignorance of some of the clergy, who permitted prayers to be read in the churches for this very purpose. It was therefore found necessary to ordain in the council of Vannes, held Oct. 465, "That whoever of the clergy or laity should be detected in the practice of this art, should be cast out of the communion of the church!" In 506, the council of Agde renewed the decree; and in 578, the council of Auxerre, amongst other kinds of Divination, forbade "the Lots of the Saints," as they were called, adding, "Let all things be done in the name of the Lord!" But these ordinances did not effectually suppress them, for we find them again noticed and condemned in a capitulary, or edict of Charlemagne, in 793. Indeed all endeavours to banish them from the Christian church appear to have been in vain for many ages, since in the 12th century we find them adopted as a means of discovering heretical opinions! One Peter of Thoulouse, being accused of heresy, and having denied it upon oath, a person who stood near, took up the Gospels on which he had sworn, and opening them suddenly, the first words he lighted upon were those of the Devil to our Saviour, Mark i. 24. "What have we to do with thee, thou Jesus of Nazareth?"—Which, says the relator, agreed well with such a heretic, "who indeed had nothing to do with Christ!!" Even so late as the present century we fear there are persons weak (not to say, *wicked*) enough to seek direction from God, either as to their state or duty, by accidentally opening upon certain passages of Scripture.

An Address *delivered before the Church Missionary Society for Africa and the East, to the Rev. Messrs. Greenwood, Norton, Schaarre, and Rhenius, by Dr.* Buchanan. 2*s.* 6*d.*

THE charge given by our Lord to his seventy disciples, (Luke xi.) to the

model which the Author has imitated in this able address, in which he notices,—The extent of the harvest into which the labourers are sent,—The difficulties which occur in the work,—The necessity of prudence, and of innocence,—The substance of the message to be delivered,—The consolation and encouragement afforded, and —The solemn warning given against denying and forsaking Christ. The examples of two excellent men are then presented—that of Mr. Swartz, and Mr. David Brown, Senior Chaplain at Calcutta, of the latter of whom some account is given in the *Appendix*, from a Funeral Sermon preached by the Rev. Mr. Thomason. Mr. Brown, though not a Missionary by name, was a warm and useful friend of Missionaries, and for many years preached every Sunday in *three* languages. This pamphlet makes a valuable addition to the former publications of Dr. Buchanan on Missions, especially on those to India *.

A Sermon *on taking the Pastoral Charge at Salters' Hall. By* Dr. Collyer. 1*s*.

We have read this short, but comprehensive discourse, with peculiar pleasure. It is not, indeed, like some of the productions of the Author's pen, a laboured composition; neither does it display originality of genius or refinement of taste by any means equal to what we have had occasion to notice in his more finished discourses. But the leading characteristic feature of this sermon is the open and manly avowal of those religious principles which ever have formed, and we trust will continue to form for many years, the basis of his popular, acceptable, and useful labours. The well-adapted text which he has chosen is Psalm xc. 17, and the simple perspicuous plan of the discourse is to shew that the prayer of the text is answered in reference to members of a church, when 'the beauty of the Lord' is upon it; by which he understands the Divine benevolence manifested in the purity of their principles, in the integrity of their character, in the spirituality of their worship, and in the stability of their union. We beg leave to extract a short passage on the duty of honestly avowing what we believe to be true. Justly considering this duty as peculiarly devolving on himself in the formation of so intimate a connection, he thus expresses himself:—

'Finding in the inspired volume the doctrines of the Divinity of Christ,—the influences of the Holy Spirit,—human depravity,—the atonement,—justification by faith alone, and imputed righteousness, connected with sanctification, and personal obedience—I *must* preach them. He who discovers these important truths in the word of God, ought not to produce them transiently and obliquely. If these things be true, they are essential truths: if they constitute any part of the structure, they are the foundation. They are too great, to be regarded in a secondary point of view: too prominent, to occupy the back ground; too bright, to be thrown into the shade; too momentous, to be passed over in silence, or casually touched. These have been my support in many a happy, and many a melancholy hour; and if I could forget, or if I should consent to renounce them, I might well expect God, the author of them, to forget me. I have no new gospel to preach. If these be removed, in my opinion, all that is peculiar and essential to Christianity is taken away; and "the beauty of the Lord" no longer rests upon the church. I hear the voice which says—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

Christian Benevolence; *a Sermon preached at Sheffield, before the Teachers and Superintendants of the Sunday School Union: with an Address to the Children. By* Joseph Gilbert, *Classical Tutor at the Independent Academy, Rotherham.*

This energetic discourse was delivered before 397 teachers and 3180 children of the Sunday Schools at Sheffield. On so extended a scale do the worthy supporters of these institutions conduct them in the northern parts of England! May God prosper them!

The text is well chosen.—Ephes. vi. 7, 8. *With good will doing service*, &c. from which the preacher exhibits Christian practice in its *nature*,—the

* He also makes honourable mention of "the late excellent Mr. Des Granges, Missionary at Vizagapatam."

disposition whence it proceeds.—the *end* it contemplates, and the *reward* it receives. We wish we had room for extracts; but we recommend the whole, especially to the teachers of Sunday Schools. The address to children we shall take an opportunity to insert in our Juvenile Department.

A Funeral Discourse, *occasioned by the Sudden Death of the late Mr. Thos. Jones, of Chester. By* J. Reynolds, *price* 1*s.*

THE worthy and able preacher of this discourse, who had very recently accepted the pastoral charge of the Independent Church in Queen Street, Chester, has been deprived of two of his principal friends, deacons of the church, and both by sudden death, in the course of a few weeks.—We refer to Mr. Jones and Mr. Williamson: for the former of these, the present funeral discourse was preached, and from a text which all who knew the deceased will judge to be remarkably appropriate, Gen. v. 24, *Enoch walked with God*, &c. Few men, we believe, in modern times, walked more closely with God than Mr. Thos. Jones. 'The character of an approved servant of God' is displayed in this sermon in a very useful manner, and exemplified in a just account of the deceased—a man whose memory will long be revered, especially in the north-west part of England.

The Worth of the Soul: *a Sermon preached at Zion Chapel, Frome, Jan.* 2, 1814, *occasioned by the Death of Mr. Willoughby. By* T. East. 1*s. Second edition. Preached also at the Tabernacle, Moorfields.*

THIS animated discourse, which is founded on Matt. xvi. 26, is creditable to the talents of the preacher. His language is clear and nervous, his illustrations novel and interesting, his arguments strong and conclusive.

We think that it is likely to be very useful, and we recommend it particularly to pious persons who wish to put something into the hands of their irreligious friends, which is calculated to rouse their attention to the inestimable worth of their own souls.

Literary Notices.

MR. Walter Wilson has finished the fourth, and concluding volume of his History of Dissenting Churches, which may be expected by the subscribers and the public in the course of the present month, making 4 vols. in 8vo. with 26 fine portraits.

Next month will be published a new work, entitled 'British Pulpit Eloquence;' a selection from the works of the most eminent British Divines, with Biographical and Critical Notices of the authors. To be comprized in Nine Monthly Parts, or 3 vols. 8vo.

Proposals are also issued for an 8vo. volume of Sermons (price 10s. 6d.) to be selected from the MSS. of the Rev. S. Palmer.

The Rev. Mr. Cobbin is about to publish an 8vo. volume (price 10s. 6d. to Subscribers,) entitled 'The French Preacher,' to be translated from Massilon, Bossuet, Bourdaloue, Le Poulle, *Catholics;* and the Supervilles, the Claudes, Faucheur, De Boullier, Du Bosc, Jacquelot, &c. *Protestants.*

The Rev. Mr. Poppewell has issued proposals for a new Work on Family Worship, with forms of Prayer, to be entitled, 'The Christian's Family Assistant,' price 4s. to Subscribers.

A new edition is publishing of Dr. Gill's Cause of God and Truth, in Monthly Parts.

Also in the press, a new edition of York House, revised by the Author.

Select List.

Howe's Works, vol. V. 9s. Royal, 12s.

——— Posthumous Works from original MSS. 10s. 6d.—To be completed in 3 vols. 8vo.

The Scripture Doctrine of Grace, by the late Rev. J. Andrews, LL.B. third edition, 8vo. 5s.

First Nine Reports of the Bible Society, in 2 vols. 8vo. 8s.

Two Sermons to Youth, and one to the Aged, by D. Tyerman, new edition, 2s. 6d.—The latter separate, 1s.

The Glory of the Latter Days; a Sermon, with Notes, &c. by W. Roby, 8vo. 2s.

The Coming of Jesus; a Funeral Sermon for Mrs. Brown, by E. Parsons, 1s. 6d.

The Coming of Christ desired; a Sermon on the Death of Mrs. J. Dean, by G. Clayton, 1s. 6d.

Newton's Life of Grimshaw, a new edition, 4s.

Memoirs of Christlieb Von Exter, by W. Jaques.

'Life in Christ for every Willing Soul:' Three Sermons at Sunderland, by S. Turner.

Plain Reasons for Infant Baptism, by J. Cobbin, 12mo. 1s.

RELIGIOUS INTELLIGENCE.

CHINA.

Mr. Morrison has transmitted from China the following translation of a Chinese Form of Prayer, copies of which are distributed gratis at the Temples.

'An established form of prayer to (the goddess) *Kwaun-yin**.

'A divine prayer† to the very merciful, very compassionate *Poo-sa*, of *Nan-mo*, who observes and hears the world. It is calculated to produce divine excitation.

'*Nan-mo Fo; Nan-mo* Rule; *Nan-mo* Priest; *Fan-che-to; Gan; Këa-lae-fa-to; Këa-lae-fa-to; Këa-lae-fa-to; Këa-a-fa-to; Lae-këa-fa-to; Lae-këa-fa-to; So-ho* ‡.

'Heaven-net goddess; Earth-net goddess, who separates man from difficulties, and separates difficulties from the human body, may all calamities and distresses be converted into dust.

Form for cleansing the mouth.

'*Sew-le-sew-le; Mo-ho-sew-le; Sew-sew-le; Sa-po-ho.*

Form for cleansing the body.

'*Sew-to-le; Sew-to-le; Sew-mo-le; So-po-ho*§.

Periods for Fasting.

'The 8th of the first moon; the 7th, 9th, and 19th of the second moon; the 3d, 6th, and 15th of the third moon; the 22d of the fourth moon: the 3d and 17th of the fifth moon; the 16th, 18th, 19th, and 22d of the sixth moon; the 13th of the seventh moon; the 15th of the eighth moon; the 19th, and 23d of the ninth month; the 2d of the tenth moon; the 19th of the eleventh moon; and the 24th of the twelfth moon. Should an intercalling moon occur, observe the same days as on the moon preceding.

'All who wish to hold and recite this prayer (or *King*) are a thousand times intreated not to do those things which injure the heart. If they have done such things, they must reform; if they have not, they must increase their diligence. They must exert themselves in filial piety, guard against lasciviousness, and not eat cows nor dogs.

'When about to recite, they must clean themselves, and be sincerely respectful; then, either before the altar of the *Poo-sa*, perform the rites and silently meditate; or in a retired place to sit and silently meditate will be also well.

'The rule for reciting this *Chow-King* is, that the cleansing-mouth *King* be first recited three times; then recite the body-cleansing *King* three times, and, joining the hands, thrice say, *Nan-mo, Poo-sa*, clothed in white, observing the world, hearing sounds, rescuing the miserable, rescuing the distressed! Afterwards clearly state (or petition‖) (I) a disciple of a certain name, have a certain affair, and prostrate beg *Poo-sa* to save me out of my difficulties, or to protect me, &c.

'Then again you may recite the *King*. If you can with reverence recite it twelve thousand times¶, print and distribute twelve hundred copies of this, then that which you have prayed for most certainly shall be according to your wish.

'He who has received mercy, a disciple whose name is *Che-mow-yaou*, resident at *Puan*, has respectfully caused this to be printed.'

SOUTH AFRICA.

Mr. Thom communicates the following account of an examination of the Slaves, &c. at Tulbagh, by Mr. Vos, the Missionary Catechist, at which he was present, and which afforded him great satisfaction.

'I held a meeting with the slaves, catechising them about the simple truth. I repeated that of which we spoke the week before, respecting the miserable state wherein man is fallen by sin, and from which he cannot be delivered but by Jesus Christ.

'1st, *Jonas*. I asked him, Who is the Lord Jesus? He answered, that he was the only-begotten and everlasting Son of God, and thus God himself; that he be-

* In Chinese *Kwaun-yin-Poo-sa*. The Poo-sa are demigods. Shin, or Tsen-shin, denote a higher class of spirits.

† In Chinese *Chow*, or *King-chow*.

‡ All this is unintelligible to the person reciting.

§ These are both unintelligible to a native.

‖ Here the same word and form are used that are employed in addressing the Mandarins.

¶ Hence their beads.

came a man, born of the Virgin Mary, having a soul and body. I asked him —why Jesus must be both God and man? He answered, that if he were not God, he could not deliver sinners from the Divine wrath, for man cannot ransom man.

'2, *Basta.* Question. What has the Lord Jesus done? Tell me some of the wonders which he had done. He then gave an account that he had instructed sinners, and that he died for them.

'3, *Adam.* I asked him what death the Lord Jesus had died?—Answer, A painful, scandalous, and a cursed death on the cross. Question, Why did he undergo such a cursed death?—Answer, To redeem sinners from the curse under which they laid. Question, Whom had the Lord Jesus redeemed?—Answer, All those that believe in him. Question, For the greatest sinner also?—Answer, Yea, even for the greatest of all. Ques. Is this then enough, only to think that Jesus died for sinners, even for the greatest of all, and therefore for me, and then so that I may live in sin?—Answer, No, he must believe that with his whole heart, and pray to the Lord Jesus that he will make him better through his Holy Spirit.

'4, *Sedras.* I asked him, Did the Lord Jesus remain in the grave?—Answer, No, he arose on the third day. Question, How is this possible?—Answer, To God all things are possible. Question, But is that true that Christ is arisen from the dead?—Answer, His disciples confessed the truth, and died for it. Question, How long was Christ on earth after his resurrection?—Answer, Forty days. Question, Why did he stay so long with his disciples?—Answer, To teach them, and to tell them to go through the whole world to preach his gospel to all nations.

'5, *Knegt.* I asked him what became of the Lord Jesus after this forty days? —Answer, He ascended to heaven. Question, How did he know that?—Answer, The angels told his disciples that this Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Question, What does he do in heaven at present?—Answer, He prays for us. Ques. What will he do when he comes again?—Answer, Then he will come to judge all mankind according to their works. Question, Will he only judge those that live?—Answer, No; even the dead. Question, How can the dead be judged, because they cannot hear?—Answer, He shall quicken the dead. Question, How is it possible that the dead can become alive again?—Answer, That it was a greater wonder to create the whole world out of nothing, than to make the dust into a living body again.

'6, *Roset.* Question, Shall all men enter into heaven?—Answer, No; but only those who know themselves to be poor sinners, and have the knowledge of Jesus. Question, Are you also a sinner? —Answer, Yes, I am, and there is no good in me; if ever I shall be saved, it will be through Jesus Christ. Question, Will the Lord Jesus save you also?—Answer, O yes, the Lord Jesus will save all sinners that come to him. Question, Where will those be that believe in the Lord hereafter?—Answer, Those that believe in the Lord, to them will he say, Come, ye blessed of the Father, inherit the kingdom that was prepared for you before the foundation of the world; and to the unbelievers will he say, Go away, ye cursed, unto everlasting destruction.

'I asked them several more questions which Mr. Thom gave me to ask them, which they answered with great satisfaction to him; who wished them farther blessings from God, promising them some Spelling Books, and when they were able to read, he would send them Bibles.

JAPAN.

In the year 1807, a boat with nine Japanese, who were fishing, was blown off the coast, and, after in vain endeavouring to regain the shore, was picked up by an American vessel some days afterwards, and carried to Batavia. They wished much to return to their native country, and the Batavian government sent them back with a letter, stating the circumstance, and hoping thereby that they would escape punishment—but it was in vain; they all suffered death on their arrival, because there is a law that no Japanese shall leave the kingdom; if any do so, and return, they suffer death.

A gentleman who was then in Batavia, related this anecdote to me the other day.

G. F.

IRELAND.

Popish Indulgence.

A CORRESPONDENT has favoured us with a pastoral letter lately published at Cork, by Dr. Moylan to his dearly-beloved flock, the Roman Catholics of the City and Diocese of Cork, in which he recites a Bull granted by the present Pope, in 1809. We

copy the very words.—'Pius VII. by Divine Providence, Pope, grants unto each and every one of the faithful of Christ, who, after assisting, *at least, eight times* at the holy exercises of the mission (in the new Cathedral of Cork,) shall confess his or her sins with true contrition, and approach unto the holy communion,—shall devotely visit the said cathedral chapel, and there offer up to God for some space of time pious and fervent prayers for the propagation of the Holy Catholic Faith, and to the intention of our holy Father, a plenary indulgence applicable to the souls in Purgatory, by way of suffrage, and this in form of a JUBILEE!'

This was to commence on the 28th of November, 1813, and continue to the 27th of December, '*five Paters, and fives Aves, and a Creed*,' were to 'fulfil the obligation.' 'All priests, approved of by us,' says Dr. Moylan, 'to hear confessions, can, during the above time, absolve all such persons as present themselves with due dispositions, at confession, in order to obtain this plenary indulgence from all sins and censures reserved to the Holy See, or to us—they enjoining upon such persons as are thus absolved, a salutary penance.'

After a long discussion at the Catholic Board lately, the following resolution was adopted:—

'Resolved, That we think it necessary, at this particular time, to re-adopt our resolution of the year 1810; that, as Irishmen and Catholics, we never can or will consent to any interference, on the part of the Crown, or the servants of the Crown, in the appointment of our Bishops; and that, with every disposition to meet, as far as it can be done, the wishes of every part of our parliamentary friends and Protestant fellow-subjects, we yet feel ourselves bound to declare, that no settlement can be final or satisfactory, which has for its basis, or at all involves any innovation or alteration to be made by *authority of parliament*, in the doctrine or discipline of the Catholic Church, in Ireland—that this declaration is not lightly made, but is grounded upon the concurrence of this board with the Prelates, and in the sentiments of the Catholic body at large, as publicly and repeatedly expressed at the several meetings, held for the last three years in every part of the kingdom.'

PROVINCIAL.

Bible Intelligence.

THE following interesting information is derived from a speech delivered by Dr. Hamel, a Russian gentleman, at the Anniversary of the Bristol Auxiliary Bible Society, Feb. 10th.

Speaking of the establishment of Bible Societies in Russia, he says,—

'You will certainly agree with me, that the establishment of a Bible Society in Russia must be attended with the most important consequences, if you consider that this empire is as large as all the rest of Europe; that its frontiers extend from the Frozen Ocean to the Black Sea and China, and from the shores of the Baltic even to Kamtschatka; that there are, besides so many millions of Christian inhabitants, many hundred thousand heathens of different names, as Calmucs, Tartars, Kirgises, Bashkirs, Nogaizes, Tsherkesses, Karakalpakes, &c.; in short, there are besides the European languages, 24 different barbarous languages spoken. To give some idea of the great number of which some of these heathen tribes consist, I will here only mention the number of Calmucs; 60,000 of them are living near Astrakan, other 65,000 families, or at least 250,000 souls, removed in the year 1771 to China, who of course speak and write the same language. The Burrats in Siberia are nearly as numerous, and have almost the same dialect. What a blessing will it be, when so many hundred thousand heathen, in whose language nothing has ever yet been printed, shall read the Holy Scriptures; and must it not fill the heart of every philanthropist with joy and thanksgiving before the Lord, when he hears that the Bible is now printing in that very language, which no one had ever sufficiently known to translate the Bible into it. We are indebted for this translation to Mr. Schmidt, a member of the Church of the United Brethren at Sarepta, near Astrakan, who devoted three years of his life entirely to the

study of the Calmuc language, with a view to qualify himself for translating the Holy Scriptures; almost the whole of this time he lived among this uncivilized people, subject to great inconveniences, and accommodating himself to their rude manner of living. Being afterwards the Agent from Sarepta at Moscow, he had in the conflagration of that city the misfortune to lose the whole of his property; even the Calmuc manuscript became a prey of the flames, in consequence of which another was procured. Mr. Schmidt is now at St. Petersburgh, treasurer to the Bible Society, and one of the most active members, but since the loss of his effects at Moscow is in low circumstances. I feel it an act of justice to mention Mr. Schmidt in this manner, as his name has not been introduced hitherto as translator of the Holy Scriptures in the Calmuc tongue.'

A MEETING was lately held at Kingswood, near Bristol, for the establishment of a Bible Association, which was attended by many gentlemen of respectability. Some striking remarks were made by the Clergymen and Dissenting Ministers present, on the general importance of similar institutions, and more particularly in the midst of the populous collieries of Kingswood.

A liberal subscription was entered into.

OCT. 16, 1813, a Branch of the Denbighshire Auxiliary Bible Society was instituted at Wrexham. The Dean of St. Asaph in the chair, who stated the object of the meeting, and then moved the fundamental resolutions, which were seconded by Sir Foster Cunliffe, Bart. and unanimously adopted. The very Rev. Chairman was chosen president, and about 20 other gentlemen vice-presidents; R. Kirke, Esq. treasurer, and Mr. R. E. Edwards, and Mr. G. Lewis, secretaries. Many other clergymen and gentlemen took an active part in the proceedings.

MARCH 14, was held the third anniversary of the Weymouth Auxiliary Bible Society; Sir James Murray, Bart. President; W. Williams, Esq. Vice-President; J. Weston, Esq. Treasurer, and Rev. B. Crackwell, D. D. Secretary.

A MEETING is shortly expected to be held for the purpose of establishing an Auxiliary Bible Society for the county of Hants. The Marquis of Buckingham is expected to preside on the occasion, and the Marquis of Winchester, it is hoped, will be the patron of the Institution.

WE rejoice to hear that a Sunday School Union was established at Newcastle-upon-Tyne, Jan. 13, B. Brunton, Esq. in the chair. This institution is denominated *The Northumberland and Durham Sunday School Union*. Mr. Wawn was chosen president; Mr. W. S. Batson, treasurer. The most beneficial effects may be expected from these *united exertions* of Christian beneficence.

ORDINATIONS.

ARIL 22, 1813, Rev. J. Calvert, late student at Idle Academy, was ordained over the newly-formed Independent church, at Grassington, near Skipton, in Craven. Mr. Farmer, of Leeds, began the service by prayer, and reading the Scriptures; Mr. Vint, Tutor at Idle Academy, introduced the business; Mr. Taylor, of Bradford, offered the ordination prayer; Mr. Calvert, of Hipping, gave the charge from 1 Tim. iv. 16; Mr. Parsons, of Leeds, preached to the people, from Exod. xvii. 9—12; and Mr. Taylor preached in the evening.

AUG. 4, At the Independent chapel, Skipton, in Craven, Rev. T. Sharp, late student at Idle Academy, was set apart to the pastoral office over the church and congregation at that place. Reading and prayer, Mr. Hudswell, of Bingley; introduction, Mr. Vint; ordination prayer, Mr. Cockin, of Halifax; Mr. Blake, of Osset, gave the charge, from 2 Tim. 15; Mr. Parsons, of Leeds, addressed the people, from Psalm 133. Mr. Cockin preached in the evening.

DEC. 8, The Rev. W. Cotton was ordained, with imposition of hands, over a newly-raised church at Stoke Newington. The Rev. Mr. Freer gave the introductory address and received the confession of faith; the Rev. Mr. Platt offered the ordination prayer; Dr. Collyer gave the charge from 1 Tim. iv. 16; Mr. Platt preached to the

people, and Mr. Brooksbank concluded with prayer.

Dec. 14, The Rev. Eli Mitchell, late of the London Itinerant Society, was ordained over a church newly formed in Chapel Court, Borough, with imposition of hands, and in the following order:—reading and prayer by the Rev. Jos. Brooksbank; introductory address and questions by the Rev. J. J. Barker; ordination prayer by Rev. W. F. Platt; the charge by the Rev. W. B. Collyer, D. D. from 1 Tim. vi. 11, 12; the sermon by the Rev. T. Jackson, from 1 Thess. v. 12, 13; concluding prayer by the Rev. Robert M'All.

Feb. 15, 1814, Mr. J. Blomfield, formerly a student at Cheshunt College, was ordained at Spa Fields Chapel, London, in the connexion of the late Countess of Huntingdon. Mr. Stodhart, of Peil Street Chapel, began the service: Mr. Spry, of Hull, read, delivered the introductory discourse, and received the confession of faith; Mr. James, one of the Tutors at the College, offered up the ordination prayer, and Mr. M'All, of Sion Chapel, gave the charge, from 2 Tim. ii. 7, and concluded.

Mar. 2, The Rev. Henry Forster Burder was ordained to the pastoral charge of the church at Hackney, which had been for half a century under the care of the late Rev. S. Palmer. Mr. John Burder, of Stroud, commenced the service with prayer, &c.; Dr. Smith, Theological Tutor of Homerton College, delivered an introductory discourse; Mr. Collison, Tutor of the Academy, Well Street, Hackney, proposed the usual questions, received the confession of faith, &c.; Dr. Simpson, Theological Tutor of Hoxton College, offered up the ordination prayer; Mr. Burder, (father of Mr. H. F. Burder,) gave the charge, from 2 Tim. ii. 15; Dr. Winter preached the sermon to the church and congregation, from Heb. vi. 12; and Mr. Hooper, Classical Tutor at Hoxton, concluded the whole with prayer.

This interesting service will be published at the earnest request of the congregation.

CHAPELS OPENED.

Nov. 9, A new chapel was opened at Rugeley, Staffordshire. The Rev. T. Grove, of Walsall, preached in the morning, from Isaiah lvi. 7; Mr. T. Scales, of Wolverhampton, in the afternoon, from Psalm cxviii. 25; Mr. Harris, of Stafford, in the evening, from Rev. i. 5, 6; Messrs. Brook, of Tutbury; Williams, of Stone; Chesters, of Uttox; Pavett, of Burton; Tallas, of Alton; Salt, of Lichfield; and Fairbrother, engaged in the devotional parts. This place, in connection with the neighbouring villages, is supplied by Mr. Shawyer, the county itinerant; and we are happy to be informed with great success. In unison with the Association, Mr. S. gratefully acknowleges the favours he has received from the friends of religion in London; and as they are still £340 in arrears, hope to experience the same liberality from Christian friends in the country.

DAWLISH CHAPEL, DEVON,

Is now in a state of forwardness, and will be opened in the course of a few months, of which due notice will be given in this Magazine. It is hoped that religious persons of influence will lend their aid to support this cause, which promises much success from the present disposition of the inhabitants. Being a favourite watering-place, it will both furnish a pleasant retreat to seriously disposed characters, and afford the means of aiding the interests of religion by their presence and patronage.

The next half-yearly meeting of the Wilts Association will be held at Shepton Mallet, on Wednesday, April 13th. Mr. Jay, and Mr. Sibree, are expected to preach. On the evening preceding, Mr. Leach, the minister at Shepton, will be set apart to the pastoral office, and on the Thursday following, a similar service will take place at Briton, on the settlement of Mr. Thomas.

The Associated Independent Ministers of Dorset hold their next meeting at Bridport, on Wednesday, April 13th, when it is intended to form a County Missionary Society on a larger scale than that upon which they have hitherto acted. The Rev. A. Waugh, of London, and the Rev. W. Jay, of Bath, are expected to preach.

Recent Death.

FEB. 11, died Mrs. Sarah Snelgar, widow of the late Mr. W. Snelgar, of Cary Mills, Dorset. The consistency of her character, purity of her life, patience in suffering, and Christian triumph in the hour of dissolution will long endear her memory to her friends and family.

LONDON.

THE REV. DAVID M'INDOE, of Newcastle-upon-Tyne, is engaged to preach at the next Anniversary of the Missionary Society.

Intended visit to France, Spain, and Portugal, for the distribution of Bibles, Tracts, &c.

To be supported by voluntary Subscription.

A FEW weeks since, the Rev. Mr. Smith, of Penzance, Cornwall, (to whom the naval defenders of Britain owe so much for his disinterested, persevering, and successful exertions in their behalf,) visited a transport lately returned from San Sabastian with French prisoners, among whom he distributed a considerable number of Tracts; which were received with the greatest pleasure and thankfulness. The state of their minds was lamentable indeed; darkness, yea, gross darkness, covered them; and the probability that the same melancholy ignorance pervaded every part of France, excited every Christian feeling, and induced him to entertain a desire to visit those places at a period not far distant, which the kind interpositions of Providence, in the signal successes of our country's arms, have rendered free of access. The more he reflected thereon, the more his hopes and expectations of the Divine blessing increased. After consulting several friends in different parts of the country, as to the prudence, practicability, and best means of accomplishing the object, and finding their opinion corresponding with his own, he decided on an early visit, and intends going (by the packet to Passages) to those parts of the south of France where war, with its severe pressure, may perhaps prove the appointed means of preparing the minds of men for the consolations of that religion which brings 'glad tidings of great joy.'

Mr. Smith intends to return through Spain and Portugal to Lisbon, and to distribute Bibles and Testaments, and Tracts in every village through which he passes. Confiding in his long tried diligence and talents, those friends have contributed a liberal sum towards defraying his expences. A considerable number of Tracts, and a proportionate quantity of Bibles and Testaments in those languages have been sent to him. The passage, and various other incidental expences, render further assistance necessary to enable Mr. S. to depart immediately, and this they confidently anticipate will be cheerfully liquidated by those who, while they rejoice in the elevation of the British name, yet are most anxious that similar triumphs over tyranny far more severe, and far more fatal than that of a Bonaparte, may be recorded in the history of the church, as the result of extensive exertions in a cause so dear to Christians; and, that as Britain has contributed with profuse liberality her blood and treasure, to rescue the enslaved, and has actually delivered many a captive; so the followers of the Saviour have been equally ready with a portion of their treasure, to make his name more generally known, and thereby increase our claims on the gratitude of our Allies in the Peninsula, as well as convince our very enemies that we delight not in blood—that Christianity has taught us to love them, to seek their good, to bind up the broken-hearted, and to proclaim to them the acceptable year of our Lord. But while pecuniary assistance is desirable, yet still more so are the fervent prayers of the Christian world.—Here new channels of benevolence may be opened; and if the smiles of Heaven descend on the undertaking, Bigotry may receive a more fatal wound, and a more accurate estimate may be formed of the religious wants of France, Spain, and Portugal, than has ever yet been obtained.

Subscriptions will be thankfully received by the Rev. E. I. Jones, No. 5, Finsbury Terrace, City Road; Mr. Thompson, No. 6, Colebrook Terrace, Islington; Rev. G. Burder, Grove Hill Terrace, Camberwell; and at the Publishers, Stationers' Court.

Hibernian Society.

A SPECIAL general meeting of this Society was held at the New London Tavern, Cheapside, on Thursday, February 17, 1814, at which Samuel Mills, Esq. the treasurer, presided. The Chairman acquainted the meeting, that it had been called at the desire of the committee, who had taken into their serious consideration the different operations of the Society as connected with each other; with their reception and success in Ireland; with the support they had received in this country, and with the certainty of a great addition to this support if the future operations of the Society shall have exclusive respect to those objects which have hitherto been most prominent, acceptable, and successful. That the result of their deliberations was a recommendation to this meeting:—

That the designation of the Society be, 'The Hibernian Society, for establishing Schools and circulating the Holy Scriptures in Ireland.'

And that the plan of the Society be altered and modified, so as to correspond with this designation.

These recommendations produced a temperate and candid discussion, in which several members of the committee and of the Society, distinctly stated that no *personal* indifference or hostility towards those parts of the plan of the institution, which it was now intended to omit, existed in their minds, or was meant by their conduct. But that, for such reasons as the following, they should cordially support the resolutions now tendered to the meeting, namely,—

'That the operations of the Hibernian Society in the establishment of Schools, and the introduction of the Holy Scriptures therein, had been greatly extended, had produced most important benefits, and promised the most permanent and happy effects.

'That these measures had done much to conciliate the Catholics in Ireland, because the idea of proselytism is not necessarily connected with them.

'That if the funds of the Society were increased, the establishment of Schools and the circulation of the Scriptures might be extended into every part of our sister country.

'And that the certain means of making the funds of the Society equal to these enlarged and most important operations will be, to restrict the plan of the Society to *these operations exclusively*, because they are known to commend themselves to the *patriotism, the benevolence, and the generosity of the religious public of every description in the United Kingdom.*'

The resolutions recommended by the committee, were then passed unanimously.

London Society for the Encouragement of faithful Female Servants, No. 71, Hatton Garden.

A GENERAL meeting will be held on Monday, the 29th day of April, at the New London Tavern, Cheapside. The chair will be taken at half-past six o'clock precisely. The attendance at this meeting of every gentleman who feels interested in the *prevention* of vice and prostitution, and in the service of honest and faithful domestics, is most earnestly desired.

The objects of the society are to promote mutual good-will and confidence among the superior and subordinate branches of a family, to secure the young and unwary, but virtuous female from the need and the danger of resorting to common register-offices, to induce servants to view their employers as their friends, and to bestow marks of approbation on those who are previously nominated by subscribers, in proportion to the length of their services. It is also in the contemplation of the Society, if the patronage of the public should be liberal and extensive, to afford occasional assistance of various kinds in sickness and other distress to those who have lived *two years at least* with a subscriber, and to send back to their friends those who are poor and incapable of continuing their services with subscribers in London. See the address of the Society, p. 377 of our last volume.

THE First Annual Meeting of the N. E. London Auxiliary Bible Society will be held at the London Tavern, April 29, at twelve o'clock, when His Royal Highness the Duke of Kent will take the chair.

Missionary Chronicle,

FOR APRIL, 1814.

Annual Missionary Meeting.

WE have now the pleasure of announcing the approach of that sacred festival which annually gladdens the hearts of thousands of our British Israel, and which contributes so essentially to the propagation of the gospel of Christ in Heathen and other unenlightened countries. The days appointed for the usual services are, WEDNESDAY, THURSDAY, and FRIDAY, May 11, 12, and 13. We rejoice to hear that the Rev. Mr. WHISH, Vicar of St. Mary, Redcliffe, in Bristol; and the Rev. Mr. Steinkopff, Minister of the German Lutheran Church, Savoy, London, and Foreign Secretary of the British and Foreign Bible Society, are two of the Ministers engaged to preach on that occasion.

OTAHEITE.

THE friends of the Missionary Society have doubtless perused with inexpressible satisfaction the letter from the Missonaries in the South Seas, inserted in our Chronicle for the month of Dec. last, in which the conversion of Pomarre, the king of Otaheite, was mentioned. The following letters will tend greatly to confirm the pleasing hope entertained of that important event, and we trust future communications may place it beyond doubt. The reader will not fail to notice that deep conviction of sin which he appears to entertain—that just feeling of his extreme depravity and guilt, which is one of the best evidences of his being taught by the Spirit of God. It will also afford much pleasure to our friends to perceive that by this favourable circumstance the hearts of our Missionary brethren are greatly encouraged, and that, after the tedious trial of their patience during so many years of almost fruitless labour, they have entered again upon their work with renewed vigour.

Extract of a Letter from the Rev. Mr. Marsden, to the Directors:

New South Wales, June 24, 1813.

Dear Sirs,

'I TRANSMIT you by this conveyance a letter sent to me from the Missionaries at Eimeo, in case any accident should have happened to the first sent by the way of India.

It must fill the hearts of all real Christians with joy to know that there is a prospect that the labours of the Missionaries will eventually be crowned with success. I have felt much concern that three of the female Missionaries are no more. Mrs. Henry was literally worn down in the work of the Mission; she was a most valuable woman, patient and resigned under all sufferings, privations, and hardships. No woman, in my opinion, could be more sincere, and more devoted to the work than she was. Her natural disposition was amiable, her piety unaffected, and her love for the poor Heathens unfeigned. I trust she is now resting from her labours in Abraham's bosom, and that some poor Heathens, amongst whom she had lived, have gone before, and that some will follow after, to glory.

'Messrs. Henry, Davies, Wilson, Nott, and Hayward, are all choice men. I trust you will not attend to any calumnies that may be propagated against their character.—I have seen some observations in the public papers that are very wicked and unjust respecting the Missionaries of Otaheite: I am persuaded they are men of sound piety, and devoted to the cause in which they are engaged.

'I have received very encouraging

accounts from New Zealand of the disposition of the natives.

'I have the honour to be, &c.

'SAMUEL MARSDEN.'

'P. S. When Mr. Tesseir, one of the Missionaries who had been living in the Colony for some time, heard that Pomarre had embraced Christianity, he set off in a few days to Otaheite.'

From the Rev. Mr. Henry, one of the Missionaries at Otaheite, then on a visit to New South Wales, to the Directors.

Paramatta, June 17, 1813.

Honrd. Fathers and Brethren in Christ,

'BEFORE this reaches you, you will, if they went safe, have received our dispatches by way of India.—They contained a long public letter from myself and the rest of your Missionaries at Eimeo, with the originals and translations of two letters from King Pomarre, then at Otaheite, to the Missionaries. You will see by our dispatches we have cause to sing both of mercy and judgment. The account of King Pomarre's conversion to Christianity will doubtless fill your hearts, and the hearts of all real Christians who hear it, with joy and thankfulness.

'Since the date of the above no particular alteration had taken place in the affairs and the state of the Mission.—The king still remains at Otaheite, with encouraging prospects of being peaceably restored to the sovereignty of that island. You will learn from his own letters, the state of his mind, and his views respecting Christianity. I shall only add here respecting him, that supposing him to be a *real convert*, and made truly a partaker of divine grace, of which there is every rational evidence, and there can be no reasonable doubt, he is (not to say *the* greatest, which I think I might venture to do), but he is *one* of the greatest miracles of grace ever exhibited on the stage of this world. To God's holy and glorious name be all the praise, who through his superabounding grace and mercy, hath effected so great and wonderful a change in so exceedingly great and wonderful a sinner!

'Reading your observations in your last letter, that you had in an especial manner been led to pray for Pomarre's conversion, I was very much affected. Indeed, after reading that letter I felt much refreshed, and most heartily willing to spend my life, yea, ten thousand lives, if I had them, in the work and service of the gospel among the Heathen.

'The brethren have written to Mr. Marsden, acquainting him with our views, &c. relative to the vessel we are about to build, and requesting him, if possible, to procure and send articles wanted, and a person to superintend the building of it. Mr. Marsden manifests the utmost readiness to render us every possible service, and is consequently entitled to your highest esteem, (which I am confident he already possesses,) and your most grateful acknowledgments.—I am happy to say, that his prospects of usefulness in the Colony are brightening more and more, and his exertions to benefit the Colony, both in a temporal and spiritual point of view, keep pace with his opportunities. The other Chaplains also are truly evangelical ministers, and, blessed be God, good has been done here—he has a people to shew forth his praise in this wicked Colony. There are several schools established under pious masters: Mr. Eyre is over a very flourishing one in a situation where he is very useful, has the comfort of living near and upon the best terms with Mr. Marsden. Here I think it but justice to observe respecting Messrs. Hassall and Crook, that they also, according to their ability, exert themselves to promote the interest of religion in the Colony.

'I am happy and thankful to have to inform you that the obstacles and discouragements which have long been in the way of the establishment of a Mission and introduction of the gospel in New Zealand, by the good providence of Him who can level mountains of obstacles and exalt valleys, are beginning to be removed. A young native chief, nephew to the deceased TIPPAHEE, who visited England, came to the Colony, and lived with Mr. Marsden about two years, and received a good deal of instruction with good effect, returned to his native country, and has been kindly received by his countrymen, made king, or chief of the district which formerly belonged to his uncle, is much beloved by his subjects, has introduced agriculture and other useful arts,—and from his disposition, views, and sentiments, there is reason to hope he will become a protector and true friend to Missionaries.

'I must now conclude, with my hearty prayers for your success in the blessed work you are engaged in, and intreating a continued interest in your prayers for myself, and brethren, and sisters in the Mission, and subscribe myself, with all due respect, honoured Fathers and Brethren, your brother and humble servant in the propagation of the gospel,

'WILLIAM HENRY.'

The following is an Extract of a Letter written by King Pomarre, at Taheite, dated Feb. 17, 1813, to the Missionaries at Eimeo.

[*Translated from the original, which is in the hands of the Directors.*]

'My dear Friends,

'MAY Jehovah and Jesus Christ bless you and me, also *this evil man*, whose crimes are accumulated!

'I perfectly agree to your request in your letter lately wrote to me, my dear friends, in which you desire my permission to cut down the *Tamanu* and the *Amai* *. Cut them down, without regarding consequences, for a keel for our vessel. What will be the consequence? —shall we be destroyed by the evil spirits? We cannot be destroyed by them, we have a great Saviour, Jesus Christ. Where *you* lead, regardless of consequences, I, *this evil man*, will follow.

'The Three-one can (or will) make me good. I venture with my guilt (or evil deeds) to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience, and rejection of the truth, that this very wicked man may be saved by Jehovah and Jesus Christ.

'*Matarai* has been delivered up to me. When I am perfectly assured of the sincerity of this surrender, I will write you another letter, my dear friends.

'It is reported here among the people, that there is a ship at Eimeo, perhaps it is Capt. Campbell. There are a great many thieves in Taheite here; they have stolen six pieces of my cloth, and books, &c. Shall I sin in killing the thieves?—Write me fully your sentiments my dear friends.

'Be not displeased on account of the long delay of this letter: I could not write sooner, being far away. Perhaps you are angry with me.—Write to me that I may know your mind, my dear friends.

'May the Three-one bless you, and us also. May we all be saved by Jesus Christ, our only (or true) Saviour.

'POMARRE.'

Extract of a Letter from Mr. Rowland Hassal, Paramatta, New South Wales, to Mr. Burder, dated June 26, 1813.

'You no doubt will be glad to hear of the conversion of King Pomarre of Taheite. One of our friends there writes to say that he has forsaken all his idols, and worships none but the true God. Brother Wilson (one of the Missionaries,) says, "One thing that encourages us to hope that the time to favour these Heathens is not far distant is, that Pomarre has openly declared the vanity and folly of his past abominable superstition and idolatry; and verifies the truth of that prediction, Jer. xvi. 19, "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." He adds, that "Pomarre's views of the way of salvation through the Lord Jesus Christ are very clear and consistent; but that we cannot expect such a monster in iniquity to overcome at once all his prejudices; but we have no doubt that the work is of God, and that he will carry it on until the day of Christ Jesus."

DEMERARA.

Extract of a Letter from Mr. Wray, dated Berbice, Oct. 30, 1813.

My dear Friend,

'I AM much pleased with your Missionary Chronicles—they will cheer our hearts, and do our souls good. When the Negroes understand a little better, I shall read them to them. We now live in the house Mr. D— occupied at Sandwort, upon the Creek Cauje. Our house in town was very uncomfortable, as it was much infested with Scorpions, Centipedes, &c. Sometimes we have killed five or six Scorpions in our bed-room in one evening.

'I have attended the government children almost every day, and upon the whole have been pleased with their attention. The number has generally been from 60 to 70. They have learned to begin a tune or two of themselves, and some of them have learned the Lord's prayer. They are also learning the First Catechism, and make improvement in spelling. The adults also get on in reading and the Catechism. At Sandvoort the children come in the day time to read, about 30 in number. Several of the adults come at their breakfast and dinner time, as they did in Demerary. There is only one estate between this place and town, and I understand the gentleman possesses about 1200 slaves. The day after our arrival, a great many of the Negroes, both men and women, came to salute us in our new habitation. It will be our delight, as far as we can, to encourage them in

* We conceive that these were deemed sacred trees.

their work, and to stimulate them to cultivate their lands, for which I have got them one day in a fortnight, exclusive of the Sabbath, and to bring them into a state of civilization. I look forward to a time when whips and drivers will be needless, and when the poor Negroes will be made happy. I have often wished that Dr. Vanderkemp had been here, and had the management of these properties. He would have been the very man to have carried the views of the Commissioners into effect on Christian principles.

'A morning or two ago I took a walk among the Negro-houses with the manager. We visited the father of the old driver, who assists me to interpret—he was glad to see me, and expressed his joy by kissing my hand. He asked if he might repeat the Lutheran Creed, which I found he had learnt when young, &c.

'I am sincerely yours,

'J. W.'

Extract of a Letter from Mr. Davies.

George Town, Demerary, Nov. 18, 1813.

'You will be pleased to hear that the crowds of Negroes, some of whom come from the distance of 50 miles to hear of the Saviour, cry still in our ears, "The place is too strait for me, give place to me that I may dwell. Enlarge the place of thy tent, let them stretch forth the curtains of their habitations; spare not, lengthen thy cords, and strengthen thy stakes!"—Not fewer than 5000 Negroes learn the Catechisms and attend in rotation. Nor do they learn and attend in vain, for a great reformation appears among them; and I trust not a few are savingly brought to the knowledge of God. They are very active in teaching the Catechism to each other. I must request you to send me 1000 of Dr. Watt's first, and the same number of the second Catechism; and also a few hundreds of the Assembly's. Hundreds of them come to me Sabbath after Sabbath to beg for some, and now I have not one of any sort left. The officer who lives on the frontier of the Indian Settlements, about 220 miles up the river, called on me a few days ago, and requested me to go up to the Indians to instruct them; but I declined going till I should hear from you.

'I am greatly obliged to you for forwarding the Missionary Chronicle to me. The members of our Auxiliary Society rejoiced with us to find by the September Chronicle, that you are making such exertions at home. Meetings like yours would do good in the West Indies;—but in place of them we can only read at our Missionary prayer-meetings what great things the Lord puts into your hearts to do. This is not without good effect, and the thought that what is done by British Christians produces gratitude, love, and zeal in the Heathen nations, should animate them in their great exertions. Surely the time to favour Zion, yea, the set time is come!

'I pray that the Lord Jesus will abundantly bless you and all your efforts to diffuse through the world the savour of his name.

'Yours very respectfully,

'JOHN DAVIES.'

Mr. Elliot, who has been a Missionary at Tobago for several years past, paid a visit in December, 1813, to Demerara, where he was greatly delighted with perceiving the fruits of Mr. Wray's and Mr. Davies's labours, of which he gives the following account.

'The Negroes seem ripe for instruction. It filled my heart with joy to see old men and women, as well as young ones, with books and catechisms in their hands or pockets. I am informed, that when any one sees a person who it is supposed can read, and it appears to be a convenient opportunity, to step up to him and say, "Massa, I beg you for teach me a little bit." The progress that some have made is, I think, a proof that this information is correct. Some *thousands* know that Christ is the Son of God and the Saviour of sinners; and I doubt not that some *hundreds* believe to the saving of their souls. Demerara seems to me the most pleasing Missionary Station in the West Indies. The brethren have been remarkably useful.

'I preached for brother Davies on Lord's-day twice, in the forenoon to near 1400 hearers; the chapel was full, and a great many at every door and window. In the afternoon, I preached to about 600, mostly slaves. I married five couple of Negroes; the reason they gave for desiring to be married was, "because they wished to keep God's law. Once," said they, "we no been love him, but now we love him, and wish for do every thing for please him."

'On Tuesday evening, I preached at La Resouvenir, to about 450 very attentive hearers. It would have grieved you to have heard and seen the poor Negroes when they were told that there was no Missionary on his passage from England to them*. They lifted up their

* Mr. Kempton was appointed to this station in December last.

hands and wept, begging and praying me to stay with them. Some of them followed me for miles with their entreaties and tears; and when I assured them that I would comply with their request, as far as possible, their sorrow was turned into joy.'

Extract of a Letter from Mr. Campbell to a Friend at Kingsland.

Cape Town, Nov. 21, 1813.

'THE extent of Africa is so great, that though I have travelled about one thousand miles up, from the Cape of Good Hope, it is little compared to what is still to be known. I have been in various parts of Africa, hitherto unexplored, where a white man was as novel a sight as a white crow would be in England, and where the women considered a watch to be a living animal, and of which they were as much afraid as you would be of the most poisonous serpent or scorpion. Yet such people expressed a strong desire that instructors should be sent them, after we had explained what these would teach them.

'On the whole, I am sure that you will be glad to hear that my journey, though long and hazardous, has been prosperous and safe. I have travelled at least three thousand miles in one of the most wilderness parts of the whole earth, without sustaining the smallest injury. I have travelled among Hottentots, wild and tame Boschemen, Grigaus, Bootchmanas, Korannas, and Namaquas, yet I am sitting in my chamber here as well, and as much at my ease, as you may at Kingsland. I am glad that I know the source from whence these blessings flow, viz. the God of Israel, whose friendship deserves to be courted in every country. If you and your household can claim him for your God, you need not care where you go, or what enemies may surround you: you will be as safe as the sun, who is kept in his place by the same Almighty power.'

EAST INDIES.

SEVERAL Hindoos, who for some years past entertained doubts of the truth of their religion, met with a New Testament, which they read with avidity and profit. After various enquiries for further information, they came to Serampore, where they were gladly received by the Missionaries and converted Hindoos. Immediately on meeting with the latter, they threw off their caste, went home with the brethren, sat, and took refreshment together, and united in religious exercises. Several of them have already been baptized, and are desirous of spending their days in promoting the salvation of their countrymen. From 60 to 100 are said to belong to the company who were dissatisfied with the abominations of the Hindoo religion, some of whom were expected soon to come forward and imitate their companions. What has already been done, may be of incalculable service, and affords a striking answer to 'the gentlemen lately returned from India,' who represent the *caste* as an insuperable barrier against Christianity. It affords also a great encouragement to Missionaries every where to proceed zealously in their glorious work.

BURNING A LEPER TO DEATH.

Extract of a Letter from Mr. W. Carey.

Cutwa, Sept. 7, 1812.

'LAST week I witnessed the burning of a poor leper. A pit, about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again: and thus, a man who to all appearance might have survived some years longer, was cruelly burnt to death. I find that the practice is not uncommon in these parts.'

The practice of diseased persons, and especially of those heavily afflicted with the leprosy, drowning themselves, is very common, and is recommended in the Writings of the Hindoos. This poor wretch died with the notion that by thus purifying his body in the fire, he should receive a happy transmigration into a healthful body; whereas, if he had died by the disease, he would, after four births, have appeared on earth a leper again!

Methodist Missions (Wesleyan).

DEC. 31, 1813, Dr. Coke, with six Missionaries, sailed from Spithead for Bombay, on their way to the Isles of Ceylon and Java, viz. Messrs. W. Harvard, and G. Erskine, in the Cabalva; Messrs. W. Ault, B. Clough, T. Squance, and J. Lynch, in the Lady Melville.

Mr. J. M'Kenny is to sail shortly for the Cape of Good Hope.

Also in January last five Missionaries sailed from Cork for different islands in the West Indies, viz. Messrs. Boothby, Allen, Lill, Stewart, and Raynar.

Meetings have lately been held at

Leeds, Halifax, Sheffield, Hull, and Beverley, to form Societies in support of the Methodist Missions in Nova Scotia, Newfoundland, the West Indies, Gibralter, and Sierra Leone, and of those intended to be immediately established at the Cape, Ceylon, and Java.

In an address to the public by the Halifax Society, it is stated that the Societies in connection with them on the American continent include 216,000 members—that there are 27 Missionaries employed in the various islands of the West Indies, &c.—that the number of persons in society, chiefly Negroes, amounts to 15,220—the number in society in Nova Scotia, New Brunswick, and Newfoundland, to 1522; and that in January 1813, a debt of more than £6,000 was owing to the treasurer of their Missionary fund; this, however, has, by great exertions, been nearly liquidated; but the societies above mentioned are formed to produce a permanent increase, sufficient not only to meet existing demands, but to give a still wider diffusion to the gospel of Christ.

Missionary Anecdote.

A WOMAN of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a week to the Missionary fund. 'Surely *you*,' said one, 'are too poor to afford this!' She replied, 'I spin so many hanks of yarn a week for a maintenance: I will spin *one more*, and that will be a penny for the Society.' 'I would rather,' said a gentleman who related this at the Sheffield meeting, 'see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the gospel, than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!'

When our more wealthy readers peruse such instances of zeal in the poor as that above related, will it not be natural to ask themselves, What exertions do *we* make,—what privations do *we* endure in proportion to our superior means?

Harmony of Missionary Efforts.

AT a Missionary meeting lately held in Sheffield, the following excellent observation was made by Mr. Montgomery, (the Poet).

'In the Bible Society,' said he, 'all names and distinctions of sects are blended till they are lost, like the prismatic colours, in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant; but, like the same colours, displayed and harmonised in the rainbow, they form an arch of glory—ascending, on the one hand from earth to heaven, and on the other descending from heaven to earth—a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness with healing in his wings breaking forth on all nations.'

MISSIONARY COLLECTIONS.

[Collections and Anonymous Donations only from 15 Feb. to 15 March, inclusive.]

	£	s	d
Oxnam Auxiliary Society, by Rev. Peter Young, Jedburgh	10	0	0
Tred Ddafydd, Anglesea, by Rev. John Elias	3	11	2
Auxiliary Society at Tackel Street Meeting, Ipswich £9 3 6			
A Lady, by Rev. C. Atkinson, ditto 1 0 0	10	3	6
Female Auxillary Society, Newport, Monmouthshire, by Capt. J. Davies	8	0	0
Donations and Subscriptions by several Friends at Rev. Mr. Buck's Chapel, Grub Street	17	4	0
Friends at Shelford, Cambridgeshire, by Mr. John East	4	0	0
Rev. Thos. Skeen and Congregation, Hammersmith	12	0	0
A. B. Boston Post mark	5	5	0
Queensferry Bible and Missionary Society, by Mr. John Shirreff	20	0	0
Rev. John Roberts and Friends, Llanbrynmair, Montgomeryshire	6	15	4
A Penny-a-week Society at a Prayer Meeting, Heaton Lane, near Stockport, by Mr. J. Brown	5	0	0
Ditto in a Cotton Factory belonging to J. B. and Son, Heaton Lane, Stockport	8	0	0
Rev. James Small and Friends, Axminster, (including £1 from a Sunday School)	19	13	6
Rev. T. Madden and Friends, Adersgate Street	10	10	0
Anonymous, London, by Rev. Dr. Winter	500	0	0
Fenwick Missionary Society, Ayrshire, North Britain, by Mr. Wm. Muir, Glasgow	9	2	5

Shrewsbury Auxiliary Society, (second remittance) by Rev. Thomas Weaver, including £1 3s. 8½d. from the Girls in the Swan Hill Sunday School	38	19	0
Hackney Auxiliary Missionary Society, from 27 August to 12 March	67	15	10
Associate Congregation of Lauder, N. Britain, by Rev. G. Henderson	13	0	0
Cork Missionary Society, by Mr. S. Cruikshanks	50	0	0
Female Auxiliary Society, Ottery, St. Mary	10	10	0
Sheerness Auxiliary Society, by Mr. Mullinger	15	0	0
B. W. by Mr. Kent	1	0	0
J. S. of Annan, by Rev. Mr. Fletcher, of Blackburn, at the Silver Street Meeting 1812, (omitted before)	1	0	0
Half Years' Amount of a Penny-a-week Society at Ford, Devon, by Rev. R. S. Schofield	5	6	0
Donation from a Friend in Roxburghshire	50	0	0

Collections of the Calvinistic Methodists in the Western part of Denbighshire.

Llanrwst	£4	0	0	*Brought forward*	£30	0	9	
Abergele	5	18	6	Collections by Rev. T. Jones, in the Independent Meeting-house, from two Congregations do.	4	10	6	
Bont Uchel	6	0	0					
Ruthin	3	6	9					
Nant glyn	1	15	6					
Denbigh	9	0	0					
				Various other places	10	12	3	
Carried forward	£30	0	9				45	3	6

Collections amongst the Welch Calvinistic Methodists in Lleyn and Eifionydd Districts, Caernarvonshire, by Mr. Michael Robertson, and others.

				Brought forward	£30	12	4	
Abereirch	£1	18	5	Pen y Caerau	3	0	1	
Bedd gelart	3	13	11	Pwllheli	9	0	0	
Cwm Coryn	0	19	1	Rhyd Clafdy	2	10	6	
Dinas	1	14	1	Rhyd Lios	1	3	0	
Ederyn	2	18	1	Rhyd bach	2	2	3	
Garn	1	5	10	Ty mawr	3	4	0	
Hendre Howel	0	15	5	Tre madoc	3	4	6	
Llithfaen	1	0	2	Tydweiliog	1	17	4	
Llan Engan	3	6	8	Uwch mynydd	1	17	3	
Nant	3	16	0	Ysgoldy	2	14	0	
Nevin	2	11	4	Bont fechan	2	18	0	
Pentre Uchaf	4	16	6	Bryn Engan	4	12	0	
Pen y graig	1	16	10	Bryn Melyn	2	4	4	
Carried forward	£30	12	4		71	0	5	

Collections in Caernarvonshire, by Rev. Evan Richardson.

Caernarvon	£8	12	8	*Brought forward*	£24	7	5	
Bangor	5	6	6	Wamfawe	1	8	6	
Llanllechid	4	6	7	Bont newydd	1	11	11	
Llanwing	1	4	2	Bryn'nodyn	3	0	9	
Llandynioleu	3	14	6	Llanullyfni	4	15	0	
Llanberis	1	3	0	Clynog	5	6	0	
				Terfyn	0	17	6	
Carried forward	£24	7	5				41	7	1

Liverpool Auxiliary Society, by Mr. J. Job, Treasurer.

Collections by Rev. Messrs. Edwards, Hughes, and Jones, at the Welch Calvinist Methodist's Chapels, Pall Mall, and Bedford Street, Liverpool.

At Prayer Meetings at Pall Mall	£6	2	1				
Sunday School at ditto	2	15	5				
Ditto at Bedford Street	1	16	10				
Sunday School at ditto, 3 months	1	6	11				
Ladies Auxiliary Society	10	0	3				
	22	1	6				
28th February Quarterly Collection of Auxiliary Society	£17	1	3				
Bethesda Chapel Sunday School	1	9	4				
Great George Street, ditto	1	11	0	—20	1	7	
						42	3	1

POETRY.

VERSES

ON THE DEATH OF THE

REV. THOMAS SPENCER,

Of Liverpool,

WHO WAS DROWNED IN BATHING IN THE TIDE,

August the 5th, 1811.

'Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known?'—Psalm lxxvii. v. 19.

WITH peculiar satisfaction we present to our readers the following beautiful Poem, having first obtained the permission of Mr. Raffles, from whose 'Life of Spencer,' (second edition,) it is transcribed, with the consent also of the Author. Our opinion of its excellence is confirmed by the sentiments of the Editors of the Eclectic Review, (No. 3, Vol. XI.) who, in their critique on Mr. Spencer's Memoirs, referring to the interesting improvements made in this edition, say, 'These consist chiefly of Letters, and of a POEM, by James Montgomery, unnecessarily designated as "the admired author of The Wanderer of Switzerland," &c. &c. Of this Poem it is enough to say, that we consider it as one of the happiest efforts of Mr. Montgomery's lyrical powers: we will not do him the injustice of giving any detached stanzas, as no small part of their beauty consists in the chain of elevated thought which binds the whole together, and which constitutes the true lyric unity.' *p.* 312.

I WILL not sing a mortal's praise;
To Thee I consecrate the lays,
To whom my pow'rs belong;
These gifts upon thine altar strown,
O God! accept—accept thine own:
My gifts are thine; be thine alone
The glory of my song.

In earth and ocean, sky and air,
All that is excellent and fair,
Seen, felt, or understood,
From one eternal cause descends,
To one eternal centre tends,
With God begins, continues, ends,
The source and stream of good.

I worship not the sun at noon,
The wand'ring stars, the changing moon,
The wind, the flood, the flame;
I will not bow the votive knee
To wisdom, virtue, liberty;
'There is no God but GOD for me,
Jehovah is his name.

Him through all nature I explore;
Him in his creatures I adore,
Around, beneath, above;
But clearest in the human mind,
His bright resemblance when I find,
Engraven with purity combin'd,
I trust, adore and love.

O there was ONE—on earth awhile
He dwelt; but transient as a smile
That turns into a tear;
His beauteous image pass'd us by;
He came like lightning from the sky,
He seem'd as dazzling to the eye,
As prompt to disappear.

Sweet in his undissembling mien
Were genius, candour, meekness seen,
The lips that lov'd the truth;
The single eye, whose glance sublime
Look'd to eternity through time;
The soul, whose thoughts were wont to climb
Above the hopes of youth.

Of old *, before the lamp grew dark,
Reposing near the sacred Ark,
The child of Hannah's pray'r
Heard, mid'st the temple's silent round,
A living voice; nor knew the sound
That thrice alarm'd him ere he found
The Lord, who chose him there.

Thus early call'd, and strongly mov'd,
A prophet from a child approv'd,
SPENCER his course began;
From strength to strength, from grace to grace,
Swiftest and foremost in the race,
He carried victory in his face,
He triumph'd while he ran.

How short his day!—the glorious prize,
To our slow hearts and failing eyes,
Appear'd too quickly won:
The warrior rush'd into the field,
With arm invincible, to wield
The Spirit's sword, the Spirit's shield,
When lo! the fight was done.

The loveliest star of evening train
Sets early in the western main,
And leaves the world in night;
The brightest star of morning's host,
Scarce ris'n, in brighter beams is lost,
Thus sunk his form on ocean's coast,
Thus sprang his soul to light.

Who shall forbid the eye to weep,
That saw him, from the ravening deep
Pluck'd like the lion's prey?
For ever bow'd his honour'd head,
The spirit in a moment fled,
The heart of friendship cold and dead,
The limbs a wreath of clay.

Revolving his mysterious lot,
I mourn him, but I praise him not;
To God the praise be giv'n,
Who sent him,—like the radiant bow,
His covenant of peace to show,
Athwart the passing storm to glow,
Then vanish into heav'n.

O CHURCH! to whom the youth was dear,
The angel of thy mercies hear,
Behold the path he trod;
A 'milky way' through midnight skies!
Behold the grave in which he lies:
E'en from the dust the prophet cries,
'Prepare to meet thy God.'

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* 1 Sam. i. 3.

R. WILLIAMS, PRINTER, COPPICE ROW.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

MAY, 1814.

MEMOIR

OF

THE LATE MRS. S. E. ALBRECHT,

WIFE OF THE REV. CHRISTIAN ALBRECHT, MISSIONARY IN AFRICA.

MRS. ALBRECHT, whose original name was Sophia Elizabeth Burgmann, was born in the year 1767, at Mulheim, on the Rhine. Her father was the Rev. Gustavus Burgmann. — When about six months old, she was brought by her parents to London; where her pious father became the useful minister of the German Lutheran congregation in the Savoy, of which the Rev. Mr. Steinkopff is now pastor. The congregation at Mulheim so highly esteemed Mr. Burgmann, that they earnestly entreated him to return to them, and resume his charge. With their affectionate call he complied; and, in about four years after his leaving them, he returned with his family to Germany.

Mr. B. spared neither labour nor expence in the education of his daughter. Under suitable teachers she made a considerable progress in many useful studies. She was not only well acquainted with every branch of domestic affairs, — but read, with care, a variety of books, under the direction of her father; by which she acquired no small portion of knowledge of ancient and modern history. She possessed an excellent understanding and a strong memory, which enabled her to retain what she read; so that her improvement afforded the highest satisfaction to her teachers, and an exalted degree of pleasure to her parents. Her temper also was remarkably amiable; and she engaged the esteem and love of all her acquaintance.

When she was about 17, her father brought her to Rotterdam; and committed her to the care of the Rev. Mr. Verster, the intimate friend of Dr. Vanderkemp. With this venerable clergyman and his worthy lady, Miss B. resided three or four years, communicating much pleasure to the kind friends who entertained her, and receiving from their society no less delight. From their house she removed to reside with Miss Van Aller (now Mrs. Vanderloeff) a pious lady at Rotterdam, with whom she lived many years. They were strongly attached to each other; and their friendship resembled that of Naomi and Ruth, so that their feelings were well expressed by the words of the latter: 'Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; — where thou diest, I will die, and there also will I be buried.'

Such were the mutual resolutions

of these affectionate friends; but 'God's thoughts are not as our thoughts;' and [redacted] frequently cross our warmest expectations.

About this time it pleased God to send from his altar a burning coal, which should enkindle, in Holland, a flame of holy zeal to spread the glorious gospel in the Heathen world. When Dr. Vanderkemp visited Rotterdam, and the first Missionary Meeting was held at Mr. Verster's house, Miss Burgmann was present. Deeply was she affected with the state of the heathens, perishing by millions for lack of knowledge, so that she immediately felt an earnest desire to become, if possible, a helper in the work of evangelizing them. This desire for a long time continued to increase; but she did not make it known to any of her friends. Indeed, as long as the Missionaries, the two Albrechts, Palm, and others remained at Rotterdam, she purposely concealed her design. Soon after, however, she had a severe fit of illness, and was thought to be very near death; but when she felt herself a little better, she could conceal it no longer; but said to her attending friends, 'If the Lord be pleased to prolong my days, I will devote myself to his service among the Heathen.' She happily recovered. The Missionaries intended for Africa left Holland; and she immediately conferred with the Directors of the Dutch Society on the subject. Her views and qualifications were heartily approved; and she was cheerfully accepted by the Society.

Mr. Christian Albrecht, after he had reached Africa, having learned, from his correspondence with the Rev. Mr. Verster, that Miss Burgmann had devoted herself to the Missionary service, wrote to her, earnestly soliciting her hand, and inviting her to share with him in the labours of a Missionary. Miss B. having well considered the matter, and consulted with the Directors at Rotterdam, gave her consent to the proposed union. From that time, the Directors diligently sought for a suitable opportunity, and means of conveyance to Cape Town. At times, a pleasing prospect presented itself; but it was soon clouded by disappointment. Repeated trials of this nature exercised her patience, but did not shake her resolution. She was even encouraged and strengthened more and more, while she waited the Lord's time to enter upon the proposed work.

During her continuance at Rotterdam, she conducted herself as became a sincere and lively believer in Jesus, adorning, with much Christian zeal and humility, the holy doctrine she professed. She was particularly attentive to the poor; and frequently visited the aged and the sick, administering both to their temporal and spiritual wants. The education of poor children also engaged her kind regards. With pleasure she embraced every opportunity of being useful, and even sought out opportunities of doing good, both to the souls and bodies of her neighbours.

In the society of her friends she was lively, good-tempered, and spiritual, — ever delighting in religious and useful conversation, and rendering herself a pleasing companion. She was a great enemy of idleness and sloth; but a sincere friend of energy and activity. In a word, she possessed the Christian virtues in an eminent degree; but she was far from boasting of the attainments or her duties. She was deeply sensible of their imperfection; and ever ready to say, 'By the grace of God, I am that I am!' She was meek and candid in her treatment of others, — being well aware of her own deficiencies in the sight of a holy God. She rejoiced: but it was only in Christ Jesus,

from whom she expected complete redemption. He, therefore, was the grand object of her daily meditation; and glowing with gratitude to Him, while commisserating the wretched state of dying Heathens, she resolutely determined to give up her life to his service among them. For this purpose she cheerfully relinquished all the gratifications that a pleasing connection with her pious and respectable friends at Rotterdam afforded, ready to encounter all the privations and hardships which she fully expected in the African wilderness, among the most degraded of our species. With this view, among other circumstances, she left off the use of wine and beer, and addicted herself to the use of water, — the only beverage she expected in Africa. Indeed, she was completely devoted to the laborious and hazardous undertaking, and counted not her life dear to herself, so that she might accomplish the grand object of a Christian Missionary, — the conversion of sinners to Jesus Christ.

At length, an opportunity being afforded for her proceeding to the Cape of Good Hope, she left Rotterdam in the month of October, 1809, and arrived in London in November. She continued in the metropolis several months, waiting for a suitable conveyance; during which, many of the Directors, and other friends of the Missionary Society, had frequent opportunities of conversing with her, and will bear testimony to the truth of the foregoing account. They were charmed with the cheerful piety and holy fortitude of this devoted servant of the Lord, who appeared to them most eminently calculated for her intended station, and whom they fondly hoped would have proved, for many years, a useful helper in the work of the Lord.

She left London, January 23, 1810, for Portsmouth; where she embarked February 20, in the ship Ranger, accompanied by the Rev. Mr. Gibhart, a Dutch clergyman, returning to Africa.

In the course of her voyage, on the 2d of March, and for several following days, she and her fellow-passengers were exposed to the most imminent danger by tremendous storms. In a letter to a friend, dated at Port Praya, April 2, she says,' Several hours of danger tried my faith in the Lord; but he held me by his right hand, and I felt no fear at all. When the ladies cried and trembled, I was enabled to encourage and comfort them. Some of the passengers expressed their surprize; but I told them afterwards the true ground of my inward peace; and it seemed to have a good effect upon them. I am glad that I had previously expected difficulties and dangers, so that I was prepared. Nevertheless, the honour of my calmness is not mine, but the Lord's; for if he had not, before this, revealed himself to my soul, or if he had not been the unchangeable Rock of my hope, on which I could safely rest, I had utterly failed.'

In the month of July she arrived in safety at Cape Town; where she was affectionately received by the friends of religion. Here Mr. Christian Albrecht, who had been apprised of her coming, met her. They were married on the 5th day of August; and on the 16th of the same month set out on their long journey, of several hundred miles, to the country of the Great Namaquas.

On the 22d of October Mr. and Mrs. Albrecht arrived at their station, Warm Bath, in the Namaqua country; and Mrs. A. soon commenced her long-desired labours among the poor people. She began to instruct the young women in the first great principles of the gospel; for which purpose she met them once a-week. She also taught the female children to knit. 'O

the Christmas-day following,' says Mr. A.' we had 19 communicants; and on that day, for the first time, Mrs. A. played on her piano forte (which she took with her from England) in the church, after the evening service, in order to close the festival with pleasing and appropriate songs. As this was entirely new to the people, and assisted the singing (of which the Hottentots are peculiarly fond) it afforded them considerable satisfaction.'

Mrs. Albrecht had now attained the summit of her wishes. She had just entered upon the delightful work in which her whole soul had long been engaged, and there was a most pleasing prospect of eminent usefulness; but, alas! the scene was soon clouded, and her pious hopes completely disappointed. — They were informed, at the close of the year 1810, that a chief, who was generally distinguished by the name of Africaner, had renewed his depredations on some of the neighbouring kralls, and threatened a visit to the Warm Bath *. A Hottentot, who had been robbed, fled to this station for safety; and they learned, on the 12th of January, 1811, that nine armed men had fallen on a small clan of Hottentots, and robbed them. — The Missionary station of Mr. Seidenfaden had also been attacked, the property stolen, and Hans Drayer shot. For a whole month Mr. and Mrs. A——, with their people, lived in constant apprehension and alarm; and at length, at the request of the people, he left the Warm Bath, together with Mrs. Albrecht, and took a journey to the Cape, in order to solicit the assistance of the Governor; which his Excellency, Lord Caledon, with the greatest readiness, promised to afford.

* Africaner afterwards attacked Warm Bath, burnt the houses, destroyed most of the goods which Mr. Albrecht had buried for safety in the earth, and drove away a number of the poor people's cattle.

Having continued several months at Cape Town, Mr. and Mrs. A. with other Missionaries, left that place, with several waggons and a considerable number of oxen, in December; and on the 26th arrived at Tulbagh. They proceeded northward; and, in the course of their journey, sustained great inconvenience from the extreme heat,—the rocky, sandy, or mountainous roads, — and frequently from the want of water for their cattle. Many of their oxen were unable to proceed; some were left behind; and more than a few died. The Missionaries sent messengers to distant places around them, in hope of succour; but were unable to obtain it; and, at times, were apprehensive of perishing in the wilderness. At length they dispatched a messenger to the krall of their old friend Captain Kok, at the Silver Fountain, who immediately and cheerfully complied with their request; and sent a number of oxen to draw their waggons. On the 7th day of April, after a most toilsome and hazardous journey (with a few intervals of refreshment) of more than three months, they reached the hospitable krall of their friend, who entreated them to abide with him for the present, promising to remove with them, after a time, to the country of the Corannas, and settle in the neighbourhood of the Orange River, where he and his people might enjoy the privileges of the gospel, with the Missionaries Anderson, Janz, &c.

But now the time was at hand when the Sovereign Lord of Life was about to remove Mrs. Albrecht from all her labours and sufferings. Early in the morning of April the 13th, she was suddenly seized by a violent fit, which lasted more than an hour. When she recovered, she was at first unable to recollect where she was. After an interval of repose, she was again attacked in a similar manner; and about noon

was delivered of a still-born child, and expired. Her heart was, to the last day of her life, set upon the great work; for, but a few hours before her departure, she expressed her determination, as soon as possible, to resume her labours among the female Hottentots: but her Divine Master had otherwise determined; he knew well what was in her heart, and was pleased to take her to himself, to the enjoyment of perpetual rest and glory. Her weeping husband and friends committed her remains to the silent grave on the 14th of April, attended by almost all the inhabitants of Silver Fountain. Mr. Saas delivered a discourse suited to the mournful occasion, from Rev. xiv. 13, '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.'

Thus was the mission deprived of the valuable services of this excellent woman, than whom perhaps, none of her sex was more admirably qualified for Missionary engagements; but it becomes her afflicted husband, the bereaved Missionaries, her friends in Holland, and the Society, to bow in humble submission to the Lord of all, 'whose works are verity and judgment, and are done in truth and uprightness.' The residue of the Spirit is with him, which he will still impart, to furnish the church with willing and able agents, male and female, to bear his name to the Heathen.

INDIFFERENCE TO *RELIGIOUS DOCTRINE.*

'WHAT is truth?' is a question which has been more frequently asked than seriously pursued; yet none can equal it in importance. If the soul of man be infinitely more powerful and precious than his body, and if truth be its light and its prerogative, truth is infinitely more valuable than any temporal acquisition. Above all, divine truth possesses claims of supreme distinction: no sacrifice can be too costly, no studies too severe to attain or to preserve it. 'Buy the truth, and sell it not,' is one of the most sagacious maxims in the writings of the royal preacher.

Has the Son of God, the 'Wisdom, the Counsellor,' come into our world to be 'the Light of the world, and the Life of men?' Has 'the Day-spring from on high visited us, to give light to them that sit in darkness and in the shadow of death, — to guide our feet into the way of peace,' — and shall evangelical truth be viewed as unimportant, or error harmless? Shall it be considered by any who profess themselves the disciples of this glorious Teacher, a matter of small consequence, in what spirit and to what extent his message is received, especially, when it is recollected that he hath himself connected an alternative of the most solemn import to the individual, with the disposition his doctrine shall encounter? — that he hath declared, 'He that believeth shall be saved; he that believeth not, shall be condemned!'

If you are willing, professors of the gospel, to hear from the gospel itself the extent of its demands, listen to its voice, and you will find it calls upon you, without exception, to 'hold fast the form of sound words which you have heard, in faith and love which are in Christ Jesus;'—to 'contend earnestly for the faith once delivered to the saints;' — to recollect that, 'if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing,' from whom you are to

'withdraw yourselves.' Nay,' if there come any unto you, and bring not the doctrine of Christ, to receive him not into your house, neither bid him God-speed.'

Nothing can be farther from the design of these and similar exhortations, than to discourage the exercise of friendly and benevolent dispositions, or the fulfilment of all relative obligations to mankind at large. Be 'my neighbour' a Papist or a Socinian, a Mahometan or a Jew, he is my neighbour still; and as such I am bound to wish and to do him all possible good: but it by no means follows that I am to embrace his religious opinions, or to esteem them equally true, safe, or beneficial with my own. I cannot do him a greater injury than by manifesting a practical indifference to my own system, while I espouse it as the truth of God; nor can I render him a greater service than by exerting myself to the utmost, in every rational and tolerant endeavour to work the same convictions in his mind which I have found to be the source of the most holy and satisfying joy.

Among many professed believers in the gospel of Christ, especially those in younger life, a timid indifference is discovered to its distinguishing principles. It may arise from an affected or a mistaken tenderness for the religious opinions of others; — from a weakness of mind which yields passively to every new argument, sophism, or objection, until, at length, the claims of various opposing systems so completely balance one another, as to leave the mind itself in a state of sceptical equilibrium; — from an indiscriminate perusal of writings merely controversial; — from the company of other persons, either young or old, but alike sceptically disposed with themselves; — from the want of a habit of reflexion on the specific differences and opposite effects of truth and error; — from a neglect of diligently seeking information at the fountain head, the sacred scriptures; — or, finally, and perhaps most usually, from the total absence of experimental religion, of a change of heart. A *real* Christian may, for a time, lose sight of the importance of truth; a merely *nominal* one can never feel it. The one may, in some measure, sink his zeal for "the preaching of the cross" in an inordinate attention to modes and forms, and moral refinements; the other has "the form of godliness, but *denies* the power thereof." But in whatever degree this indifference prevails, in that degree is it to be deprecated. It is the frost of the religious affections; the winter of the heart. A false fire, it is true, may be enkindled; a partial, a worthless orthodoxy may exist, — but the beams of "the Sun of Righteousness" arising on the soul, can alone make it sensible of its own energies, and expand it in devotion and love.

Sad are the effects which have been seen in countless instances to flow from an indifference to "the truth as it is in Jesus." Where this has not been felt to be of transcendent value, where the gospel has not been made 'the power of God and the wisdom of God' in the heart, what sufficient barrier can remain to prevent the incursions of carnal policy, of infidelity, or of vice! Facts, too easily recollected, demonstrate the importance of these reflections. He who is guided by no fixed and favourite principles in religion, is like a man who leaves his vessel to the impulse of the current and the tide. The sound and affectionate believer steers wisely, follows the direction of an unerring compass, and successfully pursues his progress to the port.

A. B.

Ringwood.

ADULATION TO BE AVOIDED IN *CHRISTIAN ASSEMBLIES.*

Sir, *To the Editor.*

I AM one of those who have attended, for several years past, the Annual Meetings of various Societies, formed for the noble purpose of diffusing Gospel knowledge throughout the world; and I believe no individual has attended them with greater delight. My heart has often glowed with sacred pleasure to perceive that, year after year, these heaven-born institutions are growing in their strength and usefulness.

On these occasions it is customary to pass a vote of Thanks to every principal officer or eminent contributor to such Associations; and as this is the only remuneration from man that many of those gentlemen receive, I have no objection to the custom, provided the praise bestowed be expressed with Christian modesty and moderation. But I have sometimes thought that these limits have been far exceeded; and praise, approaching almost to an idolatrous kind of adulation, has been given to worthy men, who, I hope, have regard rather to the approbation of their God than that of their fellow-creatures. But I believe I should not have offered you these plain remarks, had I not lately read, in 'The Proceedings of the Fourth Annual Meeting of the Edinburgh Bible Society, a speech by Dr. S——, who moved the Thanks of the Meeting (consisting of above a thousand Ladies and Gentlemen) to the Auxiliary Societies formed in aid of the institution, and which fully expresses, not only my private views, but, I am persuaded, those also of many of the friends of these Societies. Dr. S—— says, 'I should be much inclined to enlarge on this motion; but I am withheld, by a sense of my own deficiency, and also by considerations of a different nature. Those who really believe all Scripture to be given by inspiration of God, — those to whom it is precious, and who are thus ardently desirous to impart it to others, and to obtain for it their cordial attention and regard, are least anxious for human approbation. Indeed, Mr. President, when we consider that we know only the exterior of one another's actions, — that the motives which constitute the good or evil of them, are hidden, — that our own hearts may often condemn us, while men approve, — and that God condemns, in many instances, what we, blind and partial, approve, — we should beware of adulation. Let every man prove his own work, so shall he have rejoicing in himself, and not in the sentiments of others concerning him. The unfounded and indiscriminate good opinion, so generally expressed by men towards one another, is one of the most operating causes in confirming unbelief. How can men believe who, without evidence, receive this respect from one another, and are thus taught to undervalue the honour which cometh from God only?'

I hope, Sir, these hints may not be without their use to those whose lot it may be, during the present month, to compliment their fellow-worms on their worthy deeds.

MODESTUS.

ORIGINAL LETTER OF *THE LATE REV. HENRY VENN, TO THE REV. JOHN WESLEY.*

[*From the Methodist Magazine.*]

Dear Sir, ——

VERY shortly (if nothing unforeseen prevent) I am to be placed in a cure near this city, where all the power of the Spirit of God is especially needful, to keep me from falling; and the most pressing exhortations of every believer wanted, to stir me up to diligence and la-

bour; and, as I have often experienced your words to be as thunder to my drowsy soul, I presume, though a stranger, to become a petitioner, begging you would send me a personal charge, to take heed to feed the flock committed unto me; which will be more agreeable, if you will found it upon that declaration of the great apostle, concerning his inward frame, while he was engaged in the work of the gospel at Corinth. As our commentators are most wretchedly blind in explaining the Scriptures, I would fain see the ground of his weakness, fear, and much trembling, set forth in your strong manner. This will prove, I hope, of very substantial service to me, and be esteemed an inestimable favour.

If you consider, Sir, the various snares a curate is exposed to, either to palliate the doctrine of the gospel, or to make treacherous allowances to the rich and great, or at least to sit down well satisfied with doing the least, more than the best, among the idol shepherds:—if you consider these things, you will not, I hope, condemn this letter, as impertinently interrupting you in your noble employment, or think one hour lost in complying with its request. It is the request of one, who, though he differs from you, and possibly ever may in some points, yet must ever acknowledge the benefit and light he has received from your works and preaching; and, therefore, is bound to thank the Lord of the harvest for sending a labourer among us, so much endued with the spirit and power of Elias; and to pray for your long continuance among us, to encourage me and my brethren, by your example, while you edify us by your writings.

I am, Sir,
your feeble brother in Christ,
H. VENN.

London, March 21, 1754.

ENCOURAGEMENT TO *ATTEND DIVINE ORDINANCES* AT AN EARLY AGE.

[AN ANECDOTE.]

IN the beginning of the last century, Mr. Hamilton was successively minister of Airth and Stirling. His ministry was distinguished for its warmth and evangelical savour: it was, of course, very acceptable and much attended. At that time the dispensation of the Lord's Supper was attended by multitudes from the neighbourhood. On one of these occasions, at Airth, a young person, at a considerable distance, felt a strong desire to attend. This, however, was opposed by her elder sister, on account of her tender age and inability to sustain the fatigues of such a journey; but still bent on the execution of her purpose, she so arranged matters on the preceding evening, that her sister could not, even at the earliest hour, go away without awakening her; finding the determination so strong, her sister no longer opposed it. On the Sabbath-morning she took her young friend to the place of worship.—After the celebration of the Lord's Supper, Mr. Hamilton addressed the communicants and audience. In the conclusion, he invited sinners, with great fervour and freedom, to the Lord Jesus Christ. The riches of divine grace, in the salvation of perishing sinners, were exhibited in the most alluring and engaging manner. The attention of this young person was excited, and her heart sweetly drawn to the Saviour. This gracious season was remembered and mentioned by her with pleasure to the end of life; and her descendents, to whom her pious example and instructions were rendered useful, still preserve the memory and record of it with a delightful interest. This should encourage parents to bring their children, even at an early age, to attend on the ordinances of divine grace in public. N. G.

A VOICE FROM THE EAST.

By a Missionary Student, gone to the East.

WHAT solemn voice is that which so frequently salutes my ears? — It is the voice of Providence, sounding from India's distant shore. — To whom is it addressed? To Christians in general,—to students of theology, — and to young men of piety and talents.—How does it utter its language? Once by the death of a CRAN, in the prime of life, when just beginning to preach among the Heathen 'the unsearchable riches of Christ.' A second time by the death of DESGRANGES, when surrounded by numbers of enquiring Heathen, and when putting into their hands the words of eternal life. A third time by the removal of BRAIN to the eternal world, when just entering on his work. — But what does the voice cry? It proclaims the universal dominion of Death. 'All flesh is grass:'—even 'the prophets do not live for ever!'

When we see or hear of men of distinguished piety, of eminent talents, and flaming zeal, going forth to evangelize the Heathen, our expectations are highly raised. Blind mortals! how little do we know of the ways of Him 'who is wonderful in counsel, and excellent in working!'

If we are not able fully to comprehend his designs, let us listen attentively to the language of his dispensations. Providence is the best interpreter of Scripture; and will, in due time, unravel all its mysteries.

Men of mistaken sentiments are apt to view every event as confirming their own scheme. How strong is the power of error over the human mind! I think I hear some vain pretender to superior light exultingly say, 'Did I not tell you that the work would not prosper? Does not this dispensation clearly prove that 'the time to build the house of the Lord is not yet come?' Diabolical inference! Stand amazed, ye angels, at the pride, the presumption, the depravity of the human heart! Will Satan himself venture to draw such a conclusion? Search the sacred records, O vain pretender! Were the prophets and apostles immortal? Yes; but only 'till their work was done.' But did they continue beyond the ordinary bounds of human life? No; James, the Lord's brother, was called from the scene of labour in the prime of life, when, like these men, his presence seemed most necessary in the church, and his talents best calculated to serve her interests. 'Thy way, O God, is in the sea, and thy path in the great waters!'

In judging of the goodness of an object, and of the proper season of pursuing it, it is of vast importance to decide by proper rules. Should our decisions concerning any cause be guided by the length of the lives of those who espouse that cause? or, by favourable circumstances attending their career? Then we may cry,'O happy Mahomet! thy cause was good, for thou wast not cut off when thou didst begin to delude the miserable Arabs; but spared to commit populous cities to the flames, to shed human blood in torrents, and to see infatuated myriads greedily swallow thy horrid delusions!'

The Scriptures are the only rule by which to judge of the goodness of the Missionary Cause; and who, that possesses the exercise of sound reason, will dispute the fitness of *any time* to snatch the world from impending and eternal ruin?

When we heard this 'Voice from the East,' our hearts sank within us; and we said, with deep concern, 'Who will *now* go for us?' Little did we know that the first ecclesiastical ambassador that ever visited our shores was then on his way, with a cheering message from the western continent. We hailed his approach; and, with heartfelt

gratitude, heard him say, 'There are four of us in America ready to depart, and anxiously saying, "Here are we, — send us." 'The Lord reigneth, — let the earth be glad!' He is the everlasting Friend of moral good; the diffusion of which is the sole object of all Missionary exertions. Before he called away his servants in the east, he had others in the west, preparing to enter into their labours. Thus shall a succession of Missionaries be continued in the church till the sun shall have accomplished his numbered revolutions, and the mystery of God be finished. The continued intercession of the Lord Jesus secures a continuance of the ministry of reconciliation in the world, and of instruments to publish Peace through the blood of his cross.

All the dispensations of Providence speak. 'Blessed is he that heareth, and they that understand.' My fellow-Christians, this dispensation speaks to you. Consider how fast you are hastening to eternity, and how much of your work is yet to be done! Turn your eyes to yonder world of perfect bliss! See the place, the inhabitants, the enjoyments, the occupations,—all adorned with holiness, beautified with salvation! Art thou made meet to enter thither, and to sit down with prophets, apostles, and missionaries? You are constrained to answer, 'I fear that I am not. Sin yet dwells within me, — the image of God is but faintly impressed on my soul: I have not yet finished the work of my generation; I have not given all those testimonies of attachment to the cause of Christ which I wish to give before I leave this lower world. I am not yet prepared to mingle with the blessed!' Time is yet in thine hand, thy substance is still in thy power, and the means of salvation are yet within thy reach. Neither of these may be so to-morrow. Hast thou any benevolent and liberal purpose in thy heart with respect to the church of God in the world? Hasten to perform it. In the grave thou canst not. Is there much yet to be done upon thine own soul? Give the Lord no rest 'till he cleanse the blood which he has not cleansed,' — till he make thee holy, 'even as he himself is holy!'

Fellow *Students*, the voice cries to *us!* Hear, O my soul, hear my brethren, its solemn language, — 'Work while it is called to-day.' Shall we excuse ourselves from useful labour, saying, 'This is not the time, this is not the place?' Were ever such words heard from the lips of Christ, or his apostles? Are we sure that we shall live to finish our studies, or that we shall have greater opportunities of usefulness *then*, than what we now possess? Should we not consider every soul to which we can have access as part of our charge, and, like the illustrious Whitefield, view the whole world as our parish? Is it not painful to think of entering into heaven, none having preceded us as the fruit of our labours, nor any remaining behind us to testify for Christ in the world? And how can we bear to spend several years at a seminary doing nothing, or worse than nothing? Are we able to support the idea of forsaking a place where we have so long resided, without leaving behind us a savour of the religion of Jesus, and an evident testimony of its peaceable and purifying nature? Would it not be much better to retire from the world and follow the plough, or sweep the streets, than to continue with such a spirit? To attend to our studies is a principal thing, and must not on any account be neglected; but our studies are in order to usefulness. Our intervals from study should not be frequent nor long, lest we have the painful reflection throughout the whole of our *after* life, that we gained not at the seminary what we might have gained, and what would have been of unspeakable utility to our undertak-

ing: but some intervals we must have; let these, brethren, be usefully spent. Are there any ignorant persons to whom we can have access? Let us seek to instruct them. — Are there any beginning to set their faces Zion-ward? Let us encourage them. — Are there any backsliders? Let us endeavour to reclaim them.

Young men of piety and talent, Hear ye the language of this "Voice from the East." The prophets, you see, are dying, and who is to fill up their places? Are you sure that you are spending your lives to the best advantage? Look well to it. You are the purchase of the Saviour's blood. All you have and hope for is the effect of everlasting and immutable love. Your obligations are infinite. Has it not often engaged your serious attention, How shall I best discharge these obligations, and prove to myself and the world that I love the Saviour? Did it ever occur to you, that to go to a Heathen, Mahometan, or unenlightened country, and there employ the talents which God has given you, in seeking the conversion of perishing men, would be a very likely way of answering the question? Some are, perhaps, discouraged by the "Voice from the East," and are saying, in their hearts, "See how soon a foreign climate impairs the best constitution, and buries the most hopeful in the grave! Is it not better for us to remain at home, where we are likely to live longer, and do more good?" But are you sure that these Missionaries would have lived longer had they remained at home? or that you shall die the sooner if you go abroad? Are you sure that you shall do more good, or be more comfortable where you now are than abroad? Is health confined to the inhabitants of Britain? How is the Gospel to be spread? Will the whistling winds convey the joyful news, or will they fly on the morning ray? No: He who is 'wise in heart' employs rational beings to promote moral ends. Will bright angels be dispatched from heaven to preach the everlasting gospel? No; the Friend of sinners chooses of the unworthy sons of Adam, inspires them with the spirit of angels, and sends them "to preach among the Gentiles the unsearchable riches of Christ." Are you certain that he has not chosen you to the work? Have you yet turned your eyes to Bengal, to Ceylon, to China, &c.? In these are ample fields, are millions perishing for lack of knowledge, and the difficulties are lessening every day. The voice of their superstition proclaims "Hosanna" to gods of gold, of wood, and of dung! The cry of their misery is, "Come over and help us." Would it not be desirable to publish salvation among them, and say, "Behold the way to God?" Yes, says one; but there are so many trials in the way, so many difficulties to encounter. Strange! and are there none at home? Was it ever told you from heaven that you are to be as easy and comfortable in your future days at home as in those which are past? Is not Jehovah the Governor among the nations? and is it not comfortable enough to live under his government, in whatever place? It is a shame for a Christian to speak of difficulties, when duty urgently calls. Yes; but were I sure that this is my duty? What certainty do you desire? — that it should be proclaimed from the invisible world, or sounded from yonder cloud? Have you used all proper means to ascertain your call? Have you consulted the mind of God by prayer, and the wisdom of his people for direction? Your call is to be determined by rational and scriptural means. The language of the living Missionaries is, "Send us assistants to carry on the work in case of our death." — The voice of dying Missionaries is, "Who will go for us?" and the voice of the Missionary Society is,

"Where shall we find suitable men? We have work enough for them when qualified, and room enough for them in the seminary. Some will soon leave it, and others may be called to the eternal world before they enter on their missionary labours."

Brethren, retire to the secrecy of the closet, take hold of the everlasting covenant by faith, and say, "How shall I do the best service to the cause of Christ among the Heathen? If I pray for its prosperity I shall do well; — if I give of my substance to support it, I shall do better; — but if I give myself as a labourer, I shall do best of all. Lord, here am I, send me."

Gosport. W. M.

HEBREW PHILOSOPHY.

Rev. Sir, *To the Editor.*

YOUR correspondent Philebræus, in your Number for December last, requests a few Remarks on the following assertion in Martin's Philosophical Grammar: 'Such *poor philosophers* were the *Hebrews*, that their language affords not one word for *nature* or *philosophy*.'

As the assertion has not been noticed by any of your correspondents, I beg leave to offer a few thoughts upon the subject; and shall be happy if they should excite farther notice from any of your learned readers.

It is remarkable that, while Mr. Martin asserts that the Hebrew language affords not one word for nature or philosophy, he contends, in the same page, that the word *philosophy*, though literally Greek, yet is of an Hebrew derivation; 'for,' says he, 'φιλια seems to be from פלה, *to separate, set apart, select*; which is the act of love in a most eminent degree; and σοφια is evidently from צפה, *to observe, explore, view, and contemplate things*, which is the proper business of a naturalist; and thus from צפים came the Greek σοφοι, or *contemplative wise men*.'

When we recollect that Pythagoras, who was born about 600 years before Christ, is said to have been the first who assumed the title of *Philosopher*, or a Lover of Wisdom, — a title expressive of his humility, it was not to be expected that the Hebrew language should contain a term which had no existence when it was formed. Besides, the term originally did not so much apply to the study of material nature, as to the contemplation of moral subjects.

It is certain that, though the Hebrew language may not contain the literal term, it frequently expresses the thing itself intended by it, whether it refer to material or moral subjects. The Hebrews loved wisdom, and studied the works of God. 'Whoso loveth wisdom, rejoiceth his father *.' The works of the Lord are great, 'sought out of all them that have pleasure therein †.' The rabbinical writers used the word טבע for *nature*, in a physical or philosophical sense ‡. The ancient philosophers of Greece and Rome, and many of the moderns, have used the word *nature* in a sense which seems to deny that 'the course of Nature is the art of God;' and, professing themselves wise, have become fools.' Seneca indeed says, that 'Nature is nothing but God;' and some of the Latin Dictionaries give the Hebrew חכמה *wisdom*, as the synonym of the term *philosophia*.

In the successive discoveries of natural philosophy, both in ancient and modern times, nothing has been found out to contradict the Mosaic account of the Creation and History of the World; — on the contrary, it has been continually more and more confirmed by the evidence

* Prov. xxix. 3. † Ps. cxi. 2.
‡ Pfeiffer, Crit. Sac. p. 545.

of facts. All these discoveries have become the supporters of revelation. Among many others may be mentioned particularly the Mosaic doctrine of the *vitality of blood*, revived first by Dr. Harvey, and afterwards adopted and established by the celebrated Mr. John Hunter, in a variety of strong reasonings and accurate experiments. The notion of Mr. Hutchinson, who derives all science and art from the (Hebrew) Scriptures, was anticipated long before by Mr. Bampfield, an ejected minister, in a work, entitled 'All in one: — all useful Sciences and profitable Arts in One Book of Jehovah.' Many eminently learned men have considered Hebrew roots as usually expressive of some idea or notion borrowed from nature. Several of them have written expressly on the Philosophy of the Hebrews and the Scriptures. The learned T. Cawton (whose father assisted Walton and Castell in their Polyglott and Lexicon, and who himself studied the oriental languages under the celebrated Leusden) published a work, entitled *De Usu Linguæ Hebraicæ in Philosophia Theoretica.* Budæus wrote a book, entitled *Introductio ad Historiam Philosophiæ Ebræorum.* — Pfeiffer's Pansophia Mosaica, and Amerpoel's Cartesius Mosaizans, are works of a similar kind. Roberts's Letters to Volney, a learned and ingenious performance of the present day, abundantly confirms the opinions of former writers, who derive the origin of astronomy and other sciences from the Hebrews *.

The following extract from Gale's Court of the Gentiles †, shall close the present remarks: — "The greatest part of human literature owes its original to the sacred Scriptures and Jewish church, is an assertion which wants not antiquity, nor yet reason for the demonstration thereof. Hence the scope and design of this discourse is to demonstrate, that most of those arts and sciences that shone among the Gentile philologers and philosophers, were indeed but traditional beams of Scripture revelation; — the wisest of the Heathen were fain to light their candles at the fire of the sanctuary, to derive their knowledge from the oracles of God, seated in the Jewish church. Truth is more ancient than *all*; and, if I am not deceived, the antiquity of divine writ has in this profited me, that I am fully persuaded it was the treasury of all following wisdom. Which of the poets, which of the sophists, who did not drink altogether at the prophets' fountain? Hence also the philosophers quenched their thirst; so that what they had from our Scripture, *that* we received from them again. Plato himself drew many things from the Hebrew fountains. Pythagoras transferred many things out of the Jewish institutions into his own philosophy; yea, the poets have borrowed their best stage attire from the glorious wardrobe of Israel."

J. J.

* The Rev. S. Pike also published, in 1753, a small work, entitled 'Philosophia Sacra, or the Principles of Natural Philosophy extracted from Revelation.' — Ed.

† Part i, l. 1, c. 2, p. 7, 9, 14.

REMARKABLE INTERPOSITION OF DIVINE PROVIDENCE,

IN FAVOUR OF

THE LATE MR. JAMES MEIKLE,

SURGEON, AT CARNWATH, SCOTLAND.

Taken from his Memoirs, published by the Rev. Mr. Peddie.

When Mr. Meikle was surgeon's mate on board the Portland, which office he filled with credit for several years, he had, at Leghorn, occasion to remark the interposition of Providence, in a very singular manner in his behalf. Several of the gentlemen belonging to the ship had formed a party, in order to visit the city of Pisa, which is not more than 12 miles distant,

and entertain themselves with the sight of its famous hanging tower, and the other curiosities of the place. Mr. Meikle, starting in the morning of the 12th of April, went on foot by himself, and enjoyed, he says, by the way, 'pleasant meditations on the love of Christ:' the rest followed on horseback. The afternoon was far advanced before they had sufficiently gratified their curiosity. In the evening Mr. Meikle's companions returned; but he, being fatigued, and observing that the wind was foul, so that the Portland, which was to convoy, could not sail, ventured to remain at Pisa. Early next morning he set out for Leghorn; but the wind had changed during the night; and before he had reached the city the fleet had weighed, and were already several leagues on their way.

By this occurrence he was thrown into inconceivable perplexity. In a strange place, ignorant of the language, with no clothes except what were on his body, with little money in his pocket, without one personal acquaintance, and even few Englishmen being left in the place to take interest in the distresses of their countryman; afraid besides of the fate of his papers and other property on board, of the loss of what was due to him on the ship's books, and of being detained long before he could find an opportunity of getting home, — what was to be done! In his distress he applied to the English consul; but every expedient suggested by him, and some others whom he consulted, misgave.

After thus spending the remainder of Friday, and the whole of Saturday, in fruitless contrivances how to extricate himself from the embarrassments of his situation, the Sabbath came; on which he resolved, as much as possible, to banish care, and to commit himself to God. It was his custom, when an enemy appeared, or when at any time he went ashore, to put his Bible in his pocket, that, in any event, he might not be deprived of the consolation which the perusal of it is calculated to afford; and on this occasion he remarks, that he was so happy as to have along with him his dear companion, the Bible. Early in the morning, therefore, he retired to a forest, which lay a considerable way out of the town on the road to Pisa, and spent the day in devotional exercises. He sung the 63d psalm: 'a psalm written in a wilderness; which,' says he, 'gave me great comfort in my wilderness.' He read the 102d psalm, which 'well suits the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.' He engaged repeatedly in prayer, and in meditation on God and the dispensations of his providence towards his people, and himself in particular. As the day advanced the wind sprung up, and it began to rain. He took shelter from the storm in the trunk of a hollow tree, and standing within it, he wrote a few verses expressive of the wisdom and goodness of the Supreme Disposer of events; but the wind still blowing high, the evening growing chill, and he himself becoming faint, for he had tasted nothing all that day but a draught of water, and eaten little the day before, he returned to the city. Calling at a house to which he was invited, he had not sat long before information was brought him that the English fleet had been driven back by contrary winds, and were arrived in the roads. Animated by this delightful, but unexpected intelligence of an event which so evidently marked the care of Providence, he made all possible haste towards the shore; but it was late, it blew hard, and it was morning before he could get aboard. As he rowed towards the ship it fell calmer, the wind became fair, the signal for sailing was hoisted, and within two hours after he entered the Portland, the fleet were

under weigh with a fair wind and a fresh gale.

The wind which chilled him, and the rain which drove him for shelter into the trunk of a tree, were the instruments of his deliverance. 'This interposition of Providence for me,' he says, 'was astonishing:' it appears to have struck even the thoughtless sailors with surprize; for they hailed him as he approached the vessel, in their rough and irreligious manner, 'Come along, you praying d——l;' adding, that the winds would not permit them to leave Leghorn without him.

Juvenile Department.

ADDRESS
TO
SUNDAY-SCHOOL CHILDREN.

[*Taken from Mr. Gilbert's Sermon, preached at Sheffield, June 7, 1813, to more than 3000 Children; their Teachers, who were nearly 400, being present.*]

From those whose office it is to teach, I now turn to you, my dear children, who have the advantage of being taught. Do not you think that God is very good to you, in putting into the hearts of these Ladies and Gentlemen to pity you, and employ their time, and take so much trouble in teaching you? They might enjoy their ease, read for their own pleasure, attend to their own concerns, and never think nor care about you; and, perhaps, were you they, this would be the very course you would take. But, instead of thinking about their own comfort, they are willing to give it up for yours, and seem as if they could not be happy themselves, except you be so likewise. O how much are you obliged to them!

A little while ago, only the children of the rich were taught, while all the poor were entirely neglected; and even now, there are many with whom you may be acquainted, who cannot read the Bible, or even tell their letters. How very sad is their condition! They are very ignorant and wretched; but God has not so left you: he has, on the contrary, raised you up many kind friends, and disposed them generously to instruct you, and to shew you the way to become good and happy. Now, does not each of you say, 'O, I wish I knew the good Being who has been so kind to us! I wish I knew how I might please him, and shew some gratitude to him. I had indeed heard that there is a God; but I never thought that he takes any notice of us poor children; and, therefore, I thought nothing about him; but since it was he that made our teachers so good, and inclined them to pity and to help us, I should like to hear something of him.'

O my dear children, if you knew a hundredth part of what this good Being has done for you, I am sure you would love him, and wish to serve him! It was he that made you; so that you are indebted to his goodness that you ever had life at all; and it is he that made all the men and women you see, and every thing that is around you. It is he also that every day and every hour keeps you in health, and gives you meat, drink, and clothes, and enables you to enjoy them. If he ceases to keep you well, you instantly become ill, and feel pain; and if he permitted it, you would soon die; and as he preserves you, so he provides for you; for did he not make the cattle, and cause the grass and corn to grow, you would soon have neither food nor clothing; but must perish for hunger, thirst, and cold. Now I am sure you think, if God is so kind to you, he may reasonably require that you should obey him, and do as he pleases.

But, instead of wishing to please God that made you, and to do whatever he expects from you, have you not, my dear children, forgotten him, or even acted in a way that you knew he did not approve? He says you must not swear, tell falsehoods, nor speak any bad and unbecoming words. He says he expects you to love him, and to keep his Sabbaths; and to ask for what you want, and to thank him for what he has given you. He de-

clares that he will not hold you guiltless, even if you 'take his name in vain,' or mention it lightly and carelessly. He tells you to obey your parents, to love your brothers and sisters, to guard against bad passions, — as anger, malice, revenge, and every other thing which would lead you to hurt any body. He says, in short, that you must always 'do to others as you would they should do to you;' and that you must not even think any thing which is wicked.

Now, I dare say you have often done things which you knew you ought not, and have made God very angry with you. It is a wonder he has suffered you to live; for he can do just as he pleases with you at any time. If he chuses, he can kill you in a moment; and that is not all, for he can punish you after death, and send your souls to a very dreadful place which he has prepared on purpose for bad people!

It is time you should know, and closely consider it, that you have souls. Do you not find that there is something in you which thinks, — which tells you what to say and what to do, — which is sometimes pleased and sometimes in sorrow, and which you are sure is not your body, tho' it is now united to it, and seems to be within it? This *something* is your soul, which lives for ever. The body dies, and is put into the grave, and perishes there; but the soul never dies! It leaves the body at death, and is immediately either very happy or in torment, — according as you have been either good or bad children; and God that made you at first, will make your body over again; — and if you do not care for him, but are determined to act wickedly, he will then punish both soul and body in a place burning with fire and brimstone, prepared for the Devil and his angels.

Now you, as well as we, have all sinned against God, and made him many times very angry, and so deserved to go to this dreadful place. But however we have provoked this great Being, he has been very kind, and promised to pardon us, if we repent and do as the Bible tells us; and that you may know what it is you must do, these kind friends have taught you to read. They were very much afraid for you, lest you should be wicked, — and so go to that place of punishment. They wished you to be happy, and so took pity on you, and gave up their time to enable you to know for yourselves what the Bible says. Now the Bible is a very precious book! — it is the best book in the world! — all others are made by man; but this is given by God. — This book tells you that God wished to shew his love for you, and his willingness to save you. Yet at the same time he would prove that he hates your sins, and that you deserve to be punished. Now, at once to shew his anger against your sin, and his love for you, he gave his own only Son to suffer for you, and to die in your stead: that Son is called Jesus Christ; and he was quite willing to bear all the pain you deserve, that you might not suffer it yourselves. Was not this wonderfully kind in Jesus Christ? and was not God the Father very good to you, not to spare his only Son, but freely to give him up to pain, sorrow, and death, for you? Will you then, after this, continue to be bad boys and girls, and to displease so kind, so merciful a Being? O how can you love to do what will offend this good God! If you do go on in bad ways, he will be so angry with you at last, as by no means to let you go to heaven. Let me beg of you to be good then. Now, you cannot be good, except you hate your former sins, and love God. Nor will he think you so, except you love your teachers, strive to learn as much as you can, and take pleasure in reading the Bible. You must keep the Sabbath too, love the worship of God, be dutiful to your parents, attentive to your work, keep from all bad words, and try to do good and not evil to every body. And even if you do all this, you are not to be proud and think yourselves deserving something from God. For the sins you have done already are so great, that none of these things would now please the Almighty, if Jesus Christ had not borne the punishment for you. So that you must love Jesus Christ and trust in him, and ask God to forgive you for his sake. O my children, I beseech you to think of these things; and may God bless you, and make you everlastingly happy! and to him be all praise and glory, for ever and ever! Amen.

Obituary.

MISS ROSE BYLES

Dated the commencement of that illness which so speedily terminated in death, to a severe cold taken on her return to Henley, from the ordination of Mr. Snelgar, at High Wycombe, May 17, 1809, whither she went on that morning, accompanied by several Christian friends, having never before witnessed the solemnities of such a service. Her spirits were cheerful, her conversation serious, and her manners amiable. She was much impressed with the scene; and felt greatly encouraged in her Christian profession, on which she had not long decidedly entered. Little did her companions and relatives imagine she was then engaged in the *last* opportunity of public worship on earth: the voice of warning and admonition sounds from her early grave, —'Be ye also ready.'

From the beginning of her illness, she was convinced she should never recover. She was by no means depressed by this solemn thought; God was pleased, as soon as her affliction assumed so serious an aspect, to raise her above the fear of death, and she was enabled to triumph over the grave. She said to one of her sisters, 'I think I shall die; but it does not distress me; I am happy; I wish I had joined the church; but if not permitted to unite with Christians here in celebrating the Redeemer's dying love, I shall join the ransomed of the Lord in heaven.' She added, 'If permitted to live, and take my place again in the house of God, I would publicly declare what he has done for my soul.' At another time she appeared quite elevated with the prospect of so soon leaving the world. Her fears and doubts were removed; and said she, 'I never knew what happiness was before.'

One of her sisters said, 'I rejoice to see you in such a frame of mind. May my experience be the same in similar circumstances!'—with energy she replied, 'Do not doubt sister; you have the same almighty Saviour who has been so gracious to doubting me: we dishonour God when we do not trust him. What is my death if it be blessed to the spiritual life of others?—and I trust it will. It is a bitter cup, but I do not wish it taken away.—May it be sanctified, and the Lord glorified!' Many hours were spent in singing hymns of praise.

Another sister, watching with extreme anxiety at her bed-side, heard her low whispering voice evidently communing with God. Sometimes she seemed more elevated, with expressions of adoration and love, as if an answer had been returned to her earnest supplications. On moving round in bed, her sister asked if she had been sleeping; she eagerly replied, 'No, my dear sister; I have been enjoying sweet manifestations of the divine favour: my Saviour has done all for me; he has ransomed me from the power of sin, and those doubts which have been a heavy burden are all removed; the Lord has communicated himself to me, as he did to Peter—therefore, should I at any future time say any thing wrong, be not discouraged, it will be only my poor body. Every promise is sent for my relief and comfort. I am on the plains before Jordan; the stream I must pass—but (with extacy she exclaimed) not alone! I see my Saviour waiting on the other side, and *He* will safely conduct me over!—Then I shall enter into the unutterable joys of everlasting glory. My dear mother (she said,) is waiting to welcome her daughter to the heavenly shores—I think I hear her singing the praises of the Lamb that was slain.' She then in a melodious manner sang,—

'Come, let us join,' &c.

Her relations entreating her not to exhaust herself, she replied, 'I must sing myself out of time into eternity; forbid me not; I shall soon sing as angels do.' Composing herself a little, she exclaimed, 'Happy, happy! I am happy beyond description! O! glorious!' At another time she said, 'Satan is a roaring lion, but the Saviour is my hiding-place,—what a mercy!' Mentioning the name of her respected minister, she said, 'He has indeed

been blessed to me; a dying bed is not a season for deception; let it be communicated to all around for the encouragement of others; I shall be his joy and crown for ever and ever.' Referring to her situation, she observed, 'It is hard work,' and wept; but, with strong confidence she added, 'I doubt not I shall obtain a complete conquest through the blood of the Lamb.' On the following lines being repeated—

'His honour is engag'd to save,' &c.

with great emphasis she concluded the verse, and frequently cried out, 'What a ransom! what a precious ransom!—With a countenance full of joy she asked a young person, 'Is not mine a happy soul? Should you not like to be as I am? Pray to God: pray earnestly: pray daily—He will hear you.' On her leaving the chamber, she entreated her to return, saying, 'I have much more to speak for God.' She then said, 'O! 'tis joy! 'tis joy! I long to go to glory!' To another young person she said, 'I trust you have sought Jesus; apply to him again—he will be found: I have sought him, but never found him so precious as now. Oh that you felt what I do! Call religion a dull thing—I never, never was so happy before!' On a friend coming to her bed-side, she said, 'I am extremely anxious for your eternal welfare; do not rest satisfied with merely a *hope* that you shall be saved;—the Lord requires your *heart;* and if you would receive, you must ask. Will you then pray to God? If my death should be the spiritual life of your soul, you will then have cause for gratitude that you ever visited me.' To another, she said, 'I cannot die in peace without you assure me you will in very deed seek the Lord; without this you cannot attain that happy prospect which I now have, in the full assurance of the Redeemer's love.' She also said to another friend, 'Do you wish to go to heaven?—do not say so if you do not mean it. I don't know your heart, but God does, whom you cannot deceive. You see how happy I am; it is worth dying for. The people of the world will think you mad, that religion will make you melancholy, but it is that only which can make you happy.' In this very comfortable frame of mind she continued about three days, until her fever produced a delirium, when, of course, she could no longer converse with her friends in this delightful strain. At rational intervals she enjoyed the same heavenly frame of mind. About an hour before she died, these lines being mentioned,—

'Jesus, my all, to heav'n is gone,'

she clasped her hands with most lively emotions. About five minutes before her departure, she said, 'I am dying.' It was replied, 'You are not going through the valley alone.' She said, 'No,' and expired. In this most easy manner her spirit took her flight to the realms of blissful immortality, on the 15th of June, 1809, aged 26 years. Her decease was improved from 1 Thess. iv. 13, 14. J. S.

High Wycombe.

MR. ELLIS.

To the Editor.

Sir,

MANY accounts having been circulated of the dying words of the late Mr. Joshua Ellis, to prevent mistakes you are desired to insert in your excellent Magazine the inclosed account, as drawn up by his eldest daughter, Mrs. Edwards, wife of the Rev. Mr. Edwards, formerly of Wilton, but now of Malmsbury, whose kind attention through life to her honoured parent cannot be too much admired.

On Mr. Ellis's last return from St. Albans to Malmsbury, he was strongly impressed with the certainty and nearness of his death; and so remarkable was that impression, that he even intimated the time when, and the place where, he should die. He would frequently say, 'I shall not survive my sister Seager twelve months; I shall die before this year is expired;' to which he would sometimes add, 'and, blessed be God, I have nothing to do but to die.' He observed more than once, that when he was at St. Albans, his friends pressed his continuance with them, but he refused, under the strong persuasion that he must return to Malmsbury, and there die.

For several years he had enjoyed such a comfortable frame of mind, that he had no doubt of the safety of

his state. He was indeed strong in faith, giving glory to God. This confidence, which was his companion in life, did not forsake him when he came to die. He had no fear; death to him had no dread. He knew whom he believed, and he was persuaded he was able to keep that which he had committed to him against that day.—Thus, strong in the faith, and in the power of his might, he entered the dark valley of the shadow of death, which to him was turned into the light of the morning.

His prevailing spirituality of mind, and habitual communion with God for some time prior to his departure, were apparent to all. These produced a proportionate degree of joy and peace. His first appearance in the morning not unfrequently announced the blessedness of the night. Of his enjoyments in that season he often spoke with gratitude, and sometimes with rapture. Take the following as a specimen.—'I have,' said he one morning as he entered the family, 'had such a sweet manifestation of the love of God in my soul this night, that I think I cannot be long here. I think I cannot.'

His constitution, much impaired by the continuance of disorder, discovered evident symptoms of decay. These symptoms varied, indeed, with circumstances: they were sometimes so favourable as to encourage hope of recovery; at other times the reverse. Upon the former occasion, although habitually resigned to the will of God, yet he felt as a man disappointed; upon the latter, as one who joyfully anticipated what he had long expected. As he went into his chamber one day, and which proved to be the last time of his entering it, realizing the concluding scene of his pilgrimage, he exclaimed, 'I am now within sight of my heavenly Father's house;' and, oh, how did the prospect delight him! When placed in his bed, under the impression he should never rise from it, how did he rejoice that the hour of his departure was at hand!

Three of his grandchildren at this time returned from school for the vacation. These he had been anxious to see once more. Reviving a little, he took each child by the hand, and enquiring its name, lifted his dying eyes to heaven, and in silent ejaculatory prayer, commended them to that God, whose he was, and whose, no doubt, he prayed that they might be. Seldom or ever, when able to converse, did he speak of his relations without emotions of tenderness and concern. The tear would often start and roll down his cheeks as particular names were mentioned by him. His children and their families were dear to him. To some of the latter he gave his dying advice; on all he pronounced his dying benediction.

As he drew near the verge of Jordan his prospects continued to brighten; he saw the banks of Canaan; beheld the sweet fields beyond the swelling flood, and rejoiced with joy unspeakable, and full of glory.

A few hours before his death, he was seen suddenly to look upwards, as though he beheld an object, visible only to himself. While in this attitude, with joy and surprise, he cried out, 'What a beautiful and brilliant light do I see!' Some of his attendants enquired where? Directing their attention to the place which attracted his eyes, he answered, 'There!—Do you not see it?' They perceiving nothing, intimated to him that it might be the reflection of the candle; to which he replied, with great earnestness, though he could scarcely articulate, 'No, that cannot be; for the light of the candle I call neither beautiful or brilliant—but this is both; surely this is the light of which we read in Scripture, and this is the first time I have seen it.' Here his voice began to faulter much. Articulation was increasingly difficult; he frequently attempted to speak; but could not be understood. A word now and then escaped from his lips, which told us all was well. At length the harbingers of Death made their appearance, and announced his speedy approach. Life began to withdraw; nature unable to maintain the combat, sighed—fainted—and the believer fell asleep in Jesus.

Thus died this venerable servant of Christ, on the 20th of December, 1813, in the 75th year of his age.

P. S. The following is a short specimen of the general manner in which Mr. E. expressed himself in prospect of his dissolution. 'With long life the Lord has promised to satisfy his people, and to shew them his salva-

tion. With long life he has satisfied me, and he will shew *me* his salvation. I hope I shall die testifying of the grace of God.'

'The graves of all his saints he blest,
And soften'd every bed.
Where should the dying members rest,
But with their dying Head?'

'I thought I had been near my heaven, my Father's house; and just as I was about to enter, he came and put me back, and said, You must not enter yet. What can be the meaning of this? Why thus continued longer in this world? The time is now come. I am going home; the enemy is chained; he is still as a stone while I pass over. My mind is firm as a rock, and on the rock I am rejoicing in Christ Jesus. I am in the dark valley of the shadow of death, but it is not a dark valley to me! Tell me, my soul, can this be death? I am as comfortable as I desire to be! I desire to be very thankful I have all things and abound—my cup runneth over! Oh, how good is God!'

RECENT AWFUL DEATHS.

To the Editor of the Evangelical Magazine.

Sir,

As you have frequently inserted accounts of awful deaths, I send you the four following with some short remarks. They are very recent, and have appeared in respectable London and Provincial papers.

The first occurred on March 8. On this evening, as Mr. H—, a respectacle farmer, was spending an evening with a party at an inn at Evesterleigh, in Berkshire, a misunderstanding took place between him and Mr. Gibbs, a relation of the landlord, upon which they prepared for a battle. Mr. H—, *being overcome by the effects of liquor*, fell just as he began to fight, and received such a contusion on his brain, that he died in a few days after. He has left a wife and 13 children.

The second took place in Gloucestershire, March 14th. Two young men of the names of Stephens and Clarke, on their way home from Tewksbury fair, having a dispute, went into a public house to decide it. It being near nine o'clock, and dark, they fought *by the light of candles* near fourteen severe rounds, and Stephens seemed to have the advantage. However, he was advised by some of his friends to leave off, when he vehemently exclaimed, 'No, I'll be d—d if I don't fight as long as I have a drop of blood left in my body.'—Very soon after, he advanced towards Clarke, but fell flat on his back, and instantaneously expired. He was a stout man, only 24 years of age.

The third is thus narrated.—A battle was fought on *Sunday* morning, March 27, in Stepney Fields, between two anchor-smiths, named Carrol and Wallace, which lasted an hour and an half, and terminated by Wallace receiving a blow on the temple, which caused his almost immediate death. The dispute arose about a *public-house reckoning*. Now these three unhappy men met with their death in the commission of their sins, and by the means of the brutal practice of boxing; to which one or two of them added the complicated sins of drunkenness or swearing, and the evil passions attending fighting; and to the third instance, the awful crime of breaking the sabbath in a most notorious manner.

The fourth instance is of a different kind of death, but equally awful—it happened in London, on the 25th of March. A gentleman from the country, of the name of C—, being intoxicated, associated himself with *a woman of the town*, with whom he went to the house of a Jew, in St. Catherine's Lane, on Friday, 25th March. After taking some supper, he was following the girl of the town into *her sleeping-room*, when he fell down the narrow staircase, and pitched on his head. With the help of the girl and the Jew, he was got up stairs again, undressed, and laid in bed, when he desired to be let alone, saying he should do well enough. The girl was with him all the night, but he neither spoke nor stirred, and, in the morning, being found in a dangerous state, surgical aid was called in, but too late, for he died a few hours after.

O awful to think, his soul was summoned to appear before a just and holy God! Surely four such instances of the just judgments of the Lord in less than one month, ought to alarm impenitent sinners.

Buckingham. G. G. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Prophecy of Ezekiel *concerning Gogue, the last tyrant of the Church, his Invasion of Ros, his Discomfiture, and final Fall, examined, and in part illustrated. By* Granville Penn, *Esq.* 8vo, 6s.

THIS ingenious writer is already known to the public by his 'Christian Survey' of all the primary events and periods of the world, from the commencement of History to the conclusion of Prophecy,' a review of which has appeared in our Magazine. But '*the new events*' which have burst on the world since that time, constitute the subject of the present volume, which is a kind of supplement to the former, and 'an enlargement of its awful evidences.' A vindication of the 'Christian Survey,' occupies 54 pages of this tract.

The author then proceeds to a '*Preliminary Illlustration* of the Prophecy of Ezekiel. He observes that it was foreshewn by the Holy Spirit, and universally believed by the primitive church, that 'a puissant sovereign, and mighty conqueror, would suddenly arise out of the *fourth* and *last*, or Roman empire, in its latest age; which would also as suddenly fall from his eminence, and be disgracefully stripped of his dominion. This power he conceives to be designated in Rev. xvii. 11, &c. and xix. 11—21, compared with Rev. xx. 7—9, and with the Ezek. 39. i. 17—20, by the names of GOG, or GOGUE, and the nations over which he should exercise his dominion, are distinguished by the name of MAGOG, or MAGOGUE. Here the author quotes a remarkable passage from Vitringa, which confirms his view of the texts.

According to the English translation, the prophecy (Ezek. xxxviii. 2.) is addressed to

'GOG, *the chief prince of* MESHECH and TUBAL,' but the Septugent renders it—

'GOGUE, *the chief of* ROS, MESOCH *and* THOBEL.'

By ROS, he understands RUSSIA, (so called by the Greeks and others,) by MESOCH, *Moscow*, or *Moskwa*, and by THOBEL *Siberia*, the principal city of which is *Tobolski*. For his authorities for this application of the names, we must refer our learned readers to the work itself; suffice it to say, there is much plausibility in his derivation of the words.

The prophecy affirms that 'He shall ascend toward that land as a CLOUD to cover it,' which he thinks fulfilled in the late invasion of Russia, by the numerous armies led by Napoleon.

Mr. Penn next proceeds to an explanation of the prophetic passage, Ezek. xxxviii. 1, &c.—'Behold, I am upon thee, O Gogue, and I will turn thee about, and put a bit in thy jaws, (xxxix. 1, &c.) and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the nations that are with thee; to the ravenous birds of every sort, and to the beasts of the field have I given thee to be devoured. On the face of the field thou shalt fall, and I will give Gogue a place of name, a burying place in Israel—it shall make the passengers to stop their noses; and seven months shall the house of Israel be burying them.' —See the whole passage. The reader will easily conceive how these predictions are applied to the late events in Russia.

The Author here quotes the letter of the Crown Prince of Sweden to the Emperor Napoleon, March 13th, 1813.—'Your majesty passed the Niemen with 400,000 men; but your army, the chosen army of France, of Germany, and of Italy, exists no more: there bleach unburied the bones of the brave men,' &c.

In the concluding part of the work, Mr. Penn affirms that this is the *last* in the series of prophecies, to be succeeded only by that state which Ezekiel and John describe as opening the eternal temple of God—that great result of the present dispensation, when time will subsist no longer.' 'What becomes then,' he asks, 'of the Millenium?' He answers, with Augustine, (in his *De Civ. Dei,*) that the binding of Satan took place when the Christian church *began* to extend itself

from Judea to the Heathen nations—that the *thousand years* signifies, (by a round number,) the whole period between the first coming of Christ, and the end of time, when he will come again: beginning from the victory of the gospel over Paganism, and terminating with the downfall of Gogue—that the *first resurrection*, and reign of the saints with Christ, refers to the *souls* of the faithful; in their state of separation from the body, who are alive, and reign with Christ,—'having passed from death unto life,'—absent from the body, and present with the Lord.'

According, therefore, to the Author's views, the consummation of all things is at hand; and he concludes his work with a very solemn exhortation to all, to be ready for the appearance of the Lord.

Thus have we given a brief analysis of this peculiar treatise, leaving the learned and pious reader to form his own opinion of the Author's theory, which differs so essentially from the general doctrine of Christians on the subject.

A Scriptural Display *of the Triune God, and the Early Existence of Jesus' Human Soul. By* John Stevens. *8vo, 6s. boards.*

While we think favourably of the design of Mr. S. we cannot compliment him on the originality of his plan, or of its execution. As a Trinitarian of high orthodox principles, he has been very diligent in consulting learned authors and lexicographers on the meaning of sundry words and phrases of the original Scriptures, which are more or less connected with his subject.

After a short view of the Divine authority of Revelation, and an explanation of terms in the first two sections, Mr. S. proceeds in noticing the doctrine of the Trinity in Unity, the plural signification of the word *Aleim*, the Divinity of Christ and of the Holy Spirit. In discussing these points, he invariably aims to shew the fallacy of the late Mr. Elliot's reasonings on this subject, yet is it a leading object of the author to establish the pre-existence of our Lord's *human soul*, availing himself of the sanction and the language of Bp. Fowler, Mr. Fleming, and Dr. Watts. Though a part be acknowleged, we conceive that *all* the writer's data and inferences are derived from the latter author, in his 'Questions concerning Jesus, and his Glory of Christ as God-man.'

The Author seems most forcible in his remarks on the Divinity of Christ; and here we will quote a passage for the benefit of our plain readers. 'If Christ be not God, the honour of God is greatly endangered by the apostolic manner of commending and exalting him among the saints as an able, willing, unchangeable, and complete Saviour; but the apostles were inspired of God to write as they have done: therefore Christ must be God. So far from dropping one hint to limit our reverence and affection toward Christ, they have certainly taken the most advantageous measures to raise our esteem for him to the highest degree possible. While they have warned us abundantly against inordinate affections, they have not mentioned the truly probable evil of thinking of Christ more highly than we ought to think. Yet, from the nature of the case, we were far more likely to fall into this sin than any other, through his having so graciously espoused our cause, and so gloriously accomplished our redemption unto life eternal by his own life and death.' p. 119.

In reference to our Lord's pre-existant state, we cite this specimen of Mr. S.'s pathos;—'O that these plain thoughts might have an impartial consideration, and that my fellow-brethon may read dispassionately, and not pertinaciously refuse to see when truth appears as the sun at noon:'—yet in spite of this most *touching* exclamation, we much question the utility of reviving discussion on inexplicable points, and which are in no respect connected with the increase or stability of the church of Christ. Nor can we see the propriety of a laborious compilation of concurring and jarring opinion, when the original works are so well known.

Considerations *on the Life and Death of Abel, on the Life and Translation of Enoch, and on the Life of Noah. By* G. Horne, *D. D. late Bishop of Norwich.* 12*mo.* 2*s.*

These beautiful little Essays have too long escaped our notice, as

they have evident marks of authenticy, and breathe the same spirit of piety with the other writings of the Right Rev. Author. We shall give a short specimen from the concluding paper, which will be sufficient to recommend the whole. Referring to the famous Prophecy of Isaiah that 'the wolf shall dwell with the lamb,' &c. the Bishop remarks as follows:

'This prophecy was fulfilled in the early days of the Church, when Christians where every where known by the blessed change wrought in their tempers, and by the love they bare to each other; when, coming to the ark at the call of the true Noah, they forgot their natural fierceness, in temperance, lust, and every other savage and unclean disposition, and became new creatures, conformed, in meekness, to the Lamb of God, in purity, to the holy Dove. But if this be Christianity, whither, ah, whither must we go to find it! Shall we find it among the numberless armies of most Christian, most Catholic, most Apostolic, and faith-defending kings, slaughtering one another, by thousands and ten thousands, in the field of battle? Shall we find it in courts, or in cities among clergy, or laity, supplanting and overreaching each other for a larger share of the pleasures and gratifications of sense, which preferment and gold are to put them in possession of? When we have looked abroad for it, should we have looked in vain, let us look into our own hearts, and see if we can find it there. If we can, happy are we. If otherwise, let us remember, that in the same hand are the hearts of men and instinct of animals. He who caused lions and oxen, wolves and lambs, to live quietly and lovingly together in the ark, he it is who maketh men to be of one mind in an house; who maketh the New Jerusalem to be a city at unity with itself; who maketh a family a little model of that city; and fashioneth a heart to the still more minute resemblance of such a family, where all is obedience, and peace, and love.

The Influence *of Bible Societies on the Temporal Necessities of the Poor. By the Rev.* Thomas Chalmers, *Kilmany.* 8vo, 1*s.*

Mr. Chalmers is well known to the public, by his former able productions in favour of charitable institutions. In this Pamphlet he states, and largely refutes an objection made against the subscriptions to Bible Associations; that they are injurious to the secular interests of the poor, and that every shilling given to the Bible Society, is an encroachment upon that fund which was before allocated to the relief of poverty.

This objection is repelled by a variety of considerations, which are too numerous for insertion; we select a few.—The objection is not true in point of fact—a subscriber to the B. S. does not give less to the poor on that account; his ability is nearly the same as before, and his disposition greater.—Poverty is better kept under by a *preventive* than by a *positive* treatment; this society has a strong preventive operation, and therefore promotes the secular interests of the poor.—Bible Associations give dignity to the poor, and a delicate reluctance to pauperism, &c.: in fine,—the extension of Bible Societies, while it counteracts the mischief of poor-rates, augments that principle of individual benevolence, which is the best substitute for poor-rates. It also establishes an intercourse (formerly unknown) between the rich and the poor; the former are more skilled in the wants and difficulties of the latter, and by entering their houses, and joining with them in conversation, they not only acquire a benevolence towards them, but they gather that knowledge which is so necessary to guide their benevolence.

Where the objection first stated is made (and we are far from thinking it is commonly made, especially in England, where poor-rates are universal) Mr. Chalmers furnishes, in this tract, a most satisfactory answer.

In an Appendix the author observes that his reasoning applies to other benevolent Associations, and that the poor who contribute to them, may and ought to consider the claims of Missionary and other religious institutions, selecting such as they judge best deserve their assistance.

After all, he observes, that 'the income of all the Bible and Missionary Societies in Britain, would not do more than to pay the annual maintenance of one Ship of the Line. When put by the side of the millions which are lavished without a sigh, on

the enterprises of war, it is nothing; and shall this veriest trifle be grudged to the advancement of a cause, which, carried to its accomplishment, will put an end to war, and banish all its passions and atrocities from the world?

Corpus Christi: *a Sermon preached at Plymouth, January* 2, 1814, *before the Corpus Christi Society. By* R. Hawker, *D. D. with an Account of the Society.* 8*vo.* 1*s.* 6*d.*

THIS discourse was delivered to a Society, recently formed in Plymouth, in the author's parish of Charles, 'and opened in prayer, at the Household of Faith, September 26, 1813,' the rules and regulations of which are appended to the sermon. Suited to the title of the Society, is the text chosen on the occasion, Ephes. i. 22, 23.—'And gave Him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all.' The 'headship of Christ over his body the church, as the gift of the Father,—the nature of that Church over which he is head,' as Christ's mystical body —and the glorious offices, which as the head of the church, he sustains, filling all things in nature, providence, grace, and glory, form the principal topics of this discourse, in the whole of which the author's aim is evidently to exalt the Saviour, by exhibiting in the most affectionate manner, his infinite fulness and glory, as the covenant head of the elect. We regret to find, however, that the Dr. who has shewn himself capable of good writing, should give his sanction to the revival of such quaint and antiquated phrases as 'love-tokens,'—'Jesu mercy,' &c. which not only do violence to our language, but savour of an irreverent familiarity, which we are persuaded the author by no means wishes to promote.

The Agency *of God in taking away our Comforts, considered and improved: a Sermon, occasioned by the death of Mrs. Proctor (of London.) By* Samuel Bradley. 8*vo,* 1*s.*

THE sudden and affecting death of Mrs. P. a native of Manchester, furnished the very mournful occasion of this funeral discourse, which is founded on Job ix. 12. 'Behold HE taketh away—who can hinder him? who will say unto him, What doest thou?' From these words the preacher derives the following judicious observations.—When we are deprived of our comforts, it is God who taketh them away. If God be pleased to take away our comforts, we cannot hinder his operation,—and to demand of God a reason of his procedure, is highly improper. The illustration of these observations is followed by a suitable improvement, including a sketch of the character of that excellent woman, whose removal has left an affectionate husband and eight motherless children, besides a numerous circle of friends, to lament the awful and surprising stroke. The sermon we trust will be useful not only to them, but to many others.

The Glory *of the Latter Day. A discourse delivered at a Monthly Lecture at Manchester, January* 12, 1814. *By* W. Roby: *with an Appendix, containing Illustrative Notes from various authors. 2nd Edit.* 8*vo,* 2*s.*

THE doctrine of the Millenial state, as generally maintained by the sober divines of the present day, is here stated with perspicuity. The Author, from Rev. xviii. 1, considers the nature of this glory—the means of its introduction,—the period of its commencement,—the term of its duration,—and the events immediately succeeding; all which are treated in a temperate, and, we think, scriptural manner, with an improvement of a pious and practical tendency.

The Appendix, which occupies nearly fifty pages in a small type, will be highly gratifying to readers who have not had opportunity to consult the numerous and respectable writers whom he quotes, and the Notes certainly throw great light on the delightful, but difficult subject.

The modest author observes in his preface that he does not offer any new theory to the curious, nor presume to instruct the well-informed Divine; his only object being to excite the best feelings and energies of his fellow-Christians, in regard to a subject peculiarly interesting in the present day. We have not seen a discourse of moderate compass, better calculat-

ed to inform pious persons as to the nature of the Latter Day Glory, and therefore beg leave to recommend the perusal of it to our readers.

The circumstances of the times in which we live, are such as naturally lead religious persons to an examination of the prophecies respecting the prosperity of the Christian Church. We may expect more than a few Essays on this subject; and we have heard with pleasure that the Rev. Mr. Bogue, whose studies have necessarily led him to the consideration of this subject, is preparing a large treatise on the Millenium.

History *of the Origin and Progress of Adult Schools, &c. &c.* *By* Thomas Pole, *M. D. price* 2*s.* 6*d.*

AMONG the singular traits of the present day, we must regard as a most auspicious sign of happier times to come, that Protestants of every denomination, have approximated each other, in a manner hitherto unexampled. Vast Societies, formed for the most important purposes, opened their liberal arms to embrace all without distinction of name or party, desirous to promote the great objects of their several Institutions. Thus the Bible Society, the Missionary Society, the Societies for the education of the poor, are alike open to, and supported most liberally by every denomination of Christians among us, who now associate in the most friendly manner, and concur in the most cordial union, to promote the great design in view without partiality or wrangling, and without hypocrisy. Indeed, the simplicity of the objects, the evident utility resulting, and the removal of every cause of difference and dispute, afford the opportunity for all to exercise the same liberality and zeal, without violation of their views in religious matters, which each may severally entertain. To love one another out of a pure heart fervently, to agree to differ without asperity, and with generous indulgence to each others views and educational prejudices, and to have but one contention who shall most liberally and zealously contribute to the prosperity of the great objects of the several Institutions, this marks the present day as the commencement of an era which the whole book of prophecy assures us must arrive, when 'the knowledge of the Lord shall cover the earth, as the waters cover the great deep.' In this union the Society of Friends have taken a most cordial part, and Dr. Pole's History (who is of that Society), here presented to the public, affords a pleasing evidence of the advantages arising from our union, and opens a new door of usefulness, in the happy commencement of an attempt to instruct the adult poor through the land; a scheme the practicability of which is now demonstrated, and the great utility of it cannot be doubted. The benefits accruing to such will be greater, and more speedily attained, than those arising from infantine instruction; and however hitherto neglected or despaired of, no sooner is the attempt made, than the success attending it is manifested, and promises universal benefit to the aged poor, as far as the scheme shall be adopted. We cannot but highly recommend the Treatise of this benevolent writer, and are fully persuaded, if his ideas are adopted, his directions followed, and schools opened for the instruction of adults, that nothing will have a tendency more speedily and universally, to spread the knowledge of the word of God through the land, and to hasten the happy effects reasonably to be expected from the diffusion of the word of life, and the blessedness pronounced on those who read the words of prophecy, and keep the things written in the book; and surely the time is at hand for the accomplishment of the divine predictions and purposes; for one jot or tittle, cannot fail, till the whole be fullfiled. The gracious Lord hasten it in his time, and that the present generation of true Christians may be gladdened with the rising glories of the day, 'when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days.' Isaiah xxx. 26.

Regeneration, *or the New Birth, extracted from Dr. Witherspoon.* *By* George Burder. 2*d.*

DR. WITHERSPOON'S 'Practical Treatise on Regeneration,' is the best book on that important subject with which we are acquainted. This little

tract, containing the most essential parts of it, may be very useful for general dispersion, and forms an agreeable present to a friend, especially as it is more neatly executed than tracts in general.

The Oppressor Punished: *a Sermon preached at Halifax on the Thanksgiving Day, Jan.* 13, 1814, *by* Joseph Cockin, 8*d.*

THE preacher has chosen a text remarkably suited to the occasion, Exod. xv. 9, 10.—'The enemy said, I will pursue, I will overtake, &c.—Thou didst blow with thy wind, the sea covered them,' &c. The object of the discourse is to point out the analogy there is between the *ancient* and the *modern* Pharaoh, which he traces in the following particulars of the expedition.—It was contrary to the will of God,—it was the awful conclusion of a former course of tyranny, &c.—it had the probability of success,—the objects of his vengeance were greatly alarmed; but God arrested his course, delivered his people by a direct interposition, and an effectual stroke of complete destruction. We forbear to make any remarks of a political kind, having uniformly abstained from them; we only observe, that the sermon is characteristic of the Author's manner, which is bold and energetic. It was printed at the request of the congregation.

United Prayer *for the Spread of the Gospel earnestly Recommended; or an abridgment of "an Humble Attempt to promote explicit Agreement, and visible Union of God's People in Extraordinary Prayer for the Revival of Religion, and the advancement of Christ's Kingdom on Earth." Written by* Pres. Edwards, *of New England. Abridged by* G. Burder, 12*mo*, 6*d.*

THE above Tract was originally published in 1748, and was not without effect. It is now re-printed by Mr. Burder, in this cheap and neat form, with a particular view to promote attention to the Missionary Prayer Meetings on the first Monday Evening in each month, not only in London, but in many Country Towns, and in various parts abroad. For this purpose the Editor conceives it to be well adapted: the present aspect of the times naturally encourages the united exertions of the Lord's people, and ministers who are anxious to awaken the zeal and piety of their congregations, will find this tract well adapted for extensive circulation, which is said the more freely, as it is evident that neither fame nor profit could be the motives of its re-publication. W. T.

Literary Notices.

A new edition of Mr. Greatheed's Life of Cowper (first published anonymously) is in the press.

Mr. Jacques (translator of Professor Franks) is preparing for the press a volume of Letters on several important subjects connected with Education.

In a few days will be ready, new editions of *York House, Bible Geography, A Week's Conversation*, &c.

Select List.

Sermons on various Subjects, by Andrew Fuller, 8vo, 9s.

Observations on Human Life, by W. Eastmead, 4s. 6d.

The Wells of Salvation opened; a Treatise on Gospel Promises, by Wm. Spurstowe, D. D. new edition, 12mo, 5s. 6d.

The Triumph of Faith; or Christ exhibited in his Death, Resurrection, &c. with a Treatise, displaying the affectionate tenderness of Christ's heart, &c. by T. Goodwin, D. D. a new edition, 12mo. 4s. 6d.

National Mercies recorded; a Thanksgiving Sermon, by J. Arundel. 8vo, 1s.

Twenty Remedies against the fear of Death, by J. Wilkinson, of Saffron Walden, Essex, 1s.

Mr. Frey has just published the 8th Part of his Hebrew Bible. The four remaining parts may be expected before the end of the year.

He has also published No. I. of his *Hebrew, Latin, and English Dictionary*, in which all the Hebrew words used in the Old Testament are arranged under one alphabet, and referred to their respective roots, the principal words in the Latin and English languages, with their corresponding words in Hebrew: it will make 12 numbers, at 8s. each.

Dr. Gill's Cause of God and Truth, is republishing in numbers at 2s. each, and in parts at 6s. To make 2 8vo. volumes.

Franck's Footsteps of Divine Providence, 8vo, 3s.

Burder's Supplement to Watts, 32mo, 14th edition.

The History of Sally Wilson, and Betty Jackson; a Tract for Servants, &c. by the Author of York House.

RELIGIOUS INTELLIGENCE.

AMERICA.

Extract from a Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, of New Hampshire, of Massachusetts, and of the General Convention of Vermont, during the last year.

THE state of religion among a people may be judged of with tolerable correctness from that attention which the ordinances of religion, and the means of grace receive, and from those exertions and sacrifices which are made to extend the Redeemer's kingdom. *By their fruits shall ye know them,* is a rule of judging prescribed by the Saviour himself. We view it then as an evidence that God is in the midst of our churches, when we learn, that there is a respectful and general attendance on a preached gospel; that children and youth, and in some places the aged, are instructed by catechising; that Missionary, Bible, and Religious Tract Societies exist, are numerous and extensively patronized, and are successfully exerting themselves in spreading a knowledge of divine truth; that young men of hopeful piety, and of promising talents, are educated for usefulness in the church, that associations of young people are formed, for the purpose of sending the gospel to those who enjoy not its stated ministrations; that the heathen in distant lands are remembered with tender solicitude, and contributions are liberally made to send the gospel to them; that praying societies are extensively instituted, and a hope is thus warranted that the windows of heaven will be opened, and the richest blessings descend on this guilty world.

The number of churches has, during the past year, considerably increased; and destitute congregations have been supplied with gospel ordinances. Infidelity and other ruinous errors, conscious of deformity, seem to court concealment; while Truth goes forth in her native loveliness, and meets with extensive approbation.

In a number of places there have been extensive revivals of religion. Scenes resembling those of Pentecost have been witnessed, in which solemnity has pervaded a people, sinners have been brought to inquire with solicitude what they must do to be saved, and have at length been brought to rejoice in that glorious liberty, *wherewith Christ makes free.* Fresh evidence has thus been afforded, of the reality of the religion of Jesus, and of the power and grace of God. We have seen *the Ethiopian change his skin, and the Leopard his spots,* and have been forced to exclaim, This truly *is the finger of God.* The presbyteries, in which such revivals have principally taken place, are Jersey, Hudson, Onondaga, and Albany; and the places which have been most extensively visited, are Homer, Newark, Elizabeth-town, and Connecticut Farms.

But while we thus rejoice in the divine goodness, we have reason, also, to deprecate the divine displeasure. In too many places, lukewarmness, and a neglect of religious ordinances prevail, and the vices of profane swearing, drunkenness and sabbath breaking exist, to an alarming degree. In other places, things temporal, trifling in their nature, and momentary in their duration, engross the chief attention, to the neglect of those things, of whose importance and duration, we cannot at present adequately conceive.

From the General Association of Connecticut, we learn that though there have been fewer revivals of religion during the past year, than in some former years, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been.

In the county of Litchfield, a number of places have been refreshed by an outpouring of the spirit of God.

In Yale College, appearances are in a high degree hopeful. Many of the youth of that seminary, are anxiously inquiring what they must do to be saved. The souls of all mankind are equally precious; but we cannot but feel, that it is a subject of uncommon rejoicing, when, by reviving religion in our most [illegible]

seminaries of learning, God is preparing an increased number of able and faithful ministers of the gospel.

From the General Association of Massachusetts, we have received encouraging intelligence. Religion there, not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary; while the cause of truth and righteousness, is steadily advancing. In some parts of that state, pleasing revivals of religion have taken place. A great and promising effort is making to suppress intemperance, and its kindred vices. In no other part of our country, has such liberality been manifested, in founding and supporting benevolent religious institutions, having for their object the education of young men for the ministry, without expense to themselves; the dissemination of the Scriptures in our own language, and the preaching of the gospel, in destitute parts of our own country; the translation of the scriptures into the languages of the east, and the diffusion of the light of divine truth among those, who are sitting *in the region and shadow of death*. When Christians in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably not less than half a million of dollars, (125,000l.) will they not be provoked to go and do likewise?

From the General Convent of Vermont, we learn that religion is, on the whole, progressive among them; that some new churches have, during the past year, been formed; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled ministers among them. Benevolent institutions are increasing in number, and are respectably supported. Revivals of religion have existed in several places, and in Middlebury College, an unusual degree of seriousness has prevailed.

On the whole the Assembly think, that religion has lost nothing, but on the contrary has gained much during the past year; and we would record the fact, to the honour of Him, whose *is the kingdom, the power and glory.*

May, 1815.

MALTA.

On the 29th of January last the Quarantine ceased, and a General Pratique was granted by Proclamation. On that day, which was appointed for Thanksgiving and Prayer, the Governor, with the greater part of the English resident at La Valetta, attended the celebration of a solemn Te Deum at the principal church, in which the Bishop presided. At the termination of the service, all the guns in the island were fired in succession; after which the Governor, with the English, retired to the English Chapel, where divine service was performed, and a suitable discourse delivered by the Rev. Mr. Miller, Garrison Chaplain, from Isa. xxvi. 8, 9. *'In the way of thy judgment,' &c.* A suitable Collect was prepared and printed for the occasion.

Mr. Yeoland has favoured us with an accurate statement of the number carried off by the plague, viz. 1,669; of this number about 30 were Priests, and about an equal number of English, chiefly soldiers and women.

Scarcity of Bibles in the Armenian Church, as related by Mr. Joannes Lassar, teacher of the Chinese Language at Serampore.

'The Armenians are scattered all over Asia, and have formed settlements wherever they have found an opening for trade. They have churches at Calcutta, Chinsurah, at Dhacca, and at Sydabad, &c. They have settled also in Madras, Bombay, Surat, Bagdad, Bushire, Musseat, and, in short, all over that part of Asia. From a bishop of our church who visited Calcutta not long ago, I learnt that it was supposed that Constantinople alone contained not fewer than 100,000 houses of Armenians. Jerusalem, Deabeker, and Constantinople are the seats of Patriarchates, and a very considerable number of Armenians are also settled at Venice. The most correct copies of the Bible have been printed at this latter place, a distance so great from India, however, as to render the Bible here extremely dear and scarce. In Calcutta, an Armenian Bible cannot be purchased under sixty or seventy rupes, (or, from 7 to 9l. sterling); and so great is the scarcity,

that it is not procurable even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess could not be purchased under 120 rupees, (or 15l. sterling.) If in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?

'I am informed that at Constantinople, the current price of a Bible is 30 rupees, which puts it completely out of the reach of one fourth of the inhabitants. In our native land the scarcity is still more deplorable. It is common for a bishop to commission a friend at Venice to purchase for him a number of Bibles, which the bishop sells among his communicants so as to indemnify himself. In the present state of the Armenian Church, it would be hazardous for any one to attempt the selling of Bibles except the clergy.'

Religious Liberty.

THE friends of religion will rejoice to observe in the outline of the New Constitution, lately published in France, the following very important articles:—

The freedom of worship and conscience is guaranteed. The Ministers of worship are treated and protected alike.

The liberty of the press is entire, with the exception of the legal repression of offences which may result from the abuse of that liberty. The Senatorial Commissions of the liberty of the press and individual liberty are preserved.

GAELIC SCHOOLS

In the Highlands and Islands of Scotland.

WE have read with pleasure the *Third Annual Report* of the Society for the support of Gaelic Schools, from which it appears that their exertions have been followed by the most gratifying success. Schools have been opened at *Thirty-nine* places, and several additional Schools are about to be established. Happily, the time is past when the improvement of the lower orders in religious knowledge was jealously regarded as a means of destroying civil subordination; knowledge is not now considered as 'a dangerous thing,' but the community at large are alive to the 'dangers of ignorance.' The Society has made a direct attempt to lay the sacred volume before the people, old and young, in their own vernacular language, and their disposition to learn to read it, has exceeded all expectation. At one place, the people built a school-house months before it could be occupied. At the close of one session, tears of regret have been shed, both by old and young, and tears of joy at the opening of another.

The Appendix, containing Extracts of Correspondence, the sketch of a journey through part of the Highlands by Mr. A. one of the Secretaries, the operations of the Committee, &c. &c. is very interesting. The Institution well deserves the liberal support of the public in general, and particularly of the wealthy natives of Scotland, wherever they reside.

Subscriptions may be paid to John Campbell, Esq. 29, Heriot Row West, Edinburgh; Robert Steven, Esq. Thames Street, London; Samuel Hope, Esq. Liverpool, &c. &c.

PROVINCIAL.

ON the 10th of June last, was opened a new Dissenting Chapel at Barnard-Castle, Durham; erected at the sole expence of the Minister, the Rev. W. L. Prattman, late of Farnham, and son of the late Rev. Mr. P. of Cotherstone. It cost upwards 800l. and will seat about 500 persons.

Three appropriate sermons were delivered on the occasion by Messrs. Parsons, Taylor, and Muscott; the other services of the day were performed by Messrs. Stillman, Scott, and Brooke. The Dissenting cause in this town, originated in the pious labours of John Rodgers, M. A. an eminent and useful minister, educated at Oxford, and appointed by the Parliament in 1644, to the cure of the parish church in this town.—His parishioners consisted of 2000 persons, whom he visited, catechised, and gave them suitable books to read: at the restoration, 1660, he was obliged to quit his living here; Lord Wharton then presented him to the Rectory of

Croglin, in Cumberland, where he continued till ejected a second time for nonconformity, on the fatal Bartholemew-day, 1662. He then returned to his former hearers in this country, and fixed his future residence at the adjoining village of Startford, preaching in his own house, and at Darlington, Stockton, and in the surrounding Dales to the Leadminers, &c. He was much respected by his superiors, and escaped the persecution of the times in a most remarkable manner, as appears from a singular anecdote related in the last edition of the Noncon. Mem. vol. i. p. 379: he died 1680, and was buried at Barnard Castle.—Here was born his son Tim. Rodgers, M.A. educated in Scotland, and colleague to Mr. Shower, and for whose congregation the large meeting-house in the Old Jewry, London, was erected; this excellent minister published several single sermons, besides 'Discourses on trouble of mind,' a subject on which his own experience enabled him to write with feeling accuracy.

Mr. Rodgers was succeeded at Startford, by Mr. Lisle. Some of the principal members of the society residing in Teesdale, &c. a subscription was made, and a house and garden purchased for the use of the minister at Cotherstone, a central village four miles distant, where a meeting-house was built for the Rev. John Warden, who was ordained there 1748; he was born and educated at Glasgow, and in 1762 removed to Logie, in his native country, and took charge of a Kirk-relief.

Among other supplies recommended by the Newcastle Presbytery, was a Mr. Ord, and he preached once a month at Barnard-castle.—The Rev. Jas. Shields, educated at Edinburgh, was ordained at Cotherstone, 1764, but in the following year he removed to Newcastle-upon-Tyne, where he succeeded Mr. Ogilvie, sen. at Silver-street; he was soon afterwards drowned in his passage on ship-board to London.—The Rev. Luke Prattman, a native of Hull, studied under Mr. Scott, at Heckmondwick, was ordained 1769, and divided his pious labours between Cotherstone and Barnard-castle. He was a person of singular modesty, and a zealous evangelical minister. It afforded him peculiar pleasure to see the Lord's work prosper in his hands, and that he should be instrumental in introducing into the ministry three of his little flock, Rev. Rob. Simpson, D.D. of Hoxton,—his own Son, and Mr. J. Allason, of Swaledale.—Age and infirmities having incapacitated him for public service, he resigned his pastoral charge Feb. 1804, and died March 13, 1811.—Rev. A. Carneson, a native of Ireland, formerly minister at Annan, in Scotland, and afterwards at Parkhead, in Cumberland, accepted a call, 1806, and divided his services between the two places: he instituted Sunday schools, and itinerated in the surrounding villages, &c.

In 1812, the prospect of more extensive usefulness, induced Mr. P. jun. to take up his residence at Barnard-castle, and erect the present chapel, which is respectably attended, and in which he officiates gratuituously.

FEB. 17. On the Anniversary of opening the Independent Chapel at Whitchurch, Salop, two Sermons were preached by Mr. Raffles, of Liverpool, in the morning and evening, and one in the afternoon, by Mr. Inmers, Baptist Minister of Shrewsbury; and the devotional parts of the Service were conducted by Messrs. Reynolds, Everall, Harris, Mc Donald, and Edwards. Mr. Reynolds also preached on the preceding evening. The Chapel was well attended, and in the evening overflowed. The place is unhappily nearly 300l. in debt.

March 30. The Rev. R. M. Miller was set apart to the pastoral office over the Independent Church at Atherstone. Prayer and reading by Mr. Hartley, of Lutterworth; the introductory discourse was delivered by Mr. Percy, of Warwick, founded on 2 Cor. viii. 5.; charge by Mr. Franklin, of Coventry, from Gal. i. 24. 'They glorified God in me.' And a sermon to the people, by Mr. Salt, of Litchfield, from Phil. i. 27. last part, 'That ye stand fast in one spirit, &c.'—Mr. Dagley, of Chapel-end, and Mr. Gill of Hinckley, assisted in the other parts of the service. The cause of Christ in this place, we rejoice to find, is in a prosperous condition.

AT the next Annual Meeting of the Bedfordshire Union, May 18th, a plan will be proposed for establishing a Provident Society for the assistance of Widows, &c. of ministers in Bed-

fordshire, Huntingdonshire, and places adjacent, for which purpose the attendance of Ministers, Deacons, Trustees, and other friends, is particularly requested.

The next Annual Meeting of the Benevolent Society for Essex and Herts, will be held the last Tuesday in May, at the Saracen's Head, Dunmow, at eleven forenoon.

A General Meeting of the Auxiliary Missionary Society for Cambridgeshire, and its vicinity, will be held at the Rev. J. Dobson's, at Chishill, on Thursday, the 26th inst. when two sermons will be preached in the forenoon, one by the Rev. Mr. Collison, President of the Itinerant Institution Hackney; the other by the Rev. Wm. Carver, of Melbourn.—Service to begin precisely at half past ten.

The next Annual Meeting of the Independent Ministers in Kent, and of the Kent Union, will be held at Sandwich (instead of Margate,) on Wednesday, June 1st, when Mr. Cornwell is to be ordained.

LONDON.

RELIGIOUS TRACT SOCIETY.

Address.

WHILST the return of the blessings of Peace are joyfully anticipated by millions of the human race, on political and commercial principles, or on those of mere humanity; it gladdens the hearts of Christians, especially of British Christians, on a ground far more interesting. They contemplate the blessings of Peace in connexion with Religion. They are anxious to see all the recent events improved to the abundant increase of those moral and spiritual advantages, which confer the highest dignity, and the most substantial happiness upon the children of Adam; and for the attainment of which they furnish numerous and appropriate facilities.

The Committee of the Religious Tract Society, desirous of seizing upon every rising incident which may tend to promote a more extensive diffusion of the light of divine truth; cannot but conclude, that this is a favourable and auspicious moment for endeavouring to enlarge the operations, and increase the energies of their Institution: and do therefore venture, in this general manner, to address their fellow christians, and invite them to hasten to their assistance: and by their liberal subscriptions and collections, enable them to effect a more abundant measure of spiritual good.

A wide and an effectual door appears to be opening at this eventful crisis, by which the growing zeal of British Christians may be put forth with the most rational and well-grounded hope of success. Thousands of the unfortunate captives, which a long and distressing war has brought into our highly favoured land, will soon be returning home: and it is matter of lamentation that so little has been done, either to dispel their mental darkness, or to undermine and shake the infidel and atheistical principles which unhappily have taken such deep root in many of their minds. Having ourselves handled and tasted of the word of life, and knowing the immense value of immortal souls, is it not our obvious duty to use every possible means to send them home, having in their possession some lively proofs of our love to them, and of our ardent zeal to furnish them with such heavenly weapons as are mighty through God to pull down the strong holds of sin.

Other Religious Societies are stirred up to extend their benevolent operations in sending forth Bibles and Missionaries. The Committee of the Religious Tract Society, unwilling to be either last or least in the zealous exertions which are now making to enlighten and save the souls of their perishing fellow-men, have commenced the printing of several large editions of their most important Tracts in foreign languages. Will the Christian world allow this good work either to be suspended or languish for want of pecuniary assistance? they think not, and will of course go forward with the measure, satisfied that the contributions which will be made before, or at the next General Meeting, will abundantly justify their confidence in the zeal and beneficence of British Christians.

By order of the Committee,

JOSEPH REYNER, TREASURER.

On Monday, April 4th, a numerous meeting of the friends of *Universal Education* (formerly called the Lancasterian Institution,) was held at Free Masons' Hall; Sir James Mackintosh, who was in the chair,

addressed the meeting. The different motions were moved, and seconded by His Royal Highness the Duke of Sussex, Mr. Whitbread, Sir Francis Burdett, Lord Cochrane, Lord Stanhope, Rev. R. Hill, Rev. Mr. Waugh, Mr. Blair, Mr. Hume, &c. &c. Among the numerous Ladies present, were the Marchioness of Lansdowne, Lady Eliz. Whitbread, and Madame De Stael. Many handsome subscriptions were made; Sir Francis Burdett gave 1000l. 3 per cent. stock.

We have the pleasure to hear that the Rev. Mr. Smith, (see p. 155 in our last) has arrived safe at St. Sebastian's.

ANNIVERSARIES.

Tuesday, 3d of May, will be held the Anniversary of the *Church Missionary Society*. In the forenoon, the Sermon will be preached at St. Ann's, Blackfriars, by the Dean of Wells. At 2 o'clock will be held the Annual Meeting, at the Crown and Anchor Tavern, in the Strand. On Wednesday evening, the Annual Sermon will be preached by the Rev. Basil Woodd, at the Church of St. Lawrence, Old Jewry, before the various Associations formed in aid of the above Society.

Wednesday 4th. The Annual Meeting of the *British and Foreign Bible Society*, will be held at Free Mason's Hall, Great Queen Street, Lincoln's Inn Fields.—The President will take the Chair at twelve o'clock precisely.—N. B. *No Ladies can be admitted.*

Friday, 6th. The Anniversary of the *London Society for promoting Christianity among the Jews*, will be held at Free Masons' Hall. The Duke of Kent will take the chair at 12 o'clock. The Anniversary Sermons to be preached, on Thursday evening, at St. Bride's Church, by the Dean of Wells; and on Friday evening, at the Jews' Chapel, by Mr. Cooper.

Monday 9th. At three o'clock, will be held the Annual Meeting of the *Aged Pilgrim Friend Society*, at Mr. Franklin's Meeting, Red-Cross Street.

Tuesday 10th. The Annual Meeting of the *Naval and Military Bible Society*, will be held at the New London Tavern, Cheapside. Chair to be taken exactly at one.

The Annual Meeting of the *London Female Penitentiary*, will be held at the Albion, Aldersgate Street, on Tuesday, the 10th May, at 12 precisely, at which Samuel Whitbread, Esq. M. P. has consented to take the Chair. Ladies to be admitted by Tickets, to be had of Mr. T. Pellatt, Secretary, Ironmongers' Hall, and of the Committee. The Annual Sermon for this Institution, will be preached by the Rev. John Wilcox, at St. Lawrence Jewry Church, Guildhall Yard. On the same evening, Service to begin at half past six.

Newport Evangelical *Institution*, No. 52, Threadneedle Street.—The Annual Meeting will be held the same day at 12 o'clock.

Wednesday 11th. *Sunday School Union*. The Annual General Meeting of the members and friends of this Society, will be held at six o'clock in the morning, at the City of London Tavern, Bishopsgate Street.

Thursday 12. The Annual Meeting of the *Religious Tract Society*, will be held at the City of London Tavern, Bishopsgate Street, opposite to Threadneedle Street, at half past six in the morning. The Chair will be taken at half past seven precisely.

Friday 13th. The Annual Meeting of the *Hibernian Society*, will be held at half past six in the morning, at the City of London Tavern, Bishopsgate Street. The Chair will be taken at half past seven precisely.

Saturday 14th. The Annual Meeting of the *Protestant Society* for the Protection of Religious Liberty, will be held at the New London Tavern, Cheapside, at eleven o'clock; the Chair to be taken at twelve.—We are desired to say that the annual congregational contributions should be previously transmitted.

Saturday, 14th. The *London Association* for spreading the Gospel in the Metropolis and its environs, will be held at the New London Tavern, at 7 o'clock in the Morning to breakfast.

May 17 and 18. The *Homerton Anniversary*. May 17, evening the Annual Sermon at New Broad Street.—May 18th, forenoon, the ministers will meet at the King's head, Poultry.—Evening, two of the Senior Students to deliver discourses at New Broad Street.—19th, the examination of students at Homerton.

Missionary Chronicle,

FOR MAY, 1814.

THE TWENTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY

Will be held (by Divine permission,) in London, on Wednesday, Thursday, and Friday, the 11th, 12th, and 13th of May, 1814.

The Arrangement of the several Services is as follows—

Wednesday Morning, May 11. SURRY CHAPEL. The Rev. C. F. STEINKOPFF, M. A. Minister of the German Lutheran Chapel, Savoy, London, to preach.

Evening. TABERNACLE. The Rev. THOS. RAFFLES, of Liverpool, to preach.

Thursday Morning. SILVER STREET CHAPEL. The Members of the Society will meet to hear the Report of the Directors, and transact the general business of the Institution.

Evening. TOTTENHAM COURT CHAPEL. The Rev. D. M'INDOE, M. A. of Newcastle-upon-Tyne, to preach.

Friday Morning. ST. LEONARD'S CHURCH, Shoreditch. The Rev. MARTIN RICHARD WHISH, M. A. Vicar of St. Mary's, Redcliffe, Bristol, Prebendary of Salisbury, &c. &c. to preach.

Afternoon, at 4 o'clock, the Members of the Society are to meet for business at the Committee Room, Sion Chapel.

Evening, at SION CHAPEL, the Sacrament of the Lord's Supper to be administered to those Members and Friends of the Society who are stated Communicants. No others can be admitted. Tickets for admission may be had of their respective Ministers.

The Lord's Supper will be administered at ORANGE STREET CHAPEL also at the same hour.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

A Collection for the Institution will be made at each of the places.

*** The Society having received from their Missionaries in different parts of the world, especially from China, some very curious articles, particularly specimens of their idols, and representations of their superstitious worship, intend, as soon as possible, to exhibit them to their friends, as calculated not merely to gratify curiosity, but to excite their pity, their prayers, and their exertions in behalf of millions of their fellow-creatures, sitting in the region of the shadow of death. The Directors are looking out for suitable Rooms in the central part of London to suit this purpose, as well as for the stated meetings of the Directors. The neighbourhood of St. Paul's Church would be preferred as most convenient, and communications on this subject would be acceptable.

INDIA.

Extract of a Letter from the Missionaries at Vizagapatam, dated January, 1813.

'We are progressing in our work as fast as the various changes and afflictions which we are called to experience will allow. The circulation of the Gospels is continued, and we flatter ourselves that the prospects brighten to our view.

'We have lately again visited the famous pagoda of Sumachalum, which is one of the two most famous in these parts; and here the sacred Scriptures, the true Vedas, are deposited. We gained the summit of the hill about 10 o'clock; after a little time, prevailed on the Brahmins, (nearly 50 in number,) to come out; we were not allowed to enter, and when seated round the portico of the Pagoda, we read and conversed with them about two hours. Anandarayer, who was with us, gave them a concise account of the creation; also of the system of divine truth. During the former they were much engaged, their attention fixed, and apparently delighted, frequently exclaiming,—What shastrum! What shastrum! When we were leaving them, they were offered books, which they seemed to refuse for some time; but when the older Brahmins had taken some, there were many applications, and we left several copies with them. Thus the word of truth, the gospel of our salvation, has found its way into one of the most *holy* places in these parts. Who would not pray, that as Dagon fell before the ark, so may these idols and their system of Idolatry, which has prevailed for so many ages, soon crumble to atoms before the all-powerful word of Jehovah: and what may we not hope for, when it is introduced into such depositories as these?

'We have resolved on baptizing Narasimooloo, which will be done within a month. Some fears having been expressed respecting him, and our inclination to defer it, he appeared much concerned and distressed. He lately refused a very urgent application made by his mother and sister, to return with them to his native country and caste. With his firmness on this occasion we were much pleased.

'Anandarayer returned to us in Nov. last, and we were truly delighted to see him; he resumed his work, and progresses with the same vigour with which he attended to it formerly.

'Sabat has returned to Mohamedism, which is a source of infinite sorrow to us all. What is man! O how much has been said about him—how much expected from him!—but our hopes are all blasted at once: yet this is what we ought to expect. May none of these things move us from the faith and hope of the gospel!

'We have lately received a second supply of Telinga gospels from the Bible Depository in Calcutta, together with a few Persian and Hindoostanee Gospels, and also some English Bibles.'

Usefulness of a Tract.

It is stated in a Letter from Mr. Marshman to a friend, that at *Bansbaria*, a place about 24 miles from Serampore, in India, several persons were converted, and have made a profession of religion in consequence of a Scripture tract dropped there by Mr. Chamberlain. In many places tracts were received with eagerness and read with attention.

Very lately a woman was buried alive at Godolpora with the corpse of her husband. The Brahmins are said to take the lead in every species of immorality and indecency.

Another writer says,—

'God is raising up many to preach his gospel among the heathen.—The work of God is going on rapidly.'

MISSIONARY SOCIETIES.

SOMERSET AUXILIARY.

Wednesday, March 2, the first general meeting of the *Somerset Auxiliary Missionary Society* was held at South Petherton. Mr. Pyke began the morning service with prayer; Mr. Tracy, one of the Secretaries from London, prayed before the sermon; Mr. Golding preached from Isaiah lxii. 1; and Mr. Toms, of Chard, concluded.

In the afternoon, prayer was first offered by Mr. Reynolds; after which William Cayme, Esq. of Yeovil, was unanimously called to the chair. Mr. Tracy gave the meeting an interesting account of the objects, proceedings, and recent successes of the Missionary Society; Mr. Golding proceeded to state the steps which had been taken in order to the formation of this Auxiliary Institution. The Resolutions which had been adopted as the Plan of the Society, by the *Somerset Association* at their last meeting, were then read and unanimously confirmed, and the Society fully established. In moving and seconding the different resolutions, all of which were carried with the greatest unanimity, the Rev. Messrs. Golding, Herdsman, Pittard, Griffiths, and Tay

lor, successively addressed the meeting with considerable animation, and much affectionate solicitude for the Missionary cause. A lively interest was evidently excited, and this first meeting may be considered as truly auspicious to this great and good cause in the county of Somerset. After the thanks of the meeting were given to Mr. Tracy for his presence and kind assistance, and to the Chairman for his conduct in the chair, Mr. Richards closed the business of the afternoon with prayer.

At the evening service Mr. Mountford prayed; Mr. Jay preached, from 2 Thess. iii. 1; and Mr. Herdsman concluded.

All the services were well attended, notwithstanding the very unfavourable state of the weather, which occasioned the absence of many ministers and others. A collection was made, which, with the sums sent by other congregations in the county, make the amount already subscribed about £100. This sum will probably be considerably augmented, when the congregations whose ministers were prevented from being present, have sent in their respective subscriptions. Mr. William Cayme, of Yeovil, is appointed treasurer; and the Rev. T. Golding, of Poundesford Park, near Taunton, secretary to the Society.

THE HUNTINGDONSHIRE SOCIETY IN AID OF MISSIONS.

On the 16th of March, a general meeting of this Society was held at the Rev. T. S. Crisp's meeting-house, St. Ives, which was numerously attended by Christians of various denominations, who seemed deeply interested in the object of their meeting, and in the impressive services of the day. The Rev. A. Fuller, of Kettering, preached in the morning; and the Rev. W. Thorp, of Bristol, in the evening. In the afternoon, a public meeting (which was appointed to be held in a large room at the Crown Inn, but in consequence of the number of persons assembled, was necessarily adjourned to the meeting-house) was held for the communication of intelligence respecting different Missions, and the transaction of the business of the Society, when interesting addresses were delivered by the Rev. Messrs. Panting, Crisp, Young, Thorp, Fuller, Harries, Edmonds, &c.; and by Messrs. John Foster, Hammond, Marten, and W. Brown, (one of the Society of Friends,) &c. It is hoped this meeting will be speedily followed by the establishment of Local Associations in different parts of the county of Huntingdon.

AMERICAN MISSIONS.

Extracts from the Report of the American Board of Commissioners for Foreign Missions, at the fourth Annual Meeting, at Boston, Sept. 15, 1813.

'Our brethren were highly favoured in their passages. Messrs. Newell and Judson, with their wives, arrived at Calcutta in the Caravan on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the Harmony, on the 8th of August, 1812. By Christian people of different denominations, they were received in a manner the most courteous and affectionate.

Soon after their arrival, however, Messrs. Newell and Judson received an order from the government requiring them to return to this country by the Caravan; and signifying, that the Caravan would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends entered with great sympathy into their situation, and earnest solicitations were employed in their behalf with the officers of the government. After some time the order was relaxed, and liberty was granted to the two brethren to depart to any place not within the jurisdiction of the East India Company. It then became a weighty question whither they should go. Respecting Birmah, they had received such information as decidedly to deter them from attempting an establishment in any part of that empire. China they supposed to be absolutely closed against them. Seeing no door open in the countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that Island was friendly to Missions, and desirous of having Missionaries employed there and in the Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon are not within the jurisdiction of the E. I. Company; but belong to the *Crown* of Great Britain, and are under separate governments; in them the policy of the E. I. Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment either there or at Madagascar, they would at length be out of the reach of that

government which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers, and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the Harmony, with Messrs. Hall, Nott, and Rice, arrived at Calcutta. After going through a process similar to that to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta until the latter part of November.

This interval of delay was marked with some changes which should have been little to be expected, and which cast a new cloud upon the affairs of the Mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival, till within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren also, who were at Calcutta when he went from that place to Serampore, on the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject two days afterwards from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate, and labour in different fields." This letter had the signature of Mr. Rice. About four weeks after this, a letter was written by brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone; brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a Mission to Java." Mr. Rice, in a letter of the same date, professes to have examined the subject "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Aware of the fallibility of the human mind, and of the frailty even of good men, the Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, that they had not "with prayerfulness, and in the fear of God," examined this subject before so late a day;—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects. *Nevertheless, the foundation of God standeth sure;* and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that Missionaries are but men; and forcibly inculcate the importance of great caution and great fidelity in examination on the part, not only of this board, but of all who would offer themselves for the Missionary service.'

[*To be continued.*]

CHURCH MISSIONARY SOCIETY.

THE Seminary belonging to this Society is intended to be established in their house, in Salisbury Square, London. The Committee are now looking out for a Clergyman as head of the family, and Tutor to the Society's Students. He will be required to instruct in the English language such foreign Clergymen as may be engaged by the Society, and to assist young men in their preparation who are going abroad as School-masters. Such English Clergymen as may engage themselves to the Society as Missionaries will be instructed in the Seminary, so far as practicable, in the languages of the countries to which they may be destined, the Society possessing the means of thoroughly initiating them in the chief Oriental Tongues.

SEVERAL more young men have lately been admitted as Missionary Students in the Seminary at Gosport. The Society had never so many under their care.

[*Collections and Anonymous Donations only, from* 15 *March to* 15 *April inclusive.*].

N. O.			£ 1	0 0
Young People at Beer, Devon			1	12 6
A Friend, by Rev. Mr. Small			0	7 6
Religious Conversation Society, Deal, by Mr. W. Soames, Treasurer			4	0 0
I. H. L. T.			5	0 0
A Moiety from a Penny Society, Weedon, by Rev. Jos. Gronow			5	0 0
Amicus			1	0 0
From Bilsdon, Leicestershire, by Mr. Nunerly			5	0 0
Whitby Female Auxiliary Society, (eight months contributions) by Rev. G. Young	£16 2 6			
Sabbath School in Cliff Lane, Whitby, by ditto	1 0 0			
Rev. G. Young and Friends	5 5 0			
			22	7 6
Surry Chapel Female Missionary Association, by Mr. B. Neale			102	15 3
Collection at Reading Chapel, by Rev. G. Collison			61	0 7
*** This respectable Congregation, instead of giving one Collection in Two Years, have determined to make in future an *Annual* Collection for the Missionary Society.				
Huntingdonshire Auxiliary Missionary Society			25	18 4
Anonymous, (Axminster post-mark)			1	0 0
A Friend in Roxburghshire			50	0 0
Stirling Missionary Society			20	0 0
Auxiliary Missionary Society, at the Independent Chapel, Blackburn, by the Rev. Jos. Fletcher, (one Years' Subscription)	£47 1 5			
Weekly Subscriptions of the Juvenile Society composed of the Children of the Sunday School, ditto—Boys	£ 4 3 1			
Girls	3 12 0			
	7 15 1			
			54	16 6
Rev. Mr. Strutt and Congregation, Founders Hall	£16 16 2			
From the Sunday School ditto	3 0 0			
Collection on occasion of a Sermon preached at ditto, by Rev. Mr. Tracy	5 12 0			
			25	8 2
Collected in Penny Subscriptions, by Mrs. Holmes, of Reading			28	0 0
Contributions at Prayer Meetings, held by a few persons belonging to the Congregation of the Rev. Alex. Steill, Wigan			5	3 4
Auxiliary Missionary Society for Cambridgeshire and its Vicinity, by Mr. Robert Haylock, Treasurer			192	4 2
A Penny-a-week Society, at the Chapel at Hayes, Middlesex, by Mr. Thos. Mason			3	3 0
Collected from the Congregation of Rev. Thos. Hillyard, Olney, by Rev. Samuel Hillyard, Bedford			22	0 0
Abingdon Auxiliary Society, by Rev. W. Wilkins			22	0 0
A few Friends at Topsham, Devon			2	3 4
Harleston Auxiliary Society, by Rev. Thos. Fisher			27	0 0
Half Years' Contribution from a Penny Society in the Congregation of Lady Huntingdon's Chapel, Worcester, by Rev. E. Lake			35	7 0
Norwich Tabernacle Auxiliary Society, by Rev. D. Phillips			64	0 4
Auxiliary Society, at the Independent Meeting, Dorchester, by Rev. L. Hall, (established 8th Nov. 1813.)	£ 5 12 6			
A Friend at Broad Magne, near Dorchester, by ditto	2 0 0			
			7	12 6
Half Years' produce of an Auxiliary Society established at the Independent Chapel, Lutterworth, by Rev. Richard Hartley			20	0 0
Society of a Missionary Prayer Meeting, Kelvedon, Essex, by Rev. Francis Hunwicks			12	0 0
By Rev. S. R. Hartnell.				
Auxiliary Society, at Nuneaton, Warwickshire	£ 9 0 0			
Sunday School Children halfpenny-a-week	1 4 6			
Annual Subscriptions	9 15 6			
			20	0 0

Contributions from Caermarthenshire, by Rev. David Peter.

Crigybar, Rev. D. Jones	£ 1 8 0		
Rhy dy bont, Rev. J. Jones	4 4 0		
Peneader, Mr. T. Daniel	5 13 6		
Talybont, Rev. A. Shadrach	0 15 4		
Llan ba dann, ditto	1 16 2		
Herman, Rev. J. Bowen	1 1 0		
Nazareth	1 0 0		
Newinn	2 2 0		
		£18	0 0
Yarmouth Auxiliary Missionary Society	13 8 0		
Sundries	2 2 0		
		15	10 0
An Auxiliary Penny-a-week Society of Rev. J. Jefferson's Congregation, Basingstoke		18	11 0
Somerset Auxiliary Missionary Society, by Mr. W. Cayme, Treasurer		70	0 0
Rev. John Griffin and Friends, Portsea		100	0 0
Rev. James Osborne, Stokes, and Friends, Stratford-upon-Avon		5	0 0
Rev. D. Jones and Congregation, Maesyronen, Radnorshire		2	0 0
Rev. Walter Lewis and ditto, Tredustan, Brecon		3	0 0
Rev. Samuel Bottomley and Friends, Scarboro', (including £3 9 7 from a Penny-a-week Society, by Miss Woodall		12	18 7
Chelmsford Auxiliary Society, by Mr. W. Woodcock		60	0 0
High Wycombe Auxiliary Society, by Mr. John Jaques		12	0 0
Penny Society, Newbury, by Mr. W. Dryland, Treasurer		17	0 0
Hull and Yorkshire East Riding Auxiliary Society, by Mr. J. S. Bowden, Treasurer		113	6 0
Gloucester Auxiliary Missionary Society, at the Rev. W. Bishop's Meeting, collected by Mr. James Wood		20	0 0
Missionary Association, at Queen Street Chapel, Wolverhampton, by Rev. Thomas Scales		5	0 0
Auxiliary Society, at the late Countess of Huntingdon's Chapel, Birmingham, by Rev. T. Bennett	£26 8 6		
Juvenile Society, ditto	17 15 2		
		44	3 8
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JUNE, 1814.

SUPREME EXCELLENCE

OF

SCRIPTURAL KNOWLEDGE.

Extracted from a Speech delivered at a Meeting of the Edinburgh Bible Society, by John Campbell, Esq. of Carbrook.

. . . . TRUSTING to the indulgence of this Meeting, I propose to offer a few observations on the comparative value of that knowledge which is contained in the Bible, with the knowledge to be derived from those sciences which are esteemed most useful in their application to the purposes of life, or most interesting in their pursuit to the contemplative mind. Let it not be supposed that I mean to decry the attainments of human science. When kept in their proper place, and bounded to the view by the glory of God, the sciences tend to expand the mind. Such contemplations, I believe, are, in some degree, analagous to the employments of the just made perfect. 'The heavens declare the glory of God, and the firmament sheweth his handy-work.'

To begin then with *Astronomy:* that science which soars into the heavens, and to an inattentive observer, might be expected to raise its votaries near to the throne of God. It sounds well to speak of the Planetary System,—to describe precisely the periods and the orbits of each; and who will not admire those laws of Gravity and Motion, so beautiful because so simple, by which, in the midst of eccentricity and never-varying attractions, the order and regularity of the universe is preserved! By the provision that gravity shall increase or diminish, according to the second power of numbers or the squares, while velocity increases or diminishes nearly according to the third power, or the cube, all the approaches to and recesses from the sun or the planets, are continually counterbalanced, and even the eccentric courses of the comets restrained within the bounds prescribed by their Maker. Such facts, however, interesting as they are in their nature, to him who sees in them the power, the wisdom, and the unity of God, lose their charm to the mere astronomer, when once become familiar and reduced to a rule, from which, by calculations almost mechanical, the respective situations and relations of the different parts of the system are ascertained. Astronomy, like the other sciences, imposes on its students much mechanical labour, which seldom produces in the labourer that cheerful disposition of mind generally accompanying the toil of the meaner artizan. It may indeed flatter his pride, or feed his vanity with an ideal pre-eminence,—a source, however, from which will always flow much more of mortification than of happiness. Astronomy seems to

have a natural tendency to foster pride: it disdains to use language intelligible to the multitude, forgetting the opinion of the apostle, that five words spoken so as to teach others, is better than ten thousand words in an unknown tongue. M. La Place, the most celebrated astronomer of the present age, a few years ago, in the pride of Science, published his Mechanique Celeste: a most elaborate work, which received this praise from the Edinburgh Reviewers: That only four in Scotland, and eight in England, could read it. This was, in truth, no small praise; for as one effect of the work was, by the omission of all notice of an intelligent cause, to infer what the fool says in his heart, 'That there is no God,' it seemed an appropriate interposition of divine wisdom to controul the channel of communicating such opinions, so as to make it in fact a sealed book. How different the sublime science taught in the Bible! it is accessible to all men, and it leads to all happiness! — it speaks of Him who laid the foundation of the earth, — who bade the planets move in their courses, and at whose command they may again cease to be:—it brings to view that Sun of Righteousness, the principle of whose attraction is Love, and whose sphere is the habitation of everlasting glory!

We shall find no reason to change our estimate when we turn to the demonstrations of *Natural Philosophy*. The same simplicity which marks all the works of God, prescribe here also the fundamental principles, which are founded on the general laws of Gravitation and Motion. Every mechanic knows the balance between power and velocity: that in every piece of mechanism, from the common lever to the complications of the cotton-mill, the operation is regulated by this law: 'That what is gained in velocity is lost in power, and what is gained in power is lost in velocity.' This is, no doubt, a beautiful and interesting fact; and the more so that its application is extensively useful, in ministering to the comforts of man; but it extends not beyond the *present* life; and even here affords not the least assistance in regulating the more complicated and jarring movements of the human heart. The Bible alone furnishes the principle for regulating these; and that of itself raises it high above such a competitor. It is curious to know how sound is conveyed to the ear, or an object of sight to the eye; to know that, in the one case, the vibrations of the air, undulating on the proper membrane, communicate, by different pulsations, all the variety of articulated language, and all the combinations of musical harmony; and that, in the other case, the sole medium of vision, are the divided rays of light, which, radiated in all directions, and reflected or absorbed by different bodies, convey, by means of those rays which are reflected, all the information which the eye receives concerning these bodies; — but how infinitely short does this information fall of that communicated by the light which emanates from the gospel, which illuminates the mind, and purifies the heart! What avails it to know how human speech reaches the ear, if we know not that word of God which speaks to the soul!

Let us now enquire if *Chemistry*, so fashionable in the present day, be that science which can raise the mind to superior enjoyments, or by diving into the secrets of nature, can afford a remedy for the evils of life. How far would a supposition of that kind be from the truth! Of all the sciences, chemistry, which consists in the composition and decomposition of bodies, is the most operative; and, in its operations, the most laborious and uncertain. The labours of modern chemists have, no doubt, brought to light a view of the combinations of matter, in-

teresting in itself, and to which, the unexpected nature of the discoveries gave much additional interest. What our forefathers considered as simple elements, have been proved to be compound bodies, and the original forms of matter to be comparatively few. Water was found to be formed of two kinds of air; the one, that inflammable substance so frequently fatal in mines; and the other, that ingredient in respirable air, which operates on the lungs to the preservation of life. The diamond, the hardest and most brilliant of the gems, was shown to be nothing but a piece of charcoal; and on the analysis of the atmosphere, men were astonished to find that the air which they breathed was composed of two ingredients; on the difference in the proportions of which alone it depended, whether it was wholesome air, an exhilarating gas, or that corrosive substance which, when diluted with water, is known by the name of Aquafortis. These discoveries, like the transient flashes of wit, excited a very general emotion; but it was the excitement of novelty, and has now nearly passed away. To my mind, however, the composition of water presents a peculiar interest. It points out the natural means by which, without having recourse to a new creation, or the more improbable idea of internal waters, Jehovah could execute his judgments on a guilty world, by sending a deluge over the earth. But what has most agitated the minds of those who were most elated with chemical discoveries, and what most clearly showed the uncertainty attending these pursuits, were the late discoveries of Sir Humphrey Davy. After a plausible and well connected system had been formed, founded on the opposite qualities of acids and alkalis, Davy proved that the alkalis, potash, and soda, were rusts of particular metals; that of course, instead of being opposed to them, they were themselves acids; and by this proof the whole system was in one moment overthrown. The effect which this shock had on the mind of a most distinguished chemist, will fully exhibit the difference between Chemistry and the Gospel. Chagrined to find a *system* which he had prepared with great labour, and published with great applause, reduced at once to a mere collection of facts, he for a while retired from the prosecution of the science; and in a conversation I had with him shortly afterwards, 'That book,' said he, pointing to the Bible, 'contains the only science which cannot err.'

But though the physical sciences expose their followers to such labour and disappointment, are those equally exposed who investigate the operations of mind? We need not stop long to answer this question. The subtleties of the metaphysicians of the middle ages almost banished Reason from the world; and even in the present day, this study seems 'to minister questions rather than edifying.' Look at the mental wanderings of those who, establishing a judicature in their own benighted minds, arraign the providence of unerring Wisdom, and dare to try the Almighty at the bar of their perverted faculties! We have seen the result of such speculations in France. We know their effects on individuals here; and did we not, a few years ago, witness a most extraordinary controversy about the connection between Cause and Effect; as if more were wanting to form that connection than the fiat of Him, who said 'Let there be light, and there was light!' as if when God said, 'Let matter gravitate,' he did not thereby establish the link that binds together all the secondary causes and effects, however multiplied, and however varied, which ultimately depend on the law of gravitation. This science is the same in kind in all ages. It was that 'wisdom of the Greeks' which the apostle declares to be

foolishness. Need I farther compare such a source of vanity and vexation with that science which converteth the soul, maketh wise the simple, and rejoiceth the heart?

Where then shall we find some resting-place of human structure, — something to excuse the pride of the philosopher? Shall we find it in those rolls of antiquity, unfolded with so much labour, and explored with such inconsiderable success? We have indeed heard those who assert, that the antiquity of the world is without bound, — that there is no vestige of a beginning, no appearance of an end, announce with triumph that the *antiquarians* in the East had discovered, in the astronomical tables of the Hindoos, documents which bore dates long prior to the Mosaic account of the Creation: a discovery which it was expected would have done the world unspeakable benefit of exploding the Bible and the revelation it contains. Short-lived indeed was this triumph! It appeared, on investigation, that the Hindoos, like other eastern nations, delight in swelling titles, and in swelling numbers: and that to give this kind of dignity to their tables, which were of comparatively recent date, they applied the common rule of multiplication. A few years accordingly had only elapsed, after the publication in this country of this wonderful discovery, when the explanation of the wonder arrived, and laid the fabric of Infidelity with shame in the dust. The antiquities of Bryant are, indeed, of another cast. One cannot but feel a pleasure of no equivocal kind, when under his guidance he recognises in *Janus* the well known Deity of Rome, Ja-*nus*, Father Noah, his double-front dividing the period of his existence; the one looking to that anterior, and the other to that posterior to the deluge; but even this, which derives part of its interest from its relation to the Bible, is more matter of curiosity than utility. It gives an additional proof where no proof is wanting.

Nor shall we be more successful when we turn to the *History* of modern times. To a mind undefended by the truths of religion, I reckon the study of history an evil of no small magnitude. It is dangerous to lead the passions through the chambers of vice; and from the palliations of the villany of some, and the circumstantial details of the profligacy of others, without any reference to the superintending providence, or the judgments of God, it seems to me impossible that the yielding mind of youth can be directed to such contemplations without being contaminated. I need not therefore stay to try such a study in the scale of estimation, against the only genuine history of the world, of the corruption and misery of man, and of him who came to save perishing sinners, and restore them to the favour of God.

Of the study of languages as a general pursuit, it is not necessary to say much. Language is not knowledge, but the key by which knowledge is acquired; and as the apostle places the gift of tongues the lowest in the order of dignity, we may infer, that to spend much time and labour on the acquisition of languages, except with the view of unlocking the storehouses of knowledge, to which they may give access, is to look to the means instead of the end; and to pursue an object, profitable neither for the life that now is, nor that which is to come. One branch of the study of language, related to the antiquities of Bryant, claims an exception in its favour. To observe the connection of languages, as evidence of the origin of nations, notwithstanding all the obloquy generally levelled at etymology, cannot but be interesting, and must be peculiarly so to those who will rejoice, as the result of their labours in this field, to find themselves, with every tribe and nation of the earth, carried

back to one spot, — to the plains of Shinar.

What then is the result of this general but rapid survey? Not that the acquisition of science is to be rejected, when contemplated as an exhibition of the perfections of God. When the Bible is placed in the front of the library, all the other books may be read with advantage. But it proves that the Bible has this grand advantage over them all; that it, and it only, contains the 'one thing needful;' and that the sciences, as well as the wealth and pomp of the world, were included in that emphatic expostulation of our Lord, 'What shall it profit a man if he gain the whole world and lose his own soul!' The sciences cannot sooth the sorrows of the heart, — they cannot still the forebodings of the conscience, — they cannot speak peace to the guilty soul. These are the important functions of the Bible. It speaks of that peace which passeth knowledge. To the rich and to the poor, — to the learned and to the illiterate; — to all men, in all situations, it is the pearl of great price, the messenger of peace, fraught with the glad tidings of salvation. Let us rejoice then, that our God has honoured us to be his instruments in publishing these tidings of great joy. Let us relax no exertion, but rather labour with increasing zeal, under the firm persuasion that God will bless his own word; and under the humble hope, that when this world, and all that relates to it, shall be to us no more, when we stand amidst an assembled world, each of us in our place, to give an account of the deeds done in the body, we shall experience for ourselves the blessed fruits of studying the scriptures, and have the felicity also of seeing many there rejoicing at the coming of their Lord, who shall have first come to the knowledge of the truth through the instrumentality of the Edinburgh Bible Society.

BRIEF REMARKS
ON THE LORD'S SUPPER.

The Lord's Supper, though simple in itself, is a high and dignified ordinance: it is a love-feast of Christ's own making. In this sacred ordinance, Christians testify their high regard to Christ and to one another. To attend it, is a privilege,—to neglect it, is a sin. This ordinance is purely *religious*; — it hath no relation to *civil* matters: Christ instituted it; and founded Christianity in his own blood. He designed it to be repeated often, and continued in the church till his second coming. By it we commemorate the wonderful love of Christ, which was 'stronger than death.' He loved the sheep, and gave his life a ransom for them! In the sacrifice of Christ, as in a mirror, I see the guilt of my offences, the vileness of my fallen nature, the wrath which I have incurred, and the misery to which I am exposed, considered in myself, a fallen creature.

At the table of the Lord believers feast on the same celestial food, eat together of the bread of heaven, and taste the bounty of their covenant-God. One faith unites them, one spirit animates them, one hope cheers them, one design regulates them, one bond of love connects their souls in a holy fellowship, which devils envy and infidels condemn!

The Lord's Supper is *abused* when it is attended to merely from a sort of devout custom, or secular motives, or from principles of Pharisaic pride, and to make a shew of piety.

The qualifications needful to a worthy participation of the Lord's Supper, may include Conviction of sin and repentance for it, — faith in Christ, and a well-grounded hope in the promises of God, — an upright character, and a warm affection to the people of God, — devotedness to the Lord Jesus, and benevolence to all men. When a man can say, with Peter,' Lord, thou knowest all

things ; thou knowest that I love thee ;' or with Thomas,' My Lord and my God,' he has the true preparation for the sacred ordinance; and both the church and ministers will say' Come and welcome.' Neglect of the Lord's Supper is now become so common, that many give the matter no thought, nor any investigation ; but thoughtlessness will never justify or excuse a neglect of duty. In this neglect I see disobedience to Christ, — a slight put upon the brethren, — a secret wish to live more at large, to avoid preciseness, and the charge of being 'righteous overmuch,' — an undervaluing of the privileges of church-membership, and the communion of saints,—an injurious example set to others,— cherishing objections and excuses which are groundless and futile,—and a cause of triumph ceded to the infidel party,—they see professed Christians *slight* the first and most sacred ordinance in their holy religion ! ' Tell it not in Gath ; grieve not the Holy Spirit.' See 1 Cor. xi. 23.

FIFTY-FIVE.

THE DIAMOND IMPROVED.

NATURE is an inexhaustible storehouse of provision for the contemplative mind ; and whether we reconnoitre the extensive territories of the majestic Quadrupedian World, or wade through the still more spacious dominions of the Finny Tribe, we are not more surprized, or our admiration in a greater degree excited, than when we make a tour through the Mineralogical department of this ' our earthly ball,' or, in other words, explore the bowels of the earth; but, at the end of each, we are constrained to sing with the royal psalmist, ' The heavens declare the glory of God, and the firmament sheweth his handy-work.' Naturalists have observed, that Nature never works without a purpose. What her purpose was, in the production of the diamond, is unknown to the writer of this paper. It is, however, his purpose to trace an analogy between the Diamond and the Christian ; and, if the moral be productive of any good effect, he will enjoy the satisfaction of having verified the above observation.

1st, Then, a diamond, in its natural state, forms a very striking contrast with one which has undergone the laborious process of the lapidarian's art ; insomuch, that a person, ignorant of its value, on seeing one lie on the ground, would not deem it worth stooping to pick up, — it being only distinguishable from other useless pebbles by a small bright spot, not discernible by a superficial glance. In this single instance how much does it resemble a Christian, once in a natural state, but whose heart has undergone a divine transformation! ' He is changed from darkness into marvellous light.'

2dly, Large diamonds are extremely rare, and are precious in the sight of men ; insomuch, that the poor slave, who labours in the mine, receives his liberty on finding one above a certain weight*. Just as rare are sincere Christians in the universal mass of mankind ; and just as precious are they in the sight of the Lord. Diogenes took up his lantern to look for an honest man.

3dly, Diamonds are not susceptible of injury on being passed thro' a moderate fire ; *i. e.* being made red hot. In like manner are real Christians tried, as pure gold in the furnace of affliction, without being shaken in the implicit confidence they place in their God, whom they know is too wise to err,—too good to be unkind.

4thly, Numerous are the artifices employed to render bad diamonds as pleasant to the sight as good ones. Hence, ' The painted Dia-

* See Mawe's Travels to the Diamond Mines in the Brazils.

mond*' shines with a light not its own, but which is bestowed upon it by the jeweller;—and is not this a lamentable picture of many Christians extant in the present day, who, with the borrowed light of religion, dazzle the eyes of their beholders, and impose upon men a belief of their being real Christians, while, in fact they have 'neither part nor lot in the matter?' Let such persons remember the precept, 'Be sure your sins will find you out;' let them also recollect, that the bad diamond is easily detected by the jeweller, who has only to draw it out of the setting, and produce the foil or paint from which it derived its light; so in like manner let him not forget St. Paul's injunction to the Galatians: 'Be not deceived, God is not mocked.' For though he may persuade men into a belief of his sincerity in religion, he never can impose upon that God who 'searcheth the hearts, and trieth the reins of the children of men.'

Finally, The value of the diamond is often determined by its weight. In like manner does not God occasionally say of his professing people, 'Thou art weighed in the balance, and art found wanting?' That himself and all others who profess Christianity may examine themselves, analyze their own characters, and divest themselves of all artificial or borrowed light;—that they may be weighed in the balance, and found to be just weight, is the sincere prayer of

A JEWELLER.

* The quoted sentence, 'The painted Diamond,' alludes to an essay so called by Dr. Watts.

ANCIENT TESTIMONIES *CONCERNING THE DELUGE.*

To the testimonies of Berosus and Abydenus, as mentioned in a preceding paper, the following may be added, as historical proofs of the Deluge:—

Lucian, who was an infidel, and flourished in the second century, has the following remarks in his History of the Goddess of Syria:—Many say that this temple was built by Deucalion, the Scythian:—that Deucalion, in whose time the great flood of water happened. With regard to Deucalion, I have had his history from the Greeks themselves, which is as follows:—'The present race of men not being the original, which all perished; but it sprung from a second stock; which was Deucalion. Of the first race of men, they relate that they were haughty, perpetrators of great crimes, breakers of oaths, void of hospitality; for which a dreadful calamity came upon them. On a sudden the earth emitted great abundance of water, the heavens discharged heavy showers, the rivers exceeded their bounds, the sea overflowed the whole earth, and the human race perished. Deucalion, on account of his piety and prudence, was saved alone to be the progenitor of a new race. He was preserved in the following manner:—He and his wives, and his children, entered into a huge ark, which he had made for a habitation. After them followed bears, horses, lions, serpents, and all other living creatures which feed upon the earth, by two and two. He received them, and none of them injured him; but many of them became familiar with him by a kind of divine impulse. They sailed in the same ark while the waters remained upon the earth.' Such is the account which the Greeks give of Deucalion. Here the account is much the same with that given by Moses; only Deucalion is substituted for Noah.

Nicolaus Damascenus, a philosopher and historian, who lived in the reign of Augustus Cæsar, bears his testimony among others: 'There is above Minyas, which Pliny and Strabo call Milyas, a lofty mountain, called Barres, on which, tradition says, a great many were saved

from the Deluge; especially one who was carried to the summit by an ark, — the fragments of its wood remained a long time. This man, I believe, is the same whom Moses, the lawgiver of the Jews, mentions.'

Plutarch, in his book on the Instinct of Land and Water Animals, observes,' They say that the return of the dove, which Deucalion sent out of the ark, was an evidence of the storm having abated, and the heavens being clear.'

Chrysostom, a father of the Greek church, so late as the fifth century, observes, in one of his orations, ' Historians inform us, that, after the Flood, the ark rested upon Ararat, a mountain in Armenia. Here, at this very day, there are traces of the wood to be seen.'

With regard to the evidence produced by profane authors, it may be sufficient to observe, upon the authority of Grotius, that the names Sisythrus and Deucalion have the same meaning in other languages that Noah has in the Hebrew. The etymologies of all might be traced; but as your publication is more intended for plain instruction than for critical disquisition, it will be no reflection upon the judgment of your readers to rely upon the before mentioned authority.

Yours, &c.

T. RANKIN.

An Answer to the Question,

CAN A PERSON BE A HYPOCRITE IN RELIGION, AND NOT KNOW IT?

In order to give a satisfactory and appropriate answer to this question, we must accurately define what is intended by the term *Hypocrite.*

Now there are three applications of the word, which point out characters considerably different; and which will of course require answers of similar variety.

The first, and the vilest sort of character to which the term notoriously belongs, is one who takes up an appearance of religion, espouses its doctrines, and engages in its services, in order to raise a character which may, by its semblance to piety, impose either on God or man. With false notions concerning God, or with a faint impression from those ideas of him which are true, he may imagine that he shall pass with him as pious, while thus engaged in pious duties. Seeing only the external commandments, and forgetting God's inspection of the heart, he may flatter himself with hope of acceptance, even with him. With men indeed his task is easier, and his chance of succeeding much greater. If he has to raise a character for religiousness with them, a little trouble and care may do it;— if his wish be to please a fond parent, or an anxious friend, to pass with a congregation who may thereby be induced to assist him in business, or even to deceive a church into admission to the Lord's table, it may be done. He who undertakes to act this part may, in a suitable time, succeed. So the Pharisees (whose aim was to pass among the multitude for sanctity and thereby obtain guardianships, and so devour widow's houses) made broad their phylacteries, gave their alms very publicly, and took care that the hour of prayer should so surprise them, when in the public ways, as to give occasion to their praying at the corner of the streets. Such had their reward.

Persons of this description cannot however be ignorant what their true character is. Whoever they impose upon, they cannot impose upon themselves. They are conscious of the base ends they have in view; they are well aware what plans they lay, in order to accomplish their purposes. While the constant and tormenting suspicions they feel, and their fears of being found out, show them beyond the power of blinding their own eyes against the conviction, that if found

out, they are not what they seem; but are hypocrites of the most decided stamp, and the basest nature.

The next character chargeable with hypocrisy, is at the other extreme of the scale, — the least guilty, tho' sometimes the most violently condemned: I mean the real believer. If hypocrisy consists in not being exactly what a man seems to be;— in doing what is done in religion rather for man's inspection than from love to God; — if actions which should proceed from one principle, yet do really arise from another, are chargeable with hypocrisy;— if a mixture of motives mars the purity of the action, and takes away something from its sincerity, then there is much hypocrisy in the real saint. Often does he seem to be more pious than he is;— often does his zeal go beyond his knowledge; and what seems like attachment to God, is only pride in a party. The regularity of his religious conduct is not always the result of regular feelings in religion; but is compounded of habit, sense of duty, and fear of disrepute. Nay, even when love actually sways him to determine his line of conduct, who can say how much other motives add to his earnestness, and sustain him from sinking into languor!

Yet still, although much hypocrisy mingles with his better feelings, he is not properly to be styled *A Hypocrite*. Truly does he repent and hate sin, altho' his expressions of that repentance may go beyond his actual feeling, especially at times when expressions are repeated as usual, although the accompanying horror at sin may not be so high in exercise. Truly does he love the great Redeemer, although many a line of affectionate praise he sings with his heart in much lower key than the poetry; and many a petition glides over his tongue, to the actual fulfilment of which his desires are not sufficiently awake. God is his paramount Object,—as his trust, his Sovereign, his delight, his chosen portion, — though worldly affections, businesses, and crosses, weaken these feelings, mar his expressions of them, and induce a conduct which but ill squares with his real bias and state.

These circumstances may be deemed failures in sincerity; but they arise rather from weakness of principle than the want of it. Many times ignorance of duty suffers him to deviate, and want of watchfulness makes him let slip the opportunity of action. Ere he is aware, he is carried away by some fictitious motive, or sinks into some sensual indulgence, which his better principles ought to have resisted.

If the question be stated concerning him, the answer may be given both ways: He does know it, or he does not;—either will be true at times, and both eventually.

Often he is not conscious of hypocrisy, nor doubts the sincerity or purity of his motives, or of his conduct. He knows he has chosen God, he knows he loves the Saviour, he knows he hates sin, he knows he delights in ordinances; and he does not perhaps discern that these principles, though in him were not at work at the time, were not the effective causes of what he did, nor by any means had the regulation of how he did it. Not his paramount attachment to God, but his attachment to his own opinion, led him to defend the truth, and put at least more than ordinary zeal into his argumentation. Not love to the Saviour, but an opportunity to shine in prayer, gave that appearance of spirituality to his diction; — not absolutely hatred to sin, but some fear of discredit, led him to decline an entertainment, and refuse a gratification; and though his delight in ordinances is real, yet, possibly, his attachment to some particular minister, or zeal for some peculiar notion, called forth his attention so strongly, and gave zest to his enlivened feelings; yet, in all this, he was not aiming to deceive, but was himself deceived; and knew not that some unhallowed drug mingled.

sparkled, and fumed along with the appointed incense. Not long, in all likelihood, does his ignorance continue. Some season of serious self-examination occurs, and the discovery sets him all aghast. That holy Spirit who watches over his feelings, darts a ray of light into these retired corners of his heart, and shows him some creeping thing pourtrayed on the wall, to which he was doing obeisance. Nay, possibly, that evil spirit, whose appearance, as an angel of light, led him thus astray, all at once puts on his leonine shape, and terrifies him with a conviction of sin, which he hopes may drive him to despair, may lead him to suspect all his religion as false, and give over further endeavours, or cause him to deny the work of grace within him totally, and so grieve the holy Spirit of God. The believer condemns himself now as a hypocrite, although the Father of mercies and God of all grace, who knows the heart, does not so basely account of him.

[*To be concluded in our next.*]

NEGATIVE VIEW OF RELIGION.

[BY THE LATE REV. MR. DE COURCY.]

In [speaking] on this subject, some caution is necessary, lest we mistake counterfeits for the original, and fall in love with appearances, or even with deformity. Whatever hopes we may entertain of the existence of religion in the hearts of some who profess it, under great disadvantages arising from natural temper, prejudices of education, weakness of capacity, or rusticity of manners, it is not from such that we are to form our idea of what is amiable. Still less are we to draw the portrait from the impertinent sallies of juvenile profession; from the affected look of solemn ignorance; from the affectedly sanctimonious aspect, with all the Pharisaic extortions of features and the grimaces that form it, an apology often for want of genuine sanctity within;— not from the starch behaviour and rigid manners that excite contempt and confirm prejudices; — not from the insufferable pomp of illiteracy, assuming the dictator's air, and demanding all that respect which an humble sense of deficiencies would procure; —not from the forbidding brow and sour address, those terrific guards that some plant around their persons, lest you should approach too near, or make too free with their self-consequence;—not from the unfortunate manners of those who behave as if they thought there should always subsist an irreconcilable variance between the character of a gentleman and that of a Christian;— not from the false fire of those who make an abrupt remark, a haughty air, a pert censure, the marks of religious zeal; and seem to have no more idea of prudence than if the word was not to be found in the Bible, and the grace itself constituted no part of the Christian character: —all these blemishes in religious profession have nothing to do with the loveliness of religion; and, in too many instances, carry a strong implication of the want of the thing itself.

RABBINICAL EXTRACT.

God began to enter into a covenant with the Messiah, and said, 'Messiah, my righteous one, the sins of thy chosen people are likely to bring thee into a state of great toil and extreme affliction: thy lips shall taste gall, thy tongue shall cleave to the roof of thy mouth, thy body shall be wasted with sorrow and sighing. Is thy love to thy people inviolable? Art thou willing to rescue them on these conditions? If thou undertakest their recovery, well; if not, they are rejected from this moment, and perish for ever.' To this Messiah replied, "Lord of Eternity, I am pleased with the office: I accept these conditions; and am willing to undergo all tribulation, that my people may enjoy a resurrection" [*i. e.* to life eternal.] — Then said the holy and blessed God, 'Be it so.' Immediately the Messiah took upon him our miseries, as is written in the book of the prophet Isaiah (ch. liii.) 'He was oppressed, and he was afflicted.'—*Bereshith Rabbah.* See *Vitringa* in Is. xlix.

Obituary.

REV. DR. C. S. JOHN.

The following account, extracted from the Calcutta Gazette, relates to an excellent Missionary, whose valuable Tract on Indian Civilization was lately noticed in our Magazine.

SEPT. 1, 1813, in the 66th year of his age, died the Rev. Dr. C. S. John, Senior of the Royal Danish Mission at Tranquebar, where he had fulfilled a long and laborious ministry, with great acceptance among his own countrymen and the surrounding natives. By these (Christian and Heathen) his loss will be felt and bewailed deeply and extensively, beyond that of perhaps any former Europeans in India, with the exception, it may be, of the late excellent Swartz and Gericke. Scarcely less known among them than Swartz himself, he was everywhere equally beloved. His heart, it may be truly said, was wholly devoted to them; his mind continually engaged in forming plans for their benefit, and all his powers occupied in doing them good. The Father of the Mission, in the fullest and best sense of the term, and as such revered by all the native Christian congregations, he possessed, in a scarcely less degree, the confidence and esteem of the Heathen, as the common friend of them all.

But the object which, above all others, occupied his attention, was the education of the Native Children. To this he had applied himself from the beginning with great success; and, feeling more and more sensibly, with his advancing years, its great importance, as a means of effecting a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest castes, of the system of education invariably pursued by the Mission Schools, he had matured and drawn up a plan for the establishing of Native Free Schools throughout the country, to be open to children of every caste and religion, which he was preparing to submit to the different governments in India. Dr. John was no theorist: his plan was the result of many years study, of the freest communication with natives of every rank, and of actual experience in six schools, established and long supported at his own expence, in which even Brahminy children take their places, and learn the same lessons as any other children. On this, as an approved means of doing the greatest possible moral good, of imparting the greatest possible benefit to the natives, his heart was particularly bent through the last closing years of his valuable life. It was the matter of experiment from day to day, with still accumulating proofs of its practicability, and its desirableness to persons of all castes; it was the subject of his correspondence with his friends, and it drew forth his most fervent prayers to God. His schools, increased lately by the liberality of the Church Missionary Society thro' its friends in Calcutta, remain; and may they remain with increasing prosperity, — monuments of the wisdom and piety of their excellent founder, the guide and encouragement of the benevolent who wish well to India, and the blessing of long succeeding generations!

Dr. John was a man of a liberal and highly cultivated mind, rich in human learning and acquirements, and full of the word and grace of God, — of a disposition most affectionate, and abounding in good-will to all men, — and of unwearied industry and activity. For some years previous to his lamented death, he was nearly blind; yet still he maintained, through an amanuensis, an extensive correspondence throughout India and Ceylon; and continued his ministerial duties to the last, in preaching, superintending the schools, and directing the general concerns of the Mission. In short, in the simple language of his afflicted surviving colleague, 'In him the world has lost in every respect an active and most industrious man, and Christianity a faithful servant, having devoted himself 44 years to the mission.'—'The memory of the just, of Swartz, and of Gericke, and of John, shall live!'

May it so do, particularly in the minds of their surviving colleagues and successors, and of all who give themselves to the service of God in India!—May these all 'so follow their good examples, that, with them,' and with multitudes redeemed thro' their ministry, they may rejoice together in the resurrection of the just!

MRS. ALEXANDER.

On Sunday evening, Feb. 20, 1814, died Mrs. Alexander, wife of the Rev. W. A. of Leigh, Lancashire. For a long time she had been deprived of the use of her right arm, occasioned by a fall, and severe surgical operations. Her strength had for the last two years gradually decayed; but it was not till the Friday preceding the day of her death, that danger was apprehended. Though her illness was short, her pains were severe; yet she enjoyed a sweet composure of mind, and manifested a holy resignation to the will of the Lord. She was of a most timid and nervous frame; but when she had to encounter the last enemy, her strength was equal to the day, and she found

'Faith has an overcoming pow'r:
'It triumphs in the dying hour!'

'Oh,' she said, 'it is not death I fear! I only fear that, when these violent pains return, I shall appear impatient, and murmur at the hand of the Lord.' As her speech and reason were graciously continued, her society and conversation were peculiarly interesting. Her expressions did not denote a rapture of the mind, but evinced a good hope, through grace, of soon 'inheriting the promises.' She spoke of the dying thief upon the cross; and prayed, 'Lord, remember me, now thou art come into thy kingdom!'—With peculiar emphasis and sweetness, she repeated that beautiful hymn,

'Jesus, lover of my soul,
'Let me to thy bosom fly,' &c.

and in a very short time she realized an answer to the petition; for about an hour afterwards, looking at those around her, she said, with confidence, 'He hath done all things well;' and then fell asleep in the arms of Jesus.

For more than 30 years she had walked in the *narrow way*; and, as a disciple of Jesus, manifested to all, a conduct and conversation becoming the gospel. She was a truly valuable member of the church of Christ, and a dearly beloved wife and parent. Her mourning family and friends will do well to follow her as she followed Christ.

The Rev. John Adamson, of Patricroft, performed the service at her grave; and afterwards preached an affectionate and excellent funeral-sermon, from the last words she uttered.

SUDDEN DEATHS.

Mr. Weston, a respectable farmer, of Uxbridge, coming to town outside of the coach, walked up Notting-hill with the rest of the passengers, and seemed in perfect health; but, on the arrival of the coach at the office, at the corner of Park Street, Oxford Road, he was taken down quite stiff and dead, to the astonishment of his fellow-passengers, who had not the least suspicion of his melancholy inanimate state!

A gentleman from the country lately went to a cockpit in St. Giles's, and was suddenly struck with death. It is reported, that after he entered the place, he said to a person sitting near him, that he wished, when he was there last, that if ever he came again, he might die there!

A gentleman, who resided near St. George's Fields, went, on Monday, March 14, to dine with some friends at a public house in Camberwell. Returning home between nine and ten o'clock, being, it is supposed, in a state of intoxication, he missed his way, fell into a deep pond, and was drowned. His body was not found till the following Friday.

Lately dropped down and instantly expired, on Sunday afternoon, while about to enter the door of a place of worship, Mrs. Wheeler, wife of Mr. Wheeler, of Gray's Inn Passage, watchmaker, having at the time an infant but two months old in her arms; leaving a husband and nine children in a state which some may conceive, but none can describe. Had just before parted with the servant.

Sermons, *chiefly designed for the Use of Villages and Families. By* Thornhill Kidd. *12mo, 5s.*

THE word of God is 'quick and powerful.' This applies to the delivery of it, whether in the pulpit or in the parlour; and we have seen instances of its happy effects in every mode of circulation. It has been preached in the church, the chapel, the cottage, and the barn; it has been read in the desk, in the school, in the parlour, and in the chamber; and every way it has been 'the savour of life unto life' to many of the hearers. Let every hand scatter the good seed, and let every heart pray for its success!

Among other means of circulating divine truth, that of village preaching has long been considered as of great importance; and several preachers have perpetuated their instructions by the press, that those good and zealous men who have not the talent of preaching, may be furnished with discourses to read to their poor neighbours and acquaintance. The late Mr. Robinson, of Cambridge, led the way in this useful species of composition; and had the evangelical truth of his doctrine been uniformly equal to the beauty and simplicity of his style, he would have remained unrivalled. Mr. Burder's six volumes of Village Sermons have had a great circulation, and have echoed as well from the pulpits of the establishment, as from the walls of the cottages in most parts of England. Mr. Beddome and many other writers, have emulated him in the same walk of usefulness; and we hail every attempt of the kind, in which the principles, the spirit, and the style are adapted to the design; which is very happily the case in the discourses now before us. The subjects discussed are popular, practical, and evangelical; the style is full of piety and unction; and the language plain and familiar, without vulgarity. They were prepared by the author for the press in a period of illness, and during the suspension of his public labours; and will perpetuate those labours when he shall have entered into his rest. That our opinion may not stand wholly unsupported, we shall adduce a short specimen from the last sermon, which is founded on John iii: 'I have no greater joy than to hear that my children walk in the truth.' The preacher enquires, 1, 'What is it to walk in the truth;' and, 2, Why this should be a source of so much joy to Christian ministers.' To walk in the truth implies Sincerity of principle, — attachment to evangelical doctrine, — regard to personal holiness, and progress in it. Of the reasons why this should afford joy to ministers, we give the fifth only, for want of room.

'5. When you walk as Christians, we see the increase of the Redeemer's cause in the world. This comforts our hearts; and it should do so in a much higher degree. Every transgressor, brought from the paths of Error, to 'walk in truth,' is a brand plucked from the fire, a sinner saved from destruction, a subject gained to the cause and kingdom of Jesus Christ; and he says, 'I am glorified in them.' To set up a kingdom which should never be moved, was the end of his mediation,— one grand design of all his groans, his agony, and death; and, surely, our hearts ought to exult when this design is evidently answered! As the kingdom of the Redeemer grows, that of Satan declines, — the cause of ignorance and iniquity sinks into merited disgrace, and falls into ruin; we rejoice, therefore, when you 'walk in truth.' Hereby, likewise, you adorn the gospel of God our Saviour; you exhibit its proper nature, by its pure effects, when you are filled with the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God;' and the same cause is promoted, by the benefit which one yields to another. No man liveth to himself: a bad man diffuses a bad influence,—a good man does good. We rejoice, therefore, and we must rejoice, when we hear and see that you 'walk in truth.' That cause is served, — that spiritual kingdom is strengthened, — that glorious empire is spread, for which the Son of God became incarnate; for which the Saviour suffered and expired on the cross; for which he now lives and reigns, accomplishing that inestimable promise, 'Men shall be blessed in him, — all nations shall call him Blessed.'

If we were to add any thing more in favour of these sermons, it should be, that they are concise and cheap,— 26 sermons for 5s.; which is a material advantage to their circulation among the class of readers for whom they are principally designed. W. T

The Voice of Years; *concerning the late Mr. Huntington; being an impartial Recollection of his Ministerial Character and Conduct. Humbly designed to excite Imitation and Caution: Imitation as to what was Right, and Caution as to what was Wrong.* By A Disciple of Jesus. 12mo, 3*s*.

Without giving any opinion on the propriety or impropriety of criticising public characters, we confess the deceased was so free in his censures of others, that, of all men, he could have least reason to complain of being himself made the subject of public censure. The present writer, however, who appears to have been a great admirer of Mr. H.'s pulpit-talents, and of some parts of his ministerial character, while he has, we believe, done justice to his good qualities, has also exhibited his faults in so strong colouring, that we suspect the preacher's friends will give him little thanks for his encomiums. Independent of this circumstance, however, the book contains so large a portion of good sense and sound advice, that we cannot refuse it our recommendation, especially to popular preachers, who are likely to be elevated to the head of a religious party. The following extract will give a good idea of the writer's manner:—

'Mr. Huntington had made to himself and his hearers an easier yoke than the yoke of Christ; but this easy yoke of his, caused the yoke of Christ to be much heavier on the necks of other churches and ministers than it otherwise would have been. What do I mean? I mean this: — Every Minister and every Christian, in town and country, where Mr. Huntington's name had any influence, was abused and vilified, called a Legalist, an Arminian, a Work-monger, a Blind Pharisee, &c. &c. the moment they said any thing about a Christian's duty, or the required deportment of a Christian in this evil world. *Because Mr. H. never said any thing of that kind*, and he was, to be sure, the pattern of all excellence! His last sermon that he preached has been trumpeted forth by his admirers, as containing an epitome of all his labors in the pulpit; and what is it? It contains six points of doctrine. But the deportment of a Christian, the service he owes to his dear Lord here below, — this is not among the points! so much the worse; it confirms all the ideas of an *occasional hearer*, and will add weight to 'The Voice of Years, concerning Mr. Huntington.' Ah! Mr. H. Mr. H. you ought to have known that the general run of professors of the present day, are not offended about doctrines. You, and every other preacher, might have every thing your own way about doctrine, provided nothing is said about the *duties incumbent* on professors of the Gospel of Christ. But I said that Mr. Huntington had made to himself an easier yoke than the yoke of Christ: what did I mean by that? I meant this:—While other Ministers and Churches, out of a sense of duty to Christ, were impoverishing themselves, by their increasing and perpetual support of institutions for extending the knowledge of Jesus, at home and abroad; while they were employed in relieving the afflicted and the distressed during a long and awful period of misery and want to thousands; while medical men could testify that hundreds were dying in London for want of the necessaries of life,—Mr. H. who called himself a Prophet, and knew that the prophets, in times of public calamity, went in sackcloth, had acquired a mine of wealth, at Providence Chapel, was living in a style somewhat resembling that of an Eastern Nabob; and he who, before his arrival in London, was a common day-labourer, was now trailing about in carriages, with servants in livery! It is quite useless to boast of *providence* in this matter. The Church of Rome, by setting up her own will above the will and command of Christ 'glorified herself, and lived deliciously.' She had a *providence*; but it was to aggrandize herself at the expense of the rights and liberties of all around her: she is rightly named Anti-Christ. But, what a pity it is that her example is lost upon Protestants!'

Discourses *delivered at the Ordination of the Rev.* H. F. Burder, *M. A. to the Pastoral Office, at St. Thomas's Square, Hackney.* 8*vo. price* 2*s*.

While we shrink from the multitude of single sermons which are poured from the press, at ordinations, funerals, and on a variety of other occasions, we confess they have their local utilities. We feel a peculiar interest in the memorials of persons and circumstances with which we are intimately connected; and it is certainly our duty to cherish the remembrance of events in which we were parties, and from which obligations of a practical nature originate. This applies eminently to the case before us: the Ordination Service is the authentic record of the engage-

ment between a minister and his congregation, and a bond of affection between them; and as such, should be dear to all the parties. These considerations are independent of any merit in the discourses themselves, which, in the present instance, is considerable. We have, in our intelligence, detailed the particulars of the service. Dr. Smith's Introduction gave 'a concise,' we may add, a clear and judicious, 'view of the constitution, the organization, and the laws of a Christian church', on the congregational plan. Mr. Collison detailed the Negociation between the church and their present ministers, asked the usual questions, and received his confession, which is clear and scriptural, without being encumbered with scholastic terms, or doubtful hypotheses. Mr. Burder's Address to his son, glances at the history of this church, under the successive labours of Messrs. Henry, Barker, Hunt, and Palmer, and is founded on 2 Tim. ii. 15, 'Study to shew thyself approved,' &c. under which he considers, 1, The principal business of a Christian minister; 2, The skill and labour necessary for its due performance; and, 3, The object ever to be kept in view, in the discharge of its duties, — the divine approbation; which is pressed upon the young minister with much propriety, earnestness, and affection.

In the sermon to the congregation, by Dr. Winter, 'the primitive Nonconformists' are 'proposed to the imitation of their successors,' in a discourse on Heb. vi. 12, which would have done honour to any of the venerable men whose example is here proposed. W. T.

Plain Reasons for Infant Baptism; *particularly designed for Christian Parents, and Candidates for Adult Baptism. By* J. Cobbin. *Price* 1*s*.

Mr. C. states, in a short preface, "that he has endeavoured to throw the subject into some kind of order, by the division of it into chapters and sections; so that the traveller's short journey may seem still shorter, by being relieved by a sight of the mile stones as he goes along. He has selected those arguments which appeared the most convincing in former writers, while he has omitted many, which to him seemed trite and of little avail; adding others which have occurred to his own mind, as of some importance."

In the compression, and in some instances, in the novelty of his arguments, in the vigour of his style, and in the humility and candour of his spirit, Mr. C. appears to considerable advantage. Indeed, there are but few pamphlets that embrace so much in so short a space on this subject. It has often been insinuated, that Pædobaptists forget the honour of their Saviour, disregard his will, and are afraid of the Cross, &c. But, in opposition to such disingenuous suggestions, Mr. C. shall state for himself, and for tens of thousands more:—'If ever any one has examined these points with unfeigned impartiality, I have, with a mind perfectly open to conviction, and with the determined resolution to embrace adult baptism, if its evidences should appear plain and incontestible. I would not vainly assert, that adult baptism has no plausible arguments on its side, when so many judicious and excellent men have adopted it; but, on a full consideration, in a spirit of devotion, humility, and in sincerity, I cannot but decide in favour of *Infant Baptism*.'

A Plea for Unitarian Dissenters: *in a Letter of Expostulation to the Rev.* H. H. Norris, *M. A. on that Part of his late Work against the Hackney Auxiliary Bible Society, which relates to the Unitarians. By* R. Aspland, *Hackney*. 8vo, 4*s*. 6*d*.

Our readers have been already introduced to the opponent of the Bible Society, whose heterogeneous work originated the present production. As the Rev. Mr. Norris had dealt out accusations with an unsparing hand, and directed them to almost every sect of religious professors but his own, he must naturally expect to raise up an host of adversaries. Some of these, in defending their cause, have skirmished with the little weapons of hand-bills and circular letters; others have vindicated themselves in reviews; but Mr. Aspland has assailed the redoubtable gentleman in a considerable pamphlet. Its author has certainly treated his antagonist in a far more courteous manner than that which Mr. N. displayed, though there is an occasional bitterness of satire, which we think

inconsistent with that gentle charity for which Mr. A. strenuously pleads.

Widely as we differ from the writer of this piece in theological sentiment, yet we should have, probably, felt ourselves much indebted to him, if he had confined himself to the main point of discussion between Mr. Norris and the supporters of the Bible Society; but, in imitation of the Curate of Hackney, he has branched out into such a variety of irrelevant topics, that the subject at issue is obscured and almost merged. His notes are so numerous and long, that the connection in the text is broken, and the attention of the reader sometimes diverted very far away from the principal object in view: and we cannot get rid of the impression, that Mr. A. has seized an occasion, not so much to befriend the Bible Society, as to exhibit and defend his Socinian tenets. What has the list of subjects at the conferences holden at the New Gravel Pit Meeting-house to do with the Auxiliary Institution which Mr. Norris abuses, but to which Mr. Aspland has lent his support?

There is one thing, however, for which we are really indebted to the author of the plea, and that is, for the open and bold statements he has given us of his religious opinion. He does not wear a disguise, nor attempt to beguile his readers, by the adoption of a loose ambiguous phraseology. Unitarians will commend him as a courageous and explicit promulgator of their system, and we hold him up as a conspicuous beacon, to warn against a departure from those sentiments, which we prize as the essential verities of the gospel.

The Predestined Thief; *or a Dialogue between a Calvinistic Preacher and a Thief condemned to the Gallows; in which is represented, the Influence of Calvinistic Principles in producing Crimes and Impurities of every sort, and the Impediments placed by those Principles in the Way of the Sinner's Repentance, and Amendment of Life. (With an Application to the recent Case of R. Kendall, who was executed at Northampton, Aug. 13, 1813.) Translated from the Latin.* 8vo, 3s.

This tract might properly be entitled, — A Dialogue between a Knave and a Fool; wherein the one endeavours to wrest the Scriptures to his own destruction;—and the other has not the sense to detect his sophistry. The author is, therefore, very just in his apprehension, that the Tract will 'excite disgust, and appear extremely insolent.' With respect to the doctrine here exhibited as Calvinism, we beg leave to say, it is not the Calvinism of the Church of England, — nor of the Assembly of Divines, — nor even of John Calvin himself; but it is a medley, composed of the unguarded expressions of good men, and the perverse inferences of bad men, tricked up into a fantastic figure; which can answer no other purpose but that of a religious scarecrow, to keep silly birds from picking up the grains of Scripture-truth: —and silly indeed must those be who are scared by it!

With respect to the point intended to be proved, That Calvinism has a tendency to promote robbery and murder; and that both its 'doctrines, and the teachers and promulgators of them, should be shunned and avoided no less than the infernal lake,' we shall only say, that if the system answered to the caricature here given, we should be among the first to execrate it; but so gross is the misrepresentation, that we regard the attempt as an offence against truth and justice of almost equal magnitude with those crimes which he has denounced as the effects of Calvinism.

The Appendix has reference to a matter of fact, on which we have no inclination to decide. The editor of this pamphlet (who now appears to be the Rev. E. Griffin, A. B. Curate of St. Nicholas, Nottingham) asserts, that Kendall, tho' he pleaded innocence at the gallows, previously confessed his guilt to a certain attorney; and that this was known to Mr. W. P. Davies when he published K.'s Narrative. It might be told to him without being believed, though even this is not admitted by Mr. D. But we feel no interest in discussing a question of credibility with a man who tells us the doctrine of Predestination leads to robbery and murder, when the Articles of his own church declare, it is a doctrine 'full of sweet, pleasant, and unspeakable comfort to godly persons.'

Memoirs of the Life and Writings of Christlieb von Exter. By Wm. Jacques. 12*mo*. 1*s*.

THE subject of these brief Memoirs, was indeed a child of extraordinary parts and piety, and his example is well calculated to excite others, who should however be guarded from discouragement, as he enjoyed advantages from nature and education which few possess. This small work forms a valuable addition to the juvenile library, especially in the higher classes of religious society, for whom it is particularly adapted; and exhibit the singular phænomenon of a child who wrote a treatise of divinity, at only ten years of age.

Friendly Hints *to Female Servants. By* H. G. Watkins, *A. M. Rector of St. Swithin's, London Stone*, 4*d*.

THIS tract was written by Mr. Watkins, in furtherance of the views of the 'London Society, for the encouragement of faithful Female Servants;' the laudable objects of which society have been repeatedly announced in this Magazine. The Tract contains much excellent advice to the persons concerned, and we heartily recommend it to every master or mistress of a family, for the use of the kitchen.

The same worthy clergyman has published seventy-two Sunday School Tracts, which may be had separately, or in 2 volumes in boards, price 7*s*. admirably adapted to form part of (what there ought to be in every pious family) a KITCHEN LIBRARY.

The History *of Sally Wilson and Betty Jackson; or the Advantages of Religion: a Tract intended for Servants and Sunday Schools. By the Author of York House*, 18*mo*, 6*d*.

THIS little piece is also well adapted to forward the object of the above Society, and we cordially recommend it to their patronage, and to that of every well-wisher to society. The Author's talents and principles have been so fully developed in her recent publication of *York House* (a 2nd edition of which is just published) that we think it quite unnecessary to mention either.

Literary Notices.

Rev. Mr. Owen is about to publish a History of the British and Foreign Bible Society, in 2 vols. 8vo.

Rev. Sir H. M. Wellwood, Bart. has in the press, Discourses on the Evidences of Christianity: and Mr. Morehead is printing a 2nd vol. of Discourses on the Principles of Religious Belief.

Mr. Boyd is printing a Selection from the Poems and Orations of Gregory Nazianzen.

Rev. Mr. Barker proposes to reprint his Sermon entitled The Ship Launch, with three Conversations on the same subject, price 2*s*. 6*d*.

Rev. A. Smith has in the press, Commentaries on the Laws of Moses, from the German of Michaelis, in 4 vols. 8vo.

Mr. Myles is about to re-publish the Poetical Works of Mr. C. Wesley.

Select List.

Remains from the M.S. of the Rev. Js. Bowden, late of Tooting. Edited by R. Bowden, 8vo. 12*s*.

A History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. W. Brown, M. D. 2 vols. 8vo, 1*l*. 5*s*.

Burkitt on the New Testament. A new edition in 4to, 1*l*. 10*s*. bds.

No. 25, of the Transactions of the Missionary Society, 8vo, 1*s*.

Vol. 4, of the Publications of the Religious Tract Society, 8vo, 8*s*.—12*mo*, 5*s*.

York House; or Conversations in a Ladies School. By Domina, 2nd edition, 3*s*. 6*d*.

The Present State of the Greek Church in Russia, translated from Platon, with an Appendix, &c. by R. Pinkerton, 8vo, 9*s*.

A Charge to the Clergy of St. David's. By Bishop Burgess, 2*s*.

An Address to the Protestants of Great Britain and Ireland, on the subject of Catholic Emancipation. By the Rev. W. Thorpe, A. B. one of the Chaplains of Bethesda, &c. 8vo, 2*s*.

The Characters and Reward of an Old Disciple. A Sermon on the decease of Mr. Js. Lape, 8vo, 1*s*.

Immanuel: or Scripture Views of Jesus Christ. By T. Jones, of Creaton, 12mo, 1*s*. 6*d*.

The History of Little Henry and his bearer, 18mo, 2*s*. 6*d*.

An Humble Attempt by a true friend to all Missionary Societies, in six propositions, &c. 8vo, 1*s*.

Juvenile Zeal defended. A Speech at the Annual Meeting of the Committees of the London Auxiliary Missionary Societies, 12mo, 2*d*.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONS.

Extracts from the Report of the American Board of Commissioners for Foreign Missions, at the fourth Annual Meeting, at Boston, Sept. 15, 1813.

[*Continued from p.* 199.]

During their stay at Calcutta, Messrs. Hall and Nott obtained such information as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in Nov. therefore, they engaged a passage for Bombay, obtained their passport from the police, and were contemplating their prospects with high satisfaction and encouragement.—But here, on a sudden, another trial was interposed. After their effects were on board for Bombay, they had notice from the police that it was the pleasure of the government to have them conveyed to England, and that a passage would be provided for them in the fleet then under dispatch. They were greatly perplexed; but, as their passports were not revoked, they at length concluded, that they might be warranted in going on board the ship, in which they were regularly entered as passengers, and had paid their passage, and await the event. Accordingly, on the 20th of November they went on board. The ship remained in the river, a little below Calcutta, five or six days, during which they were not without fear of being ordered back by the officers of the police, who well knew where they were: but on the 27th the ship dropped down the river, and on the 29th she was out at sea. This was the date of our last intelligence from them. Under this date Mr. Nott writes, "We are now past all the danger which we feared.—As far as we can judge, if we are favoured with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon, or go to some place where we shall certainly stay."

About the time that these two brethren left Calcutta, Mr. and Mrs. Judson and Mr. Rice took passage thence for the Isle of France, where they arrived about the middle of January. On the 15th of March, Mr. Rice took passage in a Portuguese vessel for the Brazils, with a view to return to this country on special business deemed by himself and Mr. Judson important to their contemplated separate Mission. He has just reached this place from New York, and from him the Board may probably receive some further communications. He left Mr. and Mrs. Judson at the Isle of France, waiting for a passage to the Prince of Wales's Island, where they intended, if practicable, to effectuate an establishment.

Mr. and Mrs. Newell's passage from Calcutta to the Isle of France was long, perilous, and distressing. After leaving Calcutta, on the 4th of August, they were driven about in the Bay of Bengal for a month, in which time Mrs. Newell was sick of a fever. On the 5th of Sept. the ship put in at Coringa in distress. Thence they sailed on the 19th of the same month, and arrived at the Isle of France in the fore part of November.

About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter, whom but five days before, they had joyfully received at the hand of God, and whom with mingled vows and tears they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill, and on the 30th of Nov. at Port Louis, in the Isle of France, she fell asleep.—"During the whole of her sickness," says her mourning husband, "she talked in the most familiar manner of death, and the glory that was to follow." She wished it to be distinctly made known to her friends, that "she had never regretted leaving her native land for the cause of Christ."—"God calls me away," said she, "before we have entered on the work of the Mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me." When told that probably she would not live through another day; "O joyful news," said she, "I long to depart."

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the Missionary cause, adorned with all the endearing virtues of the female character, had

raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But HE, from whom all these excellencies proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

On the 24th of Feb. Mr. Newell left the Isle of France in a vessel bound to Bombay, intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

Notwithstanding the embarrassments of the times, the liberality of the Christian public towards the objects of this Board, has been such in the course of the year as highly redounds to the praise of Divine grace. Our friends in the Auxiliary Societies in the different parts of our country, have exerted themselves with very exemplary and animating zeal, and are entitled to the most affectionate and grateful recognition on this anniversary. The donations to the Board have been published as they were received. The amount received from Sept. 1, 1812, to Aug. 31, 1813, exceeded 1100 dollars (£2,700.)

In the close of this Report, the Committee would deliberately say, that, in a general review, they see no reason for discouragement, or for a remission of activity on the part of this Board or its friends, but abundant cause for thankfulness, and increased exertion. If, when we engaged in our great design, we were not prepared for trials—if we did not lay our account for occurrences apparently adverse, and calling for the utmost firmness of faith, steadiness of purpose, and energy of action; we had profited but little by the experience of ages;—had observed to little purpose the unvaried course of Divine dispensations, and were but ill qualified for an undertaking of this arduous and momentous kind. Hitherto our trials have been comparatively light; and our encouragements many and great. It is only three years since the first meeting of this Board, then only a voluntary association, feeble, destitute of funds, and unassured of any adequate patronage. It is not time to have achieved much in the Pagan world; if any thing has been done in the way of preparation—in giving stability and efficiency to the institution—in gaining the attention and favour of the Christian public to the design—obtaining the requisite funds for its support—and devising and maturing plans for carrying it into effect, we have not laboured in vain, but may reasonably hope to reap in due time. That the Heathen world is to be converted to Christ, is as certain as that the word of God is true; that this is to be effected by the instrumentality of Christians is as evident as the Divine institution of the Christian ministry is unquestionable: that the time for its accomplishment is near, both the word and providence of God unequivocally declare. Not to discern the signs of the times were a proof of most deplorable blindness; not to hail with grateful joy the advance of Him to whom the kingdom of the whole earth belongs, were a fearful indication of inward hostility to his cause; not to be zealously engaged in the great design of bringing all nations under his benign dominion, were to betray a deadness of heart, an unbelief, a devotedness to the world, or a pusillanimity unworthy the Christian name. With humble reliance on him, may this Board be *steadfast and unmovable, always abounding in the work of the Lord.*'

Negro Converts.

A WEST INDIA planter being surprized to see some of his produce in safety which might have been stolen with impunity, said to a Negro watchman,—'How is it that this has not been stolen, seeing you are all thieves?' was answered,—'*No, massa; the Negurs who go to prayers never teeve!*' This simple reply so affected the planter, who had been much prejudiced against the Methodists, that he immediately sent for Mr. Baxter, the Missionary at Antigua, to instruct the slaves on his estate. *Method. Mag.* 1814, *p.* 235.

A FEW years since, an act was passed by the legislature of Jamaica, prohibiting the Missionaries from instructing the Negro slaves, and receiving them into their houses or chapels. Accordingly, they dare not suffer any slave to attend their places of worship. Frequently, however, while men of free condition entered to hear preaching, the slaves *crowded about the doors*, which the act forbad them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence,—'Massa, me no go to heaven now.'—'White man keep black man from serving God.'—'Black man got no soul.'—'Nobody teach black man now.'—If ever the words of Sterne had a meaning, 'I heard his chains, and the iron entered into my soul,' it must have been on such an occasion as this.

FRANCE & SPAIN.

We have mentioned in a former Number the Mission of the Rev. G. C. Smith to the Continent for the purpose of distributing Bibles and Religious Tracts. The following extract from one of his letters to a friend, state the commencement of his benevolent labours, and shew their necessity.

Lezo, near Passages, April 3, 1814.

'——— Fain would I attempt to draw a picture of the wretchedness and misery that abound in this country, but the reality exceeds all conception. If I look to the Spanish nation, I behold a people depraved and dark in the extreme. In vain do I ask for Bibles; many never saw such a thing in their lives. In this neighbourhood a multitude of the lower classes have no knowledge of the word "Biblia." War has filled this most Catholic, and therefore most superstitious, country with ten thousand horrors, sufficient to make one blush for the honour of human nature, and weep tears of blood over the desperate wickedness of the heart of man. Yes, "the lion preys not upon the lion, the wolf not upon the wolf; but man, savage man, is the only creature that delights to prey upon its own species." Never did my eyes behold, or my ears tingle with such things as now cause my heart to bleed for suffering humanity. Yon mountains, directly before me, still covered with snow, what thousands of mutilated bodies do they contain; and what multitudes of houseless beings are now embracing their surface in dying exclamations of woe and misery! Wherever I turn, the vestiges of this dreadful scourge are visible. Yon spacious church—that extensive convent—these vast houses, and almost every rising hill, abound with hospitals, where raging fevers, wasting consumption, enervating dysentery, amputated limbs, or disfigured bodies of British or Portuguese troops, present a faint picture of the terrible effects of war; while the dead cattle strewed on every hand, and the numberless pits which daily open receptacles for the unhappy victims of disease and wounds, proclaim aloud the language of inspiration, "For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity." O Peace! peace! when wilt thou visit these desolated countries, and cover thy balmy wings over bleeding Europe? Alas! that a long acquaintance with blood and plunder should have so vitiated and depraved the minds of our brave soldiers, that I hear with horror their progress in transgression, and tremble for that period when, returning to their native country, they shall scatter themselves in our towns and villages, and spread the baneful influence of their principles and example like a "pestilence that walketh in darkness, or a destruction that wasteth at noon-day." Oh God, protect the morals, shield the virtue, and guard the piety of Britain's peaceful inhabitants, when France, and Spain, and Portugal, shall disgorge the thousands who have dishonoured Christianity, and belied their profession of her virtuous and holy precepts! Pray, ye favoured inhabitants of our distinguished island—O pray that your country may be preserved, and your grand and philanthropic institutions be speedily enabled to repay those nations with Missionaries, Bibles, and Tracts, for the evils committed, and the crimes exhibited by your hardened and irreligious countrymen!

'I have been labouring to supply this populous neighbourhood with Tracts in different languages; they are well received, even by Spanish priests, and an eager desire expressed for Bibles and Testaments in that language. The officers in the army have generally sanctioned and encouraged my object.'

ITALY.

The Pope.

One of the first acts of the Provisional Government of France was to set the Pope at liberty and restore him to his former honours. The act was thus expressed—

'The Provisional Government, hearing with grief that obstacles have been made to the return of the Pope to his territories, and deploring that continuance of insult which has so long overwhelmed the courageous head whom the church demands, orders that every obstacle cease immediately, and that all due honours be paid him on his journey.

'The civil and military authorities are charged with the execution of the present decree.

The Pope made his entrance into Rome on the 21st of April.

THE public prints contain the following report of the conciliatory disposition of the ecclesiastics at Rome in reference to the VETO, which our government claimed as to the choice of Irish bishops, and to which the Irish Catholics so strongly objected.

'The persons resident in Rome, commissioned to act for the Pope during his captivity, have taken into their consideration the papers transmitted to them from London and Dublin, with respect to the proceedings in Parliament during the last Session, upon the Catholic question. The result of which was, (after a meeting of all the divines in Rome) the solemn determination of the commissioners for executing the holy office, that it is not only consistent with the ordinances of the Catholic Church, but the bounden duty of its communicants situate in countries out of the Papal territories, to give full and ample securities to the governments under which they live for their allegiance, fidelity, and obedience to the laws of the lands; and that, for this purpose, the *Veto* proposed to be given to the king of Great Britain, in the appointment of bishops and deans in his dominions, was strictly conformable to the rules and practice of Holy See, and would be cordially acceded to and acted upon by the Sovereign Pontiff, in all time to come. And also that all correspondence between Roman Catholics and the Holy See should in future be subject to such inspection and control as was proposed by the late Catholic Relief Bill, the whole of which is highly applauded.'

We are sorry to hear that this conciliatory decree has been unfavourably received by the advocates of Catholic emancipation in Ireland.

A report has reached us from *Naples*, to which we think some degree of credit is due, and which we hope will hereafter be confirmed.

It is said that a considerable number of persons belonging to the Romish Church, resident in Naples, have been so much dissatisfied with the popish worship, that they had withdrawn themselves from it, and meet together for the purpose of reading the Scriptures, and prayer. It is further reported, that they had applied to MURAT for the use of one of the unoccupied churches, which was readily granted.

MISSION AMONG THE TARTARS.

Edinburgh Missionary Society.

'*Karass.* We noticed in our last the removal of the Missionaries from Karass. The printing of the Turkish New Testament was finished before their removal, and the copies are in the possession of the Missionaries at Georghievsk, uninjured. We add a few particulars from a letter of Mr. Mitchell, to the Directors, dated September 22.

'You would see by my last letter, in what an unsettled state we were, owing to the turbulence of the people on the other side of the Kuban. What we then dreaded has now, in a great measure, come to pass. All the Tartars around us are off, and not a single Tartar village is left. On Sunday morning last, we were informed that the Tartars had all their carts loaded, and only waited till the army approached to escort them. We were much afraid, but had great reluctance to go away on the Lord's day. We therefore in the strength of our Lord, resolved to remain another night, and were enabled to hold our meetings for worship as usual, by which we were greatly refreshed. About one o'clock, an additional guard of 35 men came to our assistance, and before night our guard was increased to 90. On Monday morning, about two o'clock, we observed some of the Tartar villages on fire, and before day all the villages around us were in flames. This increased our alarm; the women and children in particular were very much afraid.—But we put our trust in the Lord, and had another signal display of his great goodness in saving us in this critical moment. None of our enemies came near us, though the two robbers who headed the party that attacked us last year, and who have since frequently threatened us, were in the gang.

'On Monday morning, we met to

consult what we should do, and came to the unanimous resolution of leaving the place. Accordingly, Messrs. Dickson and M'Alpine, and myself, came to Georghievsk with the women and children, and others remained to take care of the place till such time as the property of the Mission be removed. Mr. Dickson and I were employed yesterday in procuring houses; and we have been fortunate enough to get them as near to each other as they were at Karass. I this morning waited on the governor and informed him of what had taken place, at which he was much concerned, but would not advise us to return. I brought all the funds of the Mission along with me. When we were on the road here on Monday, we met a Kozac officer, with whom I was acquainted, going with a party of his men to see the Tartar villages that were burnt. That very night, he and one of his men were killed by the Circassians, at a village only two and a half versts from Karass.

'I have written this to you in great hurry and confusion. As soon as we get our affairs brought into a little order, we shall write to you again. In the mean time, I must stop; and pray that the Lord may bless and direct both you and us.

I remain, &c.'

BAPTIST MISSION.

Extract of a Letter from India.

THE intelligence which has been received from our brethren in India, by the last ship is upon the whole encouraging. The Missionaries were all in good health. Nothing had occurred which indicated a design of sending home either Mr. Lawson or Mr. Robinson. The latter, with Mrs. Robinson, safely arrived at Java in the beginning of May 1813; and have received kind and respectful treatment from the Governor, and from the Military Commander, with full permission to preach in English to the soldiers. The only question put to him was, whether his preaching would interfere with military subordination? and on saying it would not, they expressed a hope that it would repress the licentiousness of the soldiery. He was invited to call on the Governor whenever he had occasion.

Mr. and Mrs. Chamberlain also safely arrived at *Sirdhana*, in April last; where they received every kind attention from Mr. D. and her Highness the Begum. The brethren at Serampore, were about to present her Highness with an elegantly bound Bible. Mr. Judson had left the Isle of France, and it is supposed that he and Mrs. J. would go to Rangoon, and join the brethren F. Carey, and N. Kerr. Mr. Rice was gone to America; but with a view of returning. The churches at Dinagepore, and Cutwa, were on the increase: things went well at Agra, and at Patna, and in the country of Mahrattas. At Serampore, and Calcutta, have been many additions.

In May, Kreshno expressed a desire to engage in a tour eastward, towards the borders of China; in which the brethren encouraged him. At Dacca, he distributed about 30 New Testaments among respectable persons.

LONDON.

AFRICAN SLAVE TRADE.

Greatly to the honour of the British House of Commons, the following motion, which was made by that distinguished friend of humanity and of religion, Mr. Wilberforce, and seconded by the Chancellor of the Exchequer, was unanimously carried.

He concluded by moving an address to the following effect: "that the house, relying in confidence on the solemn assertions and declarations which it had promulgated in 1806 and 1810, for the absolute and unequivocal abolition of the slave trade, humbly besought the Prince Regent to interpose the good offices and interference of government with the Allied Powers on the continent, to induce them to aid and assist in this desirable and humane object, by discountenancing and forbidding the same in their respective dominions." The motion was supported also by Mr. Ponsonby, Mr. Canning, Mr. Protheroe, Mr. Marryat, Mr. Smyth, Mr. Whitbread, Mr. W. Smith, &c.

One of the speakers on this occasion, mentioned that not fewer than 80,000 African Negroes, had been imported into different settlements by Spain and Portugal, since 1810.

Surely these nations, happily delivered from slavery, by the blessing of God on the instrumentality of Britain, will now listen to the demands of humanity, and the claims of gratitude!

Church Missionary Society.

On Tuesday, May 3, the Hon. and very Rev. the Dean of Wells preached the Anniversary Sermon at St. Ann's, Blackfriars, from Psalm xviii. 48, 49. The preacher alluded in a very impressive manner to the recent and extraordinary events which had so signally displayed the providence of God, in behalf of England and of Europe; and from which the natural inference was drawn,—of devout gratitude to our Heavenly Benefactor, and the necessity of such exertions in his cause as may prove the existence and reality of this principle. The whole discourse was one of those appeals, which not only arrest the attention, but deeply impress the heart; as a proof of which a very handsome collection was made at the Church doors, amounting to upwards of 300l.

At 2 o'clock, the Members and Friends of the Society met at the Crown and Anchor Tavern, in the Strand. The meeting was very numerously attended, the room overflowing, the interior of which was filled by Ladies.—Ld. Gambier, the President, took the Chair; and opened the business of the meeting

Rev. Josiah Pratt, the Secretary, (after stating that the Bishop of Norwich, regretted his unavoidable absence, but cordially sent his best wishes in behalf of the society,) read the Report, detailing the increased prosperity and extension of the views and labours of the society. It was stated that considerable exertions are making in India, and in Africa, where the labours of the Church Missionaries have become increasingly beneficial; and such is the increase of the Societies funds, as to warrant the most pleasing expectations.—T. R. Kemp, Esq. M. P. moved that the Report be received and printed.—He considered it a privilege to be employed in receiving such a Report, by which he assisted in bearing testimony to the truth of the Gospel, and aiding in so good, so great, and interesting a service.

Lewis Way, Esq. in seconding the Resolution, congratulated the Society, not only on the increase of its funds, but on the number which now attended its meeting.

Rev. T. S. Grimshaw moved the thanks of the meeting to the Bristol, Norfolk, Suffolk, and other Associations; to the Secretary, and Rev. Basil Woodd, William Goode, &c. &c. for their assistance in the promotion of this object. He spoke of Bristol with high and deserved encomiums. When he mentioned the Secretary of that Institution, he felt he spoke the sentiments of the numerous assembly present. If we pay honour to whom honour is due, we have reason to record with honour the exertions of the Secretary. One part of this Resolution likewise included the ladies. If the age of chivalry was past, the age of piety was returned. The name of Alexander the Great was replaced, by the name of Alexander the Good.

Rev. John Owen seconded the above in a speech replete with eloquence. When he entered that room, he felt ashamed for his long absence upon these occasions, but the necessary and important duties of another Society, embracing similar objects, must plead his excuse. He turned his attention from the individuals and means employed to the great objects of the Society. He looked to the East, where the first rays of light and knowledge darted upon our western shores, and he rejoiced to see that we were now about to reflect that light again upon those regions from whence it originally proceeded. Let it not be said, that the Government of this country has opened the gates of the East for your Missionaries, and you be indifferent to embrace the opportunity afforded. After the success granted to the petitions in favour of these clauses in the East India Charter, favourable to the cause of Christianity, let it not be said, that your zeal evaporates, but let such prospects animate your exertions, with the increasing exigency of the times and the necessities of mankind.

Rev. F. L. Biddulph, of Bristol, addressed the company in answer to the above; and the Rev. Daniel

Wilson, of St. John's Chapel, likewise followed. He made some appropriate remaks on Christian zeal, and the necessity of further and increasing exertion.

H. Thornton, Esq. M. P. then moved the thanks to the Hon. and very Rev. the Dean, for his excellent sermon. In that sermon he appeared as dignified as he was respectable in all the connections in which he moves. He congratulated the meeting that the the Society began to assume a more encouraging appearance. He rejoiced that Dignitaries of the Church, and many of the Clergy, had come forward to its patronage.

Rev. Charles Simeon, of Cambridge, seconded the above, to which the Dean very properly replied. He took shame to himself that he had been so backward to sanction the Institution.

Rev. J. W. Cunningham proposed thanks to the Committee, which was seconded by the Rev. T. Cowan.

John Poynder, Esq. one of the Committee, related some of the labours and objects of the Society. He observed, that when good men were engaged in a cause they were often led further than they expected; that vice was progressive, so was virtue. He spoke with great respect of the labour of the Rev. Mr. Scott, in preparing the Missionaries employed.

Rev. Basil Woodd addressed the Meeting on the importance of Anniversary Sermons, and Auxiliary Societies.

Lewis Way, Esq. moved the thanks to the Chairman, and Lord Gambier concluded, expressing the feelings of his heart in a pathetic manner, and repeated the words of the pious Psalmist, *Praise ye the Lord, Praise the Lord, O ye People. Hallelujah. Amen.*

British and Foreign Bible Society.

On Wednesday, May, 4, the tenth Anniversary of this Institution was attended with increasing solemnity, fervour, talents, and piety. No words are sufficient to describe the pleasure which seemed to beam in every countenance, the natural effusion of joy arising spontaneously from the best feelings of the heart.

The Right Hon. Lord Teignmouth, President of the Society, took the Chair. It appeared from the Report that the exertions, patronage, and influence of the Society had been greatly extended during the past year, more particularly in Russia and Holland. Since the commencement of the Institution there have been issued 390,323 Bibles, and 595,002 Testaments; to which may be added, 17,585 Bibles, and 23,940 Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these 73,000 Bibles, and 49,030 Testaments have been printed and circulated on the Continent, by Societies aided by the British and Foreign Bible Society; making in one total amount—*One million, One Hundred and Forty-eight Thousand, Eight Hundred and Fifty Copies.*

The total net receipts, exclusive of sales, has amounted to £62,441, 8s. 10d. during the past year, being £4,438. 7s. 3d. less than the receipts of the ninth year. The receipts for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amounts to £24,766. 2s. 10d. being £15,241. 4s. 7d. more than in the ninth year; making an excess in the total receipts of the tenth year over the ninth of £10,761. 5s. 9d. The total net payments of the past year were £84.652. 1s. 5d.

When the Report was concluded, the Noble President addressed the Society with that christian simplicity and meekness, for which he is so eminently distinguished. He had long contemplated, with grateful pleasure, on the Report of the Committee to be read that day; but his grateful anticipation and anxieties in the discharge of this duty, had been more than counterbalanced by the facts detailed —with the progressive influence and lively emotions of zeal and pleasure, which that Report must create in the breast of every one who had any real love toward God or affection toward man. He hoped the Society would proceed forward in her benevolent career. No part of the Report was more pleasing than the tendency of that Society to unite the hearts and affections of Christians of various denominations, in all parts of the world; exemplifying, by their conduct, that admirable precept *Love one another.* The zeal manifested by this Society was of no momentary influence, but durable and substantial.—He trusted

it was a holy flame, kindled at the altar of the Lord—that it would continue to burn until all the ends of the earth should see the salvation of God.

His Royal Highness the Duke of Kent briefly moved that the Report be read and adopted; — this was seconded by the Hon. and very Rev. the Dean of Wells, who congratulated the Society on the ground of encouragement furnished in the Report —the state of its funds; the increased issue of Bibles and Testaments, and the increasing extension of the Society's influence. He particularized Russia, — and Holland, who a few weeks after her delivery and recovered connection with this country established a Bible Society; and he could not but rejoice in the prospect of their cordial union with the objects of this Society. These opening prospects seemed to declare the necessity of further labours, which he considered as an additional source or motive for congratulation. With this view, he would more especially direct their attention towards France, where the bloodless resignation of the tyrant opened the way for the most enlarged endeavours of Christians to benefit that oppressed country; let us send them in his stead the Bible! The name of France had often kindled in the breast of Englishmen many painful associations of mind, suspicion, distrust, envy, and even hatred.— Would to God that our desires might now be exerted to benefit their souls. There was an article in the basis of the New French Constitution which gave religious liberty to its subjects, that he could not fail to notice with pleasure. Let us remember that in the neighbouring country there are 30 millions of persons involved in ignorance and sin—before our enemies, but now our friends. Let us heap coals of fire upon their heads. Let us endeavour to bring them to the knowledge of Jesus, and to the King of Kings and Lord of Lords!

The R. Hon. President read a letter from Prince Galitzin, expressing the gratitude of the Friends of the Bible Society in Russia to the British and Foreign Bible Society, for the very eminent services rendered to Russia. He then introduced the bearer of that letter the Rev. John Paterson, from Petersburgh, who addressed the Meeting in a most impressive manner.—He felt much difficulty in expressing his feelings upon the occasion, and would gladly have remained a silent spectator of the proceedings of that day, had he not been importuned to give an account of the exertions and prospects of the Institutions in the Northern part of Europe, the inhabitants of which had commissioned him to convey their warmest acknowledgements for the liberal assistance which they had received. The simplicity of the plan, the greatness of the objects, the patience and laborious perseverance, and vigorous prosecution of those objects manifested by the British and Foreign Bible Society, had awakened the attention of all classes, both at home and abroad. It had revived the drooping spirits even of those who were at war with Great Britain, and extinguished the spirit of hostility itself. The fundamental principle of this Society, of uniting all religious denominations in one grand and specific object, under the divine blessings, had forwarded the circulation of the Bible upon the Continent in the most effectual manner. When a Bible Society was proposed in Russia, the Bishops not only approved of the plan, but the Archbishop of Petersburgh recognised this important feature in the Institution. Such had been the noble conduct of the Emperor Alexander, his Princes, and his Nobles. The effect produced was the most splendid, combining the patronage of both Church and State. It had produced the most singular and happy effects on all classes of society; even the Russian peasants subscribed in little groupes for a copy of the Scriptures, to be held as common property. It was not unusual for them, if they could not raise the sum, to offer their passports (without which a Russian peasant cannot enjoy his daily liberty) as the pledge of payment. In Denmark, 5000 Bibles and 5000 extra New Testaments had been printed in the Icelandic language, and circulated in different parts of Iceland. In these Northern regions eight years ago there had been but one Bible to a thousand persons, and now there will be one to ten, and one Testament to every five persons. In Sweden the President of the Bible Society desired that he might express the obligations they felt to the Parent Institution.

In Petersburgh the Bible Society goes on prosperously, in proof of which he had only to state, that the Bible was now on sale in that city in 14 different languages; and that 60,000 copies in 10 different tongues were preparing for publication; and these were eagerly sought for and purchased with avidity. The demand for the modern Greek New Testament is so great in South Russia, that letters have been received declaring that they are entirely exhausted. The necessity for printing the Armenian Scriptures will appear when it is told, that it was with the greatest difficulty that a copy could be procured to print from, and which cost £8. In Polish Russia the demands for the Scriptures were frequent and urgent—the Roman Catholic Bishops and Clergy united to promote the objects of this Society. Little Bible Associations were formed, and all unite to promote and forward the circulation and printing of the Holy Scriptures. It appears that one million of copies have already been circulated in the world, but how many millions more are necessary yet to supply the whole population of the North of Europe! In Finland there was the greatest desire for copies of the Holy Scriptures, and the New Testament would soon be ready. It would require many years before this country would be fully supplied, as there were 300,000 persons destitute of a Bible. It was the determination of the Russian Bible Society, that their exertions should not be diminished until every family in Russia possessed a Bible. This was the determination of the great and good Alexander. Even the peasants in Russia have caught the sacred flame, and the inhabitants of Siberia take the lead. He could not but again express his great satisfaction at being present at this Anniversary of the Institution. His expectations had been enlarged, but now they were more than realized. Gladly would he stay all his days in this happy country, but already he heard a voice from the North of Europe, saying, 'Return and help us;' 'and,' added he, 'I cheerfully obey the call.'

The Right Hon Chancellor of the Exchequer moved thanks to the President, which was seconded by the Bishop of Salisbury, and put by his Royal Highness the Duke of Kent.

The Chancellor of the Exchequer observed that it would be a superfluous waste of time to congratulate the President on the glorious results of the last year. It was now indeed two years since he asserted in that place, 'that a Christian had no enemies.' This sentiment is now realized to us, as Britons and Citizens, by the recent occurrences of Providence. If ever the hand of Providence had been visible in the affairs of mankind, it was so in the transactions of the last twelve months. If we look round for our enemies, how they are dispersed! A peace has been brought about, not of an ordinary kind, not merely a respite, of a transient nature; not a suspension of arms in order to renew hostilities with fresh vigour; not the trick of diplomatic chicanery to obtain advantage under the semblance of negociation, but the universal consent of contending powers to lay aside long-rooted prejudices by the manifestations of brotherly love. The union was cordial, like brothers and friends, and they embraced each other as christians. He would also assure the very Rev. Gentleman who spoke before, that the seed had already been sown in France, and suitable means for this purpose had not been neglected by the Society.

His Royal Highness the Duke of Kent, after now having read the motion, observed, that the Noble Lord was distinguished by so many eminent qualifications for the office which he sustained, that to enter into particulars he found himself altogether incapable. He would leave it to the feelings of their hearts to express it in a suitable manner.

Lord Teignmouth confessed his obligation to his Royal Highness upon this occasion, and the high opinion he had formed of the station which he filled, and of the duties which it required. He hoped that he should continue thus happily employed, to the glory of God and the good of his fellow men.

His Excellency Count de la Gardie, Ambassador from the Court of Sweden to that of Madrid, moved the thanks of the meeting to the Vice-Presidents. He spoke in the most devout and feeling manner, and although not fully master of our language, touched those tender chords in the soul to which the hearts of christians never

fail to vibrate. Permit me (said he in broken accents,) to present, in the name of my King and country, the gratitude which we feel for your kindness to our poor brethren in Sweden. It was not in his power to tell what they had done, not only for Sweden, but for all mankind, but he hoped their consciences would testify it when they were going to leave a troublesome world. He hoped they would excuse him as he wanted words to utter his feelings. "Receive my cordial thanks in the name of the whole Swedish people. May Almighty God bless the endeavours of the British and Foreign Bible Society—and every one of you!" Here he did not expect to see them more, but he should never forget these moments, and esteem them among the happiest in his life. The blessing of the poor will be upon you. Excuse a man who entertains for England the most exalted sentiments: let him remain in your remembrance.

Rev. George Burder seconded the above Resolution. How great is the delight of this Assembly, which is year after year continually increasing! It may be questioned, (but after what we have witnessed this morning it cannot be question) whether there be a day in the whole year, or a spot upon the whole globe, where so much pure enjoyment reigns as in the Anniversary of the British and Foreign Bible Society? He then made some pleasant allusions to the Hall in which they were assembled, the very figures which adorn the walls—the rule—the compass—the level, and above all, the BOOK, accord with the object of the meeting; one might almost fancy that the architect was prophetical, and formed the building for the use of the Society. He hoped it would not offend the noblemen and gentlemen of that ancient fraternity (who derived their origin from the builders of churches) if for once we should claim kindred with them, and in a certain sense say 'We are all Free Masons!' *Masons* we certainly are, for we are engaged in the erection of a noble building—a Temple; more glorious even than that of Solomon. How great is already its extent! Here, in the Metropolis of the British Empire, is its centre; but where are its wings? See one of them at St. Petersburgh, rapidly increasing, and should it even exceed the dimensions of the centre, the spiritual architect would forgive the disproportion.—We see its left wing extending through America almost to the Mississippi; and he trusted it would ere long become a building perfectly panoramic, and encircle the whole globe.

Alluding again to the term *Free Masons*, he observed we are now happily free from those shackles of party prejudice which once separated man from man, christian from christian, and protestant from protestant. Our forefathers wrought like Nehemiah's builders, with a trowel in one hand and a sword in the other, but now we had all agreed to throw away our swords, and could work with both hands earnestly. We now resemble the builders of Solomon's temple, in which there was no noise of axes and hammers; the reason was, all the work was prepared ready to their hands, and so is ours. The materials of our building are all prepared, and we have nothing to do but to put the stones in their proper places, and fix them with the cement of Christian love. It is also with us as in the erection of large edifices, there must not only be labourers, but officers to inspect them, such have we — the reverend and noble Vice Presidents, who superintend the work (and whom he considered as the Grand Masters of the Lodge,) to whose names and influence the Society was so much indebted.—He concluded with seconding the motion.

W. Wilberforce, Esq. in acknowledging the thanks due to the Vice Presidents, said the pleasure they enjoyed that day (as was observed by a Rev. Gentleman before) was the greatest of the whole year, here being displayed the greatest accumulation of pure and refined religion. "You claim, therefore, the abundance of our gratitude that we are honoured to fill such an office. It is impossible not to feel the joy still extending, as this delightful prospect opens to our view. In this mighty range we behold mountain rising above mountain. Alps rising upon Alps; the clouds retiring, and breaking. Mountains touched with the light from heaven, exhibiting a landscape great and extensive. Here we behold nations burnt and in the midst of the fire remaining unconsumed, and only thereby shining the

more bright. When he reflected upon the circumstances of this country during the season of war, and the exercise of their unbounded liberality, he could not but anticipate the most blessed and happy effects. In war there has been one unimpaired principle of diffusive benevolence. What may we not expect from the seed already sown, and our labour in the pleasure of diffusing it?—we may expect an abundant harvest. We have already reaped some of its blessed fruits. You have seen it realised in Russia: you have seen it among the Russian soldiery: you have seen it in Paris, where the principles of this book have been put in practice by the kindness of the conquerors in Paris, that fine city. These are not imaginary and delusive thoughts; they are found realised among those who might, instead of conducting themselves as friends, have been expected to have acted like enemies. Well as I love my country, nothing either in glory or in honour can I more desire, than that it should be hereafter known as the country from whence the Bible Society originated; and it is my earnest desire that it should multiply its numbers until its influence extend throughout the world.

The Bishop of Norwich was desirous to take this opportunity to express the deep obligations he felt to the whole of the Royal Family. He rejoiced to see those called great to be truly so. Charity and religion have not always been fashionable; when, therefore, sanctioned by such characters, who, like their great Master, went about doing good, he could not but feel peculiar pleasure. His Lordship concluded by observing, that when the conduct of Alexander, the Macedonian, was compared with the conduct of Alexander of Russia, it shrunk into nothing. The Christian hero, instead of murdering a friend, saves an enemy; instead of burning a city, saves one from destruction. Such are the true friends of the Bible Society, carrying into effect the leading principles of the Bible. He moved thanks to the Royal Dukes.

Charles Grant, jun. Esq. seconded the resolution in a brilliant speech which was delivered with the most empassioned eloquence, and of which we are able to give but a faint outline. He entered feelingly into the distinguishing excellencies of the Institution. He referred to the Report as containing absolute demonstration of its benign and salutary effects. He referred to the affecting declaration, delivered in foreign accents, which they had that day heard. To have witnessed such declaration must have removed all opposition to this Society, if any opposition had remained, it must have impressed and imbued every heart. No imagery was sufficient to describe the scenery of that day. Here we ascend above the storm and tempest, and indulge with angels our contemplations of victory and conquests, with pure and unmixed delight. Here are trophies and conquests which produce the most refined pleasure, without touching with remorse the silent reflections of the soul. Europe has been delivered from the most destructive of all tyrannies, and we cannot but justly applaud our brave deliverers. But such a conquest is attended by many secret sorrows, many fearful forebodings. At what a vast expence of blood and treasure has this conquest been obtained! We hear the groans of fathers and widows, of brothers and husbands. But in the conquest which we have this day met to celebrate there are no secret misgivings, no painful feelings, here is ample scope in our imaginations for all that is great and good. How much personal, domestic, and general happiness has been produced! What consolation has been poured forth into the abodes of misery, affliction, and distress! What triumphs of charity! These are scenes which the most exalted and religious may desire to contemplate. These are scenes which may occupy the range of unseen worlds and the flight of interminable ages. On this occasion he beheld in their procession princes, nobles, and senators, the guardians of our coast, and the protectors of our laws. Religion was calculated to exalt every station, and inspire every noble sentiment in the heart of a free people, rendered still more noble by deeds of beneficence. He hailed with delight an assembly of Christians, laying aside the distinctions of their several orders and classes, and united under the influence of common principles, agreeing to promote one common object, equally grand and mag-

nificent; not forgetting, at the same time, the necessary gradations and distinctions in society. Here the lowest may engage without presumption, and the loftiest without degradation. It is not because we have in this place forgotten our distinctions or consider them as unimportant: no, but because we know and feel that we are engaged in a cause which shall survive all distinction. The doctrines of this sacred book, which we are anxious to circulate, will rise above expiring nature, triumphing over every dangerous foe. On this hallowed ground our affections and views are combined. Never was there a moment more auspicious, or a crisis more stupendous. How many signal and important lessons are afforded by the last war! It was a moral war, not an appeal to a physical force, but to those stern virtues in society which are the master principles of action. The happy events which have occurred open a field which is peculiarly propitious by the return of peace, and the repose of Europe. Last night it was unanimously resolved in the House of Commons to address the Prince Regent to use his influence to make the general abolition of the slave trade a specific article in the treaty which is now consolidating. It must be a peculiar pleasure to him who had commenced the labour of attempting the abolition in this country, that he should live to see its final extinction in other nations. Having resolved that the world should be free, let us be desirous that it should not be a pernicious and worthless freedom. Let this boon be bestowed. To our best advice, direction, and example, let us follow them by our pledge to this sacred cause. Let all Europe and the world know what are the sleepless energies which are treasured up in the heart of a free people, that however insulated in our names and institutions, yet in a spirit of humanity, we are enthroned in the hearts of the inhabitants of Europe. May we not anticipate the time when this meeting shall be gratified with the presence of representatives of different Societies from the four quarters of the globe! It is no dishonour to the greatest names and the most eminent rank to enroll themselves with us. It will add splendour to the highest dignities. Let us, therefore, rally round this standard, this safeguard of civil life. Impressed with these sentiments, he concurred in that motion which had been before read.

Lord Teignmouth here read a communication from the Duke of Gloucester, apologizing for his absence.

His Royal Highness the Duke of Kent felt more than usual diffidence upon this occasion, on account of the superior eloquence of those gentlemen who had already spoken: they left him so far behind them that he could only crave their indulgence to a few words. He mentioned that the absence of his Royal Highness the Duke of Sussex was solely occasioned by ill health. They would consider his own thanks as the thanks of the other branches of the family, whose names had been mentioned. The support which he had given to that Institution arose from a conviction which he felt that it was the most effectual method of rendering real service to the poorer classes of society; there was nothing so beneficial as to put the word of God into their hands. It gave him pleasure that the Society was composed of persons of different religious tenets. Although he was sincerely attached to the Established Church, yet he entertained equal respect for others, who worshiped the Creator with reverence, who were obedient to the laws, and manifested loyalty to the King. Had he found it a Society for promoting the interests of one class of religious professors, before that of another, they would not have had his support. He most cordially united in the zeal and gratitude which inflamed this meeting; and he hoped that in every year, so long as he lived and was in this country, that he should attend and behold an assembly as respectable as upon the present occasion.

The Earl of Northesk proposed the vote of thanks to the Committee, which was seconded by the Rev. Dr. Romeyn, from New York. The Dr. lamented the existence of the war between the two countries, and more especially from what he had seen and heard that day. One circumstance, however, afforded much pleasure, that however different their views in politics, yet it was impossible to separate the bonds of Christian Charity. They were still bound by the strongest ties.

He could not, therefore, but give his feeble testimony to the excellency of the plans of the British and Foreign Bible Society; and he was confident he was expressing the general feelings of his countrymen, for they have caught your spirit, and they emulate your example. In these causes it was impossible to feel any sentiments of jealousy. In paying a national tribute to the Bible, we only recognise the claims which that book has upon every heart. That any person professing Christianity should oppose the circulation of the Bible, was, to Christians in America, a subject of the greatest astonishment. The Bible contains matter for the understanding of an angel, yet brought so low as to suit the capacities of men. Revelation was suited to man as an intelligent being; under its influence the understanding is enlightened and the affections softened. It contains all that is delightful, with all that is magnanimous—infinite in wisdom, affording materials for thinking, models for composition, calculated to promote a true literary taste. Its morals are sublime. It promotes every thing dear and valuable to man, as an intelligent and immortal being.

Rev. Dr. Blackburne, Warden of Manchester, proposed the thanks to the treasurer, which was seconded by John Poynder, Esq.

Henry Thornton, Esq. rose to acknowledge thanks, and to propose a vote of thanks to the secretaries. Thankful for the honour conveyed, he could assure them, that he still felt disposed with zeal to serve in this cause. He mentioned the signal advantages which arose to the friends of the Institution from Bible Associations. He could give testimony to their beneficial tendency, even in the promotion of other benevolent objects. He had seen it in a district with which he stood most intimately connected. He pressed it upon the clergy in particular; for by their aid, in the borough of Southwark, they had considerably increased the funds. He noticed the liberality displayed towards the German sufferers; and that the sums were nearly equal, which had been collected for both purposes, during the past year; proving that we were equally concerned for the bodies as the souls of men. He then mentioned how much the Society was indebted to the labours and exertions of the secretaries; it were to them, perhaps, more than to any other cause, that so many Associations had been formed.

Rev. Dr. Thorpe, of Dublin.—In Ireland, the exertions employed in this cause was equally improving with the present labours and exertions of the British and Foreign Bible Society. The branches of the Hibernian Bible Society, last year, were 37; but now they have increased to 53. Sixteen have been established during the past year, and their exertions are still crowned with growing success. They have circulated more than 50,000 copies of the Bible during the past year. In that country the clergy were united upon this subject. They had three archbishops at their head, with the whole bench of bishops, without a single exception. Their exertions were not nominal. The Lord Primate had remitted, in various ways, three hundred pounds. He is a warm advocate;—he does not suffer the Institution to be whispered away in private. If any dare to speak evil of the Bible Society, he is rebuked most sharply by him. The poor in Ireland are anxious to receive the Bible. Females will part with articles of dress to procure a copy. A poor man, who came to a village to purchase two shirts, having heard that a Bible could be purchased, and which he had never possessed, purchased one shirt, and with the remainder of his money a Bible, saying he would rather have one shirt and a Bible, than two shirts without one.—He could give many instances of the good effects of the Bible upon the minds of the poor in Ireland. He would mention one:—A person travelling in Ireland, met with a poor woman who declared the good effects which a New Testament had produced upon the mind of herself and son. She said, that since she had read the Bible, she had become acquainted with her guilt as a sinner, and the necessity of a Saviour. The gentleman asked her, if she had nothing to fear from the priest; and she said, that here she found some difficulty; that 'since she had confessed her sins to God, she had less desire to confess them to man.' She mentioned likewise, that her little boy, every Sunday afternoon assembled the wo-

men in her neighbourhood in her cabin, and there read to them the New Testament, instead of their going to mass.—You need not go as far as Iceland in order to perceive the want of the Bible. Ireland is equally necessitous. There are two or three millions in that country who never possessed a Bible. Upon this subject he did not despair: it was not the characteristic of the Irish to despair.—The Roman Catholics in many places were equally desirous of our assistance; and in one of our Branches a priest is among the most forward of the members of the Committee. The very opposition of others excites inquiry. In one parish, where opposition was manifested, 12 Testaments were left, and notwithstanding the prohibition of the priest, they were speedily rendered illegible by their constant perusal. They would always act, if possible, in concert with the Roman Catholic priesthood; but if they would not afford their assistance, even their opposition excited attention to the Scriptures.

Rev. J. Hughes felt himself much obliged to the assembly, and infinitely more indebted to the Supreme Being. He wished to include the whole of his reply in this statement, and in the assurance that he would continue to prosecute his official labours with unabated zeal.

Rev. C. F. Steinkopff.—While accepting the thanks of this meeting, he was desirous to lay them upon the altar of his God. If Swedish hearts could overflow with gratitude to Britons, surely a German heart should abundantly more so. The English had done great things for their bodies as well as their souls. The benefit of the Bible Society among his poor countrymen had produced the liveliest feelings of gratitude and joy. Even some Roman Catholics upon the continent, with the utmost liberality, coincided with the plan of that Institution.

Rev. John Owen concurred with Mr. H. in his adherence to brevity. He had some feelings of respect for their jaded and exhausted spirits, and only had time to communicate the very liberal contribution which he had just received, of a bond of £2,500 from Thomas Bates, Esq. of Hatton Castle, near Newcastle-upon-Tyne. One thousand pounds of which to be devoted to promote the objects of the Society in France.

Rev. Mr. Pinkerton was introduced from Moscow. He gave a most pleasing account of the establishment of a Bible Society in that place after the destruction and well-known events. The population of the native Russians exceeded thirty millions. They first distributed the Bibles in the prisons and hospitals, and then in Siberia among the poor unfortunate exiles. He had possessed opportunities of recommending this Institution among the Calmucks and Tartars. Already 3000 of the New Testament had been printed in the Tartar language, chiefly at the expence of this Institution, and now circulating with avidity. They have earnest application from Crimea for copies. The Mogul tribes of Asia, of which the Calmuck is one, have not been neglected. The Calmuck New Testament is in progress, and the Society are proceeding to procure a translation in the language of Thibet. He concluded with reading the translation of an Ukase, which has been recently read in all the churches of Asia.

The Bishop of Norwich moved the thanks to the Presbytery of Glasgow for their annual collection; in which he felt pleasure, that whatever difference might exist in forms and ceremonies, their object was one and the same. He really believed that there had been more religious benefit derived from this Institution to the uninstructed part of mankind than by any other since the first promulgation of the gospel to the present day.

Lord Gambier seconded the above.

Rev. Wm. Dealtry moved thanks to the Auxiliary Societies throughout the world. He could not sufficiently express the glow of feeling pervading his breast. Their hearts had this day been expanded by such interesting facts as must raise the desire that Bible Societies might surround the globe. Were he to set out in life as a party man, on a subject in which he could feel no party spirit, (for here we have no mean jealousies,) he would be inclined to prefer these Societies, as an Englishman, for the extensive benefits derived therefrom. But we stand upon much higher ground, no less than that of promoting the universal welfare of mankind. He would say to them, Inasmuch as ye have

done it to one of these little ones, in the most distant part of the world, ye have done it to us. Our hearts rejoice in your welfare, and we rejoice in your joy. Is it possible, that amidst such a profusion of sacred fire, we can remain cold and insensible? Shall our hearts remain frozen, while Finland and Siberia are melting? Shall we feel no anxieties, when Ethiopia stretches out her hands to God? Shall we go quietly to sleep, when Russia and Moscow are vigilant and active? Is it possible that we should faint, when the whole world is rising? 'For lo! the winter is past; the rain is over and gone; the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.' Now the tempest is over, and the clouds are driven away: hosts are advancing on all hands, and the harps of Zion are playing to the breeze, the melody of heaven.

This motion was seconded by the Rev. Dr. Macbride.

A motion was then put for thanks to the president for that day, by Z. Macaulay, Esq. which was seconded by Rev. J. Owen, who concluded the business of the day by many lively and pleasant remarks, which he finished with this devout aspiration: 'Blessed be the Lord God, the God of Israel, who only doeth wonderous things! And blessed be his glorious name for ever; and let the whole earth be filled with his glory! Amen and Amen.'

London Society for promoting Christianity among the Jews.

The sixth annual meeting was held on Friday, the 6th of May, at Freemasons' Hall. The Duke of Kent, patron, in the chair.

After the report had been read by Dr. Collyer, the Rev. C. Simeon moved, that the report should be received and printed. He remarked, that Christians had too long neglected the circumstances of the Jews, and urged in a forcible manner the argument arising from the prophecies relating to them.

The Hon. and Rev. G. Noel expressed the greatest satisfaction at the present prospects of the Society; observed, that the small number yet converted and baptised, proved the prudence and caution of the committee to use no undue methods to swell the numbers; that few as they were, the conversion of those souls was an ample reward for the efforts which had been employed.

Wm. Wilberforce, Esq. moved the thanks of the meeting to the Duke of Kent; concluded from the appearance of the present meeting, that this Institution had the approbation of all who had an eye to see, or a heart to feel. He said it had every claim to support: that though the ancient Jews were for keeping their privileges to themselves, we are called on to impart our blessings to them: the Rev. W. Way seconded the motion, and took a comprehensive view of the prophecies relative to the future conversion and restoration of the Jews.

His Royal Highness said, he had been hardly dealt with in respect of his connections with this Society; he had been accused of acting contrary to his declared love of liberty of conscience, in endeavouring to constrain the Jews to embrace Christianity. Had there been any attempt in any part of the conduct of the society, to constrain the Jews, or seduce them by undue methods, he should not have stepped a second time over their threshold. The utmost delicacy was observed in every measure adopted to lead the Jews to Christianity.

Dr. Randolph, Prebendary of Bristol, expressed his concurrence in the sentiments already delivered, his satisfaction at the increased support the Society had received during the past year, and his confidence that it would continue to increase. He observed, that different minds will form different opinions, on the most important subjects; but on the future conversion and restoration of the Jews, there would be but one opinion among Christians, excepting as to the time and manner.

Our limits will not allow us to report the several excellent speeches delivered by the Rev. C. Grimshaw, Lord Calthorpe, Lewis Way, Esq., Mr. Brown, and Dr. Collyer.

On the thanks of the meeting to the Royal Chairman, his Royal Highness closed the business, by ably recommending increased exertions, in favour of this excellent Institution. Sermons were preached by the Hon. and very Rev. Dean of Wells, and the Rev. W. Cooper. The collections amounted to 268l. 13s.

THURSDAY evening, the sixth Anniversary Sermon was preached at St. Bride's Church, Fleet-street, by the Hon. and very Rev. the Dean of Wells, for the benefit of *The London Society for the Conversion of the Jews*. Previous to the sermon, seven adult Jews were baptised. The Church was crowded, and the collection at the doors was considerable. On Friday, the Society held their sixth Anniversary Meeting, in the Great Hall, at the Freemason's Tavern, his Royal Highness the Duke of Kent in the Chair, when the nature and progress of the Society were explained to a very respectable assemblage of both sexes. Thirty-two Jews professing christianity were present.

LONDON FEMALE PENITENTIARY.

THE Annual Meeting of this interesting Society, was held on the 10th May, at the Albion, Aldersgate Street, S. Whitbread, Esq. M. P. in the Chair, attended by a more numerous assemblage of both sexes, than on any former occasion. The Chairman opened the meeting with an appropriate address. The Report states that the Society, as to the measure of its utility, is gradually increasing. That although the Asylum is now capable of receiving more than 100 objects, on account of the limited annual income, not more than 77 have been inmates during the past year, in the admission of which number, the Committee had exceeded the bounds of prudence, and craved the indulgence of the meeting from the pressing urgency of the cases brought before them. During that period, the number of applicants had amounted to more than 300, of these 67 had been received, 19 had been reconciled to their friends, 14 placed out in service, and the number now in the house is 65. Various instances of the good effects of the Institution upon its inmates, upon their friends, and upon society, had occurred during the last year. No. 1, in the Appendix, refers to a female who after having been 4 years in the Asylum, had been returned to her friends, and in a few months afterwards died; she had been exemplary in her life, and had left a hopeful testimony of her being happy in eternity. No. 2, records the grateful feelings of a mother, on the restoration of her daughter to her duty, and her home. Several letters from many in service, had been received, but to preserve simplicity, they are suppressed, and the letters of two of their mistresses, are substituted in No. 3. One, after having lived upwards of two years in her place, is married, and comfortably settled in life. Six had received the reward for having been 12 months in their places, and two for having been upwards of two years. One had died on the 8th of May, besides two who had quitted the Asylum with respect, of all of whom there is ground to entertain a favourable hope. A Lady who had before given the Society £600. had added thereto, £400. making £1000. from one individual. The Society is still in debt about £2000. The behaviour of the women is orderly, submissive, and satisfactory, and in regard to the extent of good dispensing through the means of the Society, the Report states that it never was in so prosperous a state as it is at this moment. Several Gentlemen addressed the meeting. Lord Carrington has consented to become President to the Institution, and other personages of rank and distinction, have become Vice-Presidents. The public are informed that the Asylum is open for inspection every Thursday, between eleven and four, admission by tickets, to be had at the house, or of the secretary. The Rev. John Wilcox preached the Annual Sermon in the evening, at St. Lawrence Jewry Church, from the parable of the lost sheep, to a numerous congregation. On this anniversary, £360. was added to the funds of the Society.

NAVAL AND MILITARY BIBLE SOCIETY, INSTITUTED IN 1780.

ON Tuesday, the 10th May, the first public Anniversary Meeting of this Society, was held at the New London Tavern, Cheapside; a very numerous and highly respectable company was assembled upon the occasion. His Royal Highness the Duke of Gloucester, Vice Patron of the Institution, arrived precisely at one o'clock, and was followed soon after by his Royal Highness the Duke of York, who as Patron of the Society, immediately took the Chair, support-

ed by the Duke of Gloucester, Admiral Lord Gambier, Vice Admiral Earl Northesk, Lord Calthorpe, the Hon. and very Rev. the Dean of Wells, T. R. Kemp, Esq. Henry Thornton, Esq. and Wm. Wilberforce, Esq. Members of Parliament; Lieut. General Calvert, Adjutant General of the Forces, with several General Officers, and other Naval and Military Officers of rank.

The scene displayed on this occasion, was truly august, and most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders; every part of the room was crowded, and it is understood that about 500 Ladies and Gentlemen, were unable to obtain admittance.

The object of the meeting was first briefly stated from the Chair; a highly interesting Report was then read by Major Close, one of the Secretaries; it was replete with encouraging facts, manifesting the earnest desire of our brave sailors and soldiers, to possess the word of God, and stating many instances of small contributions from Associations, formed in their private circles, to purchase copies at reduced prices. Many letters were also read from officers of various ranks, proving the beneficial effects arising from the distribution of the Holy Bible.

It appears from the Report, that the Society had distributed above 9000 copies of the Scriptures, Bibles and Testaments included, during the last year, and about 100,000 copies in the course of the 34 years since its formation.

His Royal Highness the Duke of Gloucester brought forward the first motion, and was successively followed by Admirals the Earl Northesk, and Lord Gambier, Lord Calthorpe, the Dean of Wells, Mr. Kemp, Mr. H. Thornton, Mr. Wilberforce, Generals Borthwick, and Neville, Colonels Burgess, and Handfield. The following Ministers also took part in the business of the day, the Rev. Dr. Thorpe, of Dublin, the Rev. J. Griffin, of Portsea, the Rev. Is. Saunders, and Basil Woodd, of London; every heart seemed deeply impressed with the important object of the Society. All present were highly gratified in contemplating the Commander-in-Chief of the British Forces, and his Royal Relative countenancing by their patronage and presence, the truly Christian object of the Institution; the Royal Visitors were pleased to express their entire approbation of the proceedings of the Naval and Military Bible Society, their earnest and best wishes for its future prosperity, and their determination to continue their warmest support to the Institution. May every returning Anniversary have to record the increasing success of the Society, and may every Commander-in-Chief throughout the world, copy this illustrious example of his Royal Highness the Duke of York, and with him strenuously promote the distribution of the word of God, among the fleets and armies of all the nations of the earth!

A collection was made at the door on the meeting breaking up, which, including several new subscriptions and contributions, amounted to £70.

Sunday School Union.

The Annual General Meeting of this Society, was held on the morning of Wednesday, the 11th of May. The reports of the Country Sunday School Unions, were highly gratifying. It appears that Sunday Schools, and schools for Adults, are increasing in almost every part of England, and that they promise the happiest results. Jos. Butterworth, Esq. M. P. was in the Chair, and the meeting was addressed by the Rev. Messrs. Hillyard, Osgood, Thornton, Thomas, of Bruton, Dr. Romeyn, Bruce, Campbell, Worth, Frey, Fennell; and Messrs. B. Neale, Marriott, Jones, Lloyd, Burt, Davies, and Thompson. This Society has opened a fund for assisting in the establishment of Sunday Schools in London, and its vicinity; and Sunday School Unions in the country, are to receive support, if the amount received should be sufficient for that purpose.

Religious Tract Society.

On Thursday, the 12th of May, was held at the City of London Tavern, the Fifteenth Anniversary of this Institution, which, though at the early hour of seven o'clock, was attended by more than 900 persons; who were gratified by a Report equally interesting with that of any preceding year.

It appeared that the Society is progressively increasing among Protestants of all denominations. That since the last Anniversary, 19 Auxiliary Societies have been added, which have variously contributed to its funds; that of Bishop Stortford, stands conspicious, having given £20. to the Parent Institution. Of the Auxiliary Societies noticed in former Reports, 38 have contributed to the general purposes of the Society, among which, we observed that of Manchester has furnished £30. and that of Leeds £80.

Some of these Auxiliary Societies, are widely extending their influence and beneficial effects upon society at large, particularly those of Manchester and Leeds, the latter of which having happily united every denomination in one band of brotherly love, are enabled to execute their object with greater efficiency, and to hold forth an example worthy of imitation throughout the British Empire.

Among the contributions to the Society, is one of £11. 13s. 4d. sterling, from a few pious soldiers in the island of Java: to whom a supply of Tracts had been sent at their request. The army and navy, and the foreign prisoners of war, continue to occupy the attention of the Society: and to enable the latter to carry with them suitable Religious Tracts upon their return home, the Committee have printed large impressions in French, which they have made up in sets and covered, in order to be given to the prisoners at the moment of their departure; whereby divine truth will obtain a wide diffusion among the families on the continent.—This measure will probably cause an increase of £250. beyond the usual amount of the gratuitous distributions of the Society. The Missionary Society has aided them in this good work with a contribution of £50.

The Committee have also provided for the large influx of foreigners that may be expected in this country, by an increase of the variety of their tracts in foreign languages, and the operations of the Society upon the continent, have been truly interesting and important.

The Evangelical Society at Stockholm, not only prosecutes its object with vigour, by the aid of contributions in London, but by the assistance of the Religious Tract Society in London, it has printed six tracts, consisting of 30,000 copies, in the Lapanse language, which have been received by the Laplanders with joy and gratitude.

In Russia, the Tracts of the Religious Tract Society, have been widely circulated, and *fourteen* have been translated from the French, into the Russian language; the former have awakened much interest among the higher ranks of society, and the latter will doubtless prove a blessing to those of the lower classes.

At this meeting, a lively interest was manifested by the persons present, both Ministers, and Laymen, of the Establishment and Dissenters, in the important object of the Society: and they retired from the meeting with a determination to avail themselves more fully of the facilities afforded by the distribution of Religious Tracts, to diffuse the knowledge of the "truth as it is in Jesus," and thereby promote more extensively the salvation of mankind.

Society for the Support and Encouragement of Sunday Schools throughout the British Dominions.

At the Annual General Meeting of the Society, held at Batson's Coffeehouse, Cornhill, on Wednesday, the 13th of April, the Committee reported, that, since the last Annual Meeting, 264 schools had been added to the Society's list, and assistance repeated to 61 other schools formerly established; for which, and the new schools before stated, they had distributed 29,075 spelling-books, and 4,184 Testaments; that since the commencement of the Institution (1785), the Society had issued 386,460 Spelling-books, 79,363 Testaments, 8,139 Bibles, to 4,247 schools, containing upwards of 350,000 children. Thirty years have nearly elapsed since the commencement of this benevolent institution; and notwithstanding its progressive labours during that period, Sunday-schools are still rising up, both in the metropolis and throughout the kingdom. The importance and advantage of common education are now generally admitted; and many, who formerly opposed its operation, are now become its zealous advocates. In addition to the well directed exertions of this Society at home, they

have succeeded in establishing Sunday Schools at Antigua, Nova Scotia, the Cape of Good Hope, and in the island of Cape Breton, in North America, where the moral condition of the rising generation is represented to be most deplorable, and calling aloud for help. In the last annual report of this Society, very gratifying information was afforded by the establishment of floating Sunday Schools on board his Majesty's ships at the Nore and elsewhere; they now report, that they have likewise succeeded in promoting two well regulated schools, under the superintendence of the surgeon, on board two convict ships, bound for New South Wales, who has written, that the convicts (319 in number) with a few exceptions, behave well; and many of them, by means of the instruction given to them, can now read in the Bible; and that he is inclined to believe they will have reason to bless the day when the Sunday School Society was formed. The Society have farther directed their humane attention, in the course of the past year, to both French and American prisoners of war, many of whom have been brought to a state of considerable improvement and good conduct, and to a persuasion, no doubt, that although they are England's prisoners, Englishmen are nevertheless their friends. In addition to the great increase of labour which the statement above must necessarily have occasioned, the report of the committee states also, that they have have directed their attention to the education of adults, and that schools for this unlettered class of society are already established both in England and Wales, conducted by persons of mature age, with the most encouraging success. Indeed, it is well known, that there is a vast number of persons in this country, advanced to years of maturity and old age, entirely ignorant of the first rudiments of knowledge. The committee farther reported, that both Wales and Ireland continue their exertions in the good work of Sunday School education. Wales is described as having undergone a general moral cultivation by these means; and that present circumstances encourage them to hope, that, in a few years, Ireland will, through the divine blessings on the attempts to educate the poor, widely exhibit traces of contentment, industry, and good order, astonishing those who have judged of it merely by those noxious weeds which have sprung up in consequence of her having been so long neglected. After such an exposition of the proceedings and effects of this useful Society, little need be said to enforce its claims to patronage and support on the minds of enlightened and benevolent Christians. At present the demands for its aid exceed any thing which has yet been experienced. Its operations are going forward on the greater part of the British dominions, both at home and abroad; and there is reason to believe, that, if suitably supported, it will penetrate into those parts which are unenlightened, and supply the poor with the means of understanding and appreciating those scriptures which, through the blessing of God, may make them wise unto salvation. Subscriptions and donations received by Mess. Down, and Co., Bartholomew-lane; Messrs. Hoare, and Co., Lombard-street; Mess. Martin, and Co., do.; and at 19, Little Moorfields, by Thomas Smith, Secretary.

Hibernian Society.

May 13. This Society held its eighth annual meeting at the City of London Tavern, their former place of meeting not being sufficiently large to accommodate the increasing numbers disposed to attend on this interesting occasion.

It appears by the report, which was read from the chair, that the Schools under the care of the Society are in a very prosperous condition. They are increasing on every side, extending from town to town, and from county to county, through the whole province of Connaught, in the north-west of Ireland. They are *one hundred and forty-five* in number, containing more than *eight thousand* scholars, who are daily employed in reading the Word of God, and committing large portions of it to memory. So great is their assiduity in this respect, that some of them will repeat, not only whole chapters, but whole books, with precision. It is also stated in the report, that 'the benefit resulting from the Schools is now become so obvious, that it has occasion-

ed, during the past year, a large accession of clergymen and gentlemen of respectability and influence, residents in Ireland, who enter cordially into the views of the Society, and who encourage and patronise this plan of education in their respective neighbourhoods. Some have also been induced to establish Schools on a similar principle on their own estates, or in their own parishes.'

The alteration of the plan of the Society, noticed in our Magazine for last month, occasioned some discussion. That discussion was, however, conducted with much candour and Christian moderation; for, whatever difference of opinion there might be respecting the best mode of diffusing religious knowledge in Ireland, there was but one feeling in regard to the object, which lay near to the hearts of all, viz. to promote the spiritual welfare of that long neglected country. It is now clearly understood, that the operations of the Society will in future be directed, exclusively, to the establishment of Schools, and the circulation of the Scriptures in Ireland.

We are happy to find that the liberality of the public has relieved the funds of the Society from that excessive depressure under which they laboured at this time last year. This relief has, however, chiefly been afforded by the donations of benevolent individuals, congregational collections, and auxiliary societies. We have still to lament, that the annual subscriptions do not yet amount to *four hundred* pounds, while the annual expenditure exceeds £2000.

Irish Evangelical Society.

The Hibernian Society having determined to confine its exertions to the establishment of Schools and the circulation of the Scriptures in Ireland, a meeting was summoned to consider the formation of a Society for the purpose of securing to that populous country the advantages of the gospel ministry.

We have only room to inform our readers, that this meeting was held at the New London Tavern, May 17th, and that it resolved to found a Society to be entitled, *The Irish Evangelical Society*, with the important design to assist in the education of native and other students in Ireland, for the Itinerant and Pastoral labours of the Christian Ministry.—With peculiar pleasure we shall communicate in a future number, a particular account of an Institution which, under the blessing of God, may produce the most happy effects. We can only add that communications, or contributions, may be immediately forwarded to Thomas Walker, Esq. the Treasurer, 21, Piccadilly, and to the Rev. Mark Wilks, 39, Goswell-street, or James Richardson, Esq. Basinghall-street, Secretaries to the Society.

The London Association for the Spread of the Gospel.

On Saturday, 14th of May, at the New London Tavern, Cheapside, the Annual Meeting took place of the London Association for extending the knowledge of the Gospel, in the metropolis and its environs. Thos. Ody, Esq. in the Chair: a Report was read, representing the inadequate supply of places of worship in the metropolis, particularly the western part, in proportion to the population, which in three parishes alone, leave 100,000 destitute of the means of public instruction; to such a degree does "the population exceed the machinery" of this part of the empire. The Committee have in the last year opened a chapel in Chandler Street, near Grosvenor Square, which is generally well filled. good has been done, and a church is about to be formed. The Association have recognized the liberal principle of *recommending* only to the several congregations, the order of an Independent Communion, on account of its being in their opinion most conformable to scriptural simplicity; but still leave it to the majority of the members of every congregation, formed by means of the Society, to choose its own form of church government, not inconsistent with the gospel, as best comporting with the free exercise of liberty of conscience. This Society is in debt £200. but it is hoped the religious public will not permit an object so extremely important to be neglected.

Distress in Germany.—Our readers will find some interesting details by referring to page 253, of this number.

PROTESTANT SOCIETY

FOR

THE PROTECTION OF RELIGIOUS LIBERTY.

THE important public business of this interesting week was terminated by the Third Anniversary Meeting of this useful and excellent Institution. It was held at the New London Tavern, Cheapside, where the founders originally met four years before, to resist the attempt made by Lord Sidmouth to infringe the blessings of Toleration. The recollection of that first meeting appeared to prevail, and collected a great number of the most respectable ministers of all denominations of Dissenters to receive the Report of the proceedings of the Committee for the past year, and to encourage their future exertions. S. Mills, Esq. the stated Chairman of the Committee, was unanimously invited to preside; and the indefatigable and gratuitous secretaries, Messrs. Pellatt and Wilks, proceeded to detail the various objects which had principally attracted their attention during the past year.

It is impossible for us to insert even an abstract of the Report; but we shall name some of the most prominent objects therein mentioned.

Among the events which must give pain to the Society and the religious world, were the following—that some clergymen, particularly in Wales, and other distant counties, had refused to bury the children of Dissenters when required; their objections, however, were overcome by the remonstrances of the secretaries, or the admonition of their superiors.

In several parts of the country attempts had been made to assess various places of worship to the Poors' Rate, particularly at Paddington Chapel, which was rated at £200; but the assessment was given up at the remonstrance of the Society. The case of Surry Chapel had been revived at the Quarter Sessions, but the claim continued to be resisted with success at the expence of the Society. A Sub-Committee had been appointed to watch the progress of certain local acts passing through the House of Commons, and to guard against the introduction of any clause subjecting Chapels or Meeting-houses to those rates; and it was with great pleasure that the Committee had to state a promise of Mr. Vansittart to introduce into a certain bill now coming before the House a clause which should in future exempt all places of worship from such taxation *.

The most painful information the Committee had to communicate was, that a spirit of persecution still existed in the country, and that some deluded persons still persisted in disturbing our places of worship; this had been the case particularly at Walham Green, at Yaxley, in Huntingdonshire, and at Aldingbourne, near Chichester, where the congregation had been interrupted by the noise of horse-bells, horns, and tin kettles, by persons hired for that purpose. In most cases, the interference of the Committee or Secretaries had restored peace and good order; but in the last instance it had been found necessary to prefer indictments for assault and conspiracy † at the Quarter Sessions; these not being found by the Grand Jury, it had been determined, with advice of counsel, to bring the matter before the Court of

* This was done May 19, in the Poor Relief Bill, still before the House.

† This conspiracy was entered into by the Church-wardens and 20 other persons, of whom two were magistrates, who signed an agreement not to employ any person who attended the Methodist meeting, or suffered his family to attend.

King's Bench. That in another instance, at Kilsby, bullets had been fired into the meeting-house, to the great terror and annoyance of the congregation.

In the instance of the riots at Wickham Market, mentioned last year, the Society had completely succeeded; concessions had been made by the culprits, and security given to prevent a recurrence of the same outrages; and the Secretaries had the pleasure to state, that a subscription had been received from the poor congregation, who now peaceably enjoy their worship.

It was then stated, that owing to the various exertions and proceedings of the Committee, the expences this year had unhappily, by four times, exceeded the income of the Society; the latter being only about £200, when the former, including the expences of the Committee on the India business, amounted to nearly £800; a circumstance which calls loudly on the benevolence, and even justice, of the religious world.

The Report being gone through, the following Resolutions were moved by the Rev. Messrs. Bogue, G. Townsend, Hunt, Cockin, R. Hill, Slatterie, White, of Dublin, Arundell, and Tyreman; and seconded by the Rev. Mes. Raban, Yockney, Me'All Wilks, Eccles, &c.

RESOLUTIONS.

I.

That this meeting continue to approve the vigilance, prudence, and liberality displayed by the Committee during the past year, and to perceive the benefits which the institution of this Society has already effected, and must continue to produce.

II.

That they concur in the satisfaction expressed by the Committee at the greater facilities which have been obtained for the introduction of the Christian faith among the idolatrous and deluded inhabitants of India by the exertions of this Society, and of other benevolent institutions, and that they approve the appropriation by the Committee of £188, towards the expences which another Committee had unavoidably and meritoriously incurred.

III.

That this meeting perceive with regret that a disposition unfriendly to the diffusion of evangelical religion has been manifested in many parts of this country, and this disposition has excited violence and outrages, especially in Sussex, which they recommend the Committee by every possible exertion to punish and prevent.

IV.

That this meeting cannot however but perceive with pleasure, in the repeal of the persecuting laws affecting Anti-Trinitarians, in the new constitution of the French nation, and in the letter of the head of the Catholic Church, indications of universal progress towards those just principles of religious liberty which this Society will always maintain, and which they hope will finally and universally prevail.

V.

That this Committee, convinced that the assessment of places of religious worship is vexatious and oppressive, applaud the past exertions of the Committee to exempt those places from parochial assessment; and although they cannot yet rejoice in their success, they recommend them for the attainment of that object unremittingly to persevere.

VI.

That the London Committee for managing the affairs of this Society for the ensuing year consist of the following 30 gentlemen, including ministers and laymen in equal proportions.—

Rev. Messrs.	*Messrs.*
Brookshank.	Bateman.
Chapman.	Brooks.
Collison.	Esdaile.
Greig.	Hayter.
Hill.	Mills.
Hyatt.	Neale.
Humphreys.	Oldham.
Jackson.	Pritt.
Lewis.	Steven.
Platt.	Walker.
Reed.	T. Wilson.
Townsend.	Watson.
Tracy.	Wontner.
Matt. Wilks, and Mark Wilks.	Yockney, and Young.

VII.

That this meeting renew their thanks to Robert Steven, Esq. for his past attention; and that he be requested again to act as Treasurer during the ensuing year.

VIII.

That the valuable and gratuitous exertions of Messrs. Thos. Pellatt and John Wilks, merit the unabated and cordial approbation of this meeting, and that they be again requested to continue their useful and disinterested labours as Secretaries to this Society.

IX.

That to Samuel Mills, Esq. the Chairman, this meeting also offer their thanks for the propriety with which he has now presided, and for the just and liberal principles which, as Chairman of the Committee, he has universally displayed.

Speeches of considerable interest, and animating eloquence, were delivered by several Gentlemen in moving, and seconding the above Resolutions.

Mr. Bogue exposed the disposition which existed in every country to religious persecution, and the tardy steps by which correct perceptions of the supreme right of conscience had advanced. The Toleration Act in England had been one of the first monuments of the recognition of those claims to worship God according to our judgment, which Reason and Religion had united to assert. The Statute of the 19th Geo. III. farther established these principles in our country; but throughout the rest of Europe much ignorance on these subjects continued to prevail; so that but a short period before the occurrence of the French revolution, the bishops of the Catholic Gallican Church assembled to consult more effectual means to exterminate the Protestant faith in France. This Society had however effected more in four years than for several centuries had been before achieved. The defeat of Lord Sidmouth's bill,—the resistance to the efforts of magistrates at the Quarter Sessions to exercise judicial and discretionary rights,—and the attainment of an act which additionally secured the freedom of their worship, were to be attributed to their provi-

zeal. But as a hatred to evangelical religion still appeared to exist, the continuance of this Society had been proved essentially requisite; and their exertions during the past year claimed his cordial approbation, and their future efforts should command his best support.

Mr. Hill reprobated the attempt to tax places of worship; and sooner than submit to the imposition, declared his determination to suffer the sconces and benches, to be taken from his chapel.

Mr. Hunt, of Chichester, gave an afflictive detail of the above mentioned outrages in his neighbourhood, and of the bitter spirit displayed by the enemies of the gospel.

Mr. John Wilks, in supporting the fourth Resolution, dilated with fervour and satisfaction on the progress of the principles of Religious Freedom throughout the world. He referred to the events which have occurred during the year past in England, in France, and in Italy. The unopposed repeal by Parliament, of those antient statutes against the Anti-Trinitarians, which were justly considered as too oppressive to be acted upon, and which yet were, 20 years ago, so tenaciously defended, that Mr. Fox struggled in vain with all his powers of argument and eloquence to obtain their abrogation, forcibly demonstrated the extension in this country of knowledge and the love of freedom. That article in the new Constitution of France, which recognizes the equal rights and privileges of all religions, and the letter to the Irish Catholics, from the Papal commission at Rome, in favour of the *Veto*, shew the diffusion of tolerant principles upon the Continent, and call upon us to acknowledge, with pious gratitude, the hand of Providence, and hail the approach of that period when religious and civil tyranny shall for ever disappear.

Mr. Steven urged upon the present meeting, and especially upon country friends, the necessity of supporting with augmented energy this useful and important Institution.

*** Those who have not already sent their annual contributions of two pounds, are requested to forward them immediately to the Treasurer, R. Steven, Esq. Upper Thames Street, near London

Missionary Chronicle,

FOR JUNE, 1814.

THE TWENTIETH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

Held in London on the 11th, 12th, and 13th Days of May, 1814.

We have once more the pleasure of presenting to our readers an account of the proceedings of the Missionary Society at their Annual Meeting, and we rejoice to state that the same fervour of holy zeal which animated that great body on former occasions appears to burn with undiminished force, or rather to increase.

Surry Chapel.

The annual services commenced, as usual, at Surry Chapel, which was crowded early, and to excess. The prayers were read by the Rev. Rowland Hill. After which, previous to the sermon, the Rev. Nicholas Sloane, of Torneck, North Britain, offered extemporary prayer in the pulpit.

The Rev. C. F. A. Steinkopff, minister of the German Lutheran Church in the Savoy, London, preached on those appropriate words in the 13th chapter of St. Matthew's Gospel, verse 38th,—'The Field is the World.' This gave him occasion to describe the field of Missionary labours; he directed the attention of his hearers—1. To its extent—2. To its need of cultivation—3. To the means necessary for its improvement, and—4. To the difficulties which this undertaking presents, as well as to its final success. Under the third head, relative to the means necessary to the improvement of this vast field, he specified—The dissemination of the Scriptures to the utmost possible extent—The sending Missionaries to preach the gospel in every part of the world—The increase of Missionary Societies, in number, activity, and harmonious co-operation—The establishment of schools in every heathen town and village—The offering up of prayer, with tenfold fervour, from every Christian country, every Christian church, every Christian heart; and finally—More abundant contributions than ever must flow in from every quarter.

The Rev. John Campbell, who visited the several Missionary stations in South Africa, who had been nearly two years absent, but happily returned on the preceding Saturday, was requested by the Directors to gratify the audience with a short account of his journies. Universal joy pervaded the congregation, and every one heard with delight his account of several remarkable interpositions of Providence in his favour, in seasons of imminent danger. Multitudes of hearts were lifted up to God with gratitude for all the kindness he had shewn to his dear servant in his voyages and travels. But a full account of his proceedings was reserved for a future opportunity.

The Rev. Mr. Griffin, of Portsea, was the mouth of the great congregation in presenting their tribute of heart-felt praise to God, in the concluding prayer.

Tabernacle.

This large house of worship was filled at an earlier hour than usual, and to a degree which we think we never witnessed before. It was with extreme difficulty that the ministers could reach the pulpit. The Rev. George Townsend, of Ramsgate, prayed before sermon; the Rev. T. Raffles, of Liverpool, preached from Acts xix. 23—27. 'And the same time there arose no small stir about that way.' Demetrius, &c. &c.

From these words the preacher proposed,—I. To state the great object of Missionary exertions. It is not *political*,—We do not legislate for those to whom we preach the gospel.—It is not *literary* or *scientific*, to communicate or obtain the knowledge of manners, customs, languages, and arts. It is *commercial*,—but a nobler commerce than that of silver or of gold,—the glorious traffic of Christian benevolence, the blessed commerce of the word of God. What is the object?—

It is to transmit the knowledge of the true God, and of salvation by Jesus Christ to Heathen and all unenlightened countries, the object is—1. *Sacred;* it possesses high antiquity, the sanction and association of the great and good in every age, a divine origin.—2. *Simple;* it is not to promote systems, creeds, sects, or parties, but the gospel unites all denominations in a common cause.—3. *Generous and expanded;* it knows no distinction of colour, clime, &c.

II. To vindicate it from the charge of enthusiasm and folly, We appeal to the following considerations in vindication of our object.—1. The miserable condition of the heathen world.—2. The means of instruction and amelioration which we so largely possess.—3. The facilities afforded in the present day to Missionary exertions.—4. The general characters of the age in which we live, viewed in connection with Scripture prophecy.—5. The express command of Christ, and the example of our forefathers.

III. To plead with the benevolence of the congregation on its behalf. Objections answered.—1. Our own country wants evangelizing.—2. The Bible is the best Missionary. But Missionaries must go to foreign countries in order to learn the different languages of the earth, that they may translate the Bible. Missionaries must take it when translated. Must excite attention to it when taken. Must explain and enforce it when that attention is excited. The Cause was pleaded on principles of benevolence—patriotism—christianity.

The Rev. Mr. Eccles, of Leeds, concluded with prayer. To prevent the total disappointment of a great number of persons who could not obtain admission, the Rev. W. Cooper, of Dublin, preached in the yard before the Tabernacle, on Isaiah xix. 22. 'Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.' The Rev. Mr. Ray, of Sudbury, prayed before the sermon; singing was omitted lest the congregation within the walls should be disturbed. A collection was then made, which shewed that the audience was well pleased with what they had heard, and were unwilling that the funds of the Society should lose any thing by their want of accommodation. Thirty-two pounds were collected out of doors.

Meeting for Business.

The Annual Meetings of the Society for the transaction of business have, for several years past, been held in the Rev. Mr. Jones's Chapel, in Silver-street, which, though very spacious, has latterly proved insufficient for the purpose. There was also reason to expect on this occasion a larger assembly than ever. Mr. Hill, with his accustomed kindness to the Society, readily granted the use of Surry Chapel, on Thursday morning. A great congregation thronged the place long before the appointed hour, and notwithstanding a very numerous meeting of the Tract Society, at the City of London Tavern, which did not break up till about 10 o'clock. A convenient platform was placed before the pulpit, from which the speakers could be readily heard.

William Shrubsole, Esq. who was called to the Chair, congratulated the Society on the auspicious circumstances in which they were then met, on the overthrow of tyranny in Europe, and the prospect of universal peace, which tended so much to facilitate the operations of the Society; and on the seasonable return of our esteemed brother, Mr. Campbell. The Rev. Dr. Romeyn, of New York, commenced the service by prayer to God for his presence and blessing. After which, the Rev. Mr. Platt read the Plan of the Society as formed at its commencement in 1795, together with that *Fundamental Principle* of the Society, agreed upon at the first anniversary, declarative of its liberal and comprehensive spirit, which, declining all distinctive names of sect and party, embraces Christians of various denominations.*

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* We subjoin this article, which though lately reprinted in this work, may not be in the hand of every reader.—*Fundamental Principle*, 9th May, 1796. 'As the union of God's people of various denominations, in carrying on this great work, is a most desirable object; so to prevent, if possible, any cause of future dissention, it is declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be difference of opinion among serious persons) but the glorious Gospel of the blessed God to the Heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church Government as to

The Annual Report of the Directors was next read by Mr. Burder, omitting, however, that part of it which related to Africa, as Mr. Campbell was expected to give a fuller account of the state of the missions than had previously been received. After that part of the Report which related to the Lascars had been read, the Secretary made a pause, to give the congregation an opportunity of hearing them read the Scriptures and sing the praises of God in their own language. One of the teachers prayed in the Bengalee tongue.*

After the remaining part of the Report was read, Mr. Campbell gave a very full and interesting, as well as entertaining, account of his journies in Africa, interspersing many particulars, anecdotes, and remarks which had not previously appeared in the public prints. It is impossible to express the delightful feelings of the great assembly on that occasion. Wonder, joy, love, and thankfulness, were alternately excited, and every heart was drawn forth in lively desires to promote the Saviour's reign throughout the world.

The Rev. Mr. Bogue rose to move the acceptance of the Report. He remarked the great increase of the Annual Meetings for business, from small beginnings, when the Society used to meet at Haberdashers' Hall, to the number of a hundred or two, and now the largest places were insufficient for their accommodation. He referred to some of the first friends of the Society, particularly to the Rev. John Eyre, and to several of the Missionaries, Cran, Desgranges, Brain, Thompson, and others, who have passed into eternity; but how many young men, and ministers, had come forward to fill up the ranks! He congratulated the Society on the success of their efforts in various places, and especially on Mr. Morrison's having, by the good hand of God upon him, completed the translation of the whole of the New Testament, into that of China,—a language understood also in other populous countries around it,—a language which perhaps might be read by nearly half the inhabitants of the earth. This he considered as a work of unspeakable importance, and expressed a hope that the British and Foreign Bible Society would vote the printing of 20,000 copies of it, for the use of that immense population. He could not fail to advert to the state of France as a field of future labours, and especially to the French Prisoners, several of whom appeared to have received the word of God, preached to them by the Missionary Students and others, and several of them seem to have become real christians. He described a delightful scene which he witnessed on board one of the prison ships, where Mr. Perrot, accompanied by himself and others, administered the Lord's Supper. Several have a strong desire to become missionaries to the heathen. Great numbers of the prisoners had returned to their own country with the Bible and good books, which would be distributed through France. Mr. Bogue considered this as the most delightful of all the anniversaries he had witnessed from the beginning, and hoped the impression would not be transient, but productive of much good to the persons present, and to the cause of God.

Mr. J. Clapham of Leeds, seconded the motion, and expressed his wish that the Report they had heard, might be very extensively diffused through Yorkshire, and all other parts of the United Kingdom, being persuaded that the information would gladden every heart, and essentially promote the interests of the Society.

The thanks of the Society were then voted to the Rev. John Campbell, for the very important services he had performed to the Missionary Society, by his visit to South Africa. The motion was made by the Rev. Alexander Waugh, in a very neat and elegant speech, and seconded by the Rev. Rowland Hill, in a truly pious and affecting manner. It is needless to say that the Resolution passed not only unanimously, but with a cordiality of christian love and gratitude, which no words can express.

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* Mr. Webb gave out the 1st verse, Gullamally, the Bengalee Assistant, the 5th verse of the 1st Bengalee hymn of the Baptist Missionaries at Serampore. Gullamally, the Bengalee Assistant, read the five first verses of the 28th ch. of Matthew; Mr. Molland the five first verses of the 1st ch. of 1st of John. Nevarge, the Hindoostanee Assistant, read about five verses of the 5th ch. of 1st of John. —It was intended that Mr. Thompson, the Hindoostanee Student, should have read the first 12 verses of the 1st ch. of John's Gospel, which he had, by the help of Gullamally and Nevarge, translated from the Bengalee Scriptures, and written with his own hand in the Persian Characters.—Gullamally is a native of Bengal, and was born near Calcutta, and of his own accord has copied many Bengalee hymns, and is frequently singing them.—Nevarge came from the coast of Madras, and is equally desirous of reading the scriptures: but, alas! we have them not in the Hindoostanee Language, in the Persian Characters.

To save time, votes of thanks to the treasurer, Joseph Hardcastle, Esq. to the secretary, the Rev. G. Burder, and to the late Directors, for their severals services, were moved together, and passed with the usual unanimity. The motion was made by the Rev. Mr. Paterson, and seconded by the Rev. Mr. Pinkerton, whose appearance on this occasion after the long and hazardous journies they have taken in behalf of the cause of Christ, afforded great additional pleasure to the assembly. The services they have been enabled to render to the interests of Christianity in Denmark, Sweden, Norway, Russia, &c. by promoting Bible Societies, and Tract Societies, &c. &c. in so many countries on the continent, rendered their presence and speeches truly gratifying.

The names of the new Directors proposed were read by the Rev. Mr. Tracy, and their acceptance moved by Rev. Mr. Griffin, and seconded by Mr. Steven.

The thanks of the Society to those ministers and other friends who had made public collections, or otherwise contributed to the funds of the Society during the last year, were moved by William Alers, Esq. and seconded by Benjamin Neale, Esq. The latter gentleman took occasion solemnly to pledge himself and his young friends to the Society, that they were determined, by the grace of God, never to desert the good cause, but to employ their utmost energies in its support, when the fathers of the Institution should sleep in the grave. Old and young were deeply affected. Mr. Bogue rose, and requested that if the young people of both sexes then present concurred in the pious resolution just stated by Mr. Neale, they would hold up their hands. The hands of multitudes of young people were instantly elevated, and tears of joy filled the eyes of the elder friends of the Institution; who rejoiced in hope that when they shall be removed from the stage of action, many others will rise up in their stead to promote with their whole hearts the same glorious cause. May they never forget the solemn engagement! High heaven has witnessed their vow; they have lifted up their hands to the Lord, and they cannot, must not, go back. Let this page remind them in years to come, that the vows of the Lord are upon them.

Thanks to the several Auxiliary Societies which have been formed in various parts of England, Scotland, and Ireland, in aid of the funds of the Society, were then moved by the Rev. Matthew Wilks, with his usual energy of sentiment and language, and seconded by the Rev. Mr. Jones, who, in a very handsome manner stated his joy in the insufficiency of his own chapel to contain the augmented number of its friends on this occasion, and his readiness, on that score alone, to relinquish the pleasure and honour he had derived from the former meetings of the Society at Silver Street*.

A short hymn of praise to God concluded the services of Thursday Morning. It was meeting that will not soon be forgotten. The vast assembly departed with emotions of joy and gratitude, regretting that they were obliged to separate, and could not prolong the delightful engagements of the day. It seems desirable that measures may hereafter be taken to secure more time for this branch of the Anniversary Services, which, through the multiplicity of meetings, is crowded into a space too narrow. It may perhaps be necessary also to admit by tickets, into some parts at least, of all the places of meeting, that the contributors to the Institution may be able to secure seats, of which hitherto many have been painfully deprived.

Tottenham Court Chapel.

This place also was early filled. The prayers of the Church were read by the Rev. Mr. Geary. The Rev. Mr. Tyreman, of the Isle of Wight, prayed in the

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* As we cannot recollect the terms in which Mr. Wilks expressed the obligations of the Society to its Auxiliaries, it may not be improper to copy that part of the Report which relates to those truly valuable Associations.

'To the Auxiliary Societies both in town and country, the thanks of this meeting are especially due. The addition made to their number and to their effect during the past year has been very great. We cannot specify them; but those of Bristol, and the West Riding of Yorkshire, have been eminently productive; nor have those of smaller districts, towns, and particular congregations, been less meritorious. The female friends at Tottenham Court Chapel, Tabernacle, Hoxton, Surry Chapel (and at other places, equal in liberality, though not in numbers,) have done worthily, and have shewn the world what great and good effects may be expected from the exertions and influence of pious females.

'Nor can the Directors pass over in silence the laudable efforts of their youthful friends in London, Bristol, Hull, and many other places; with joy they receive these tokens of their love to Jesus and to their fellow-creatures.'

pulpit, and the Rev. David M'Indoe, of Newcastle-upon-Tyne, preached on those words in Isaiah xl. 5.—'And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'

The preacher shewed—1. What is meant by this glory.—2. Where it is to be revealed. By the glory of the Lord, is intended the excellent attributes of his nature, whereby he is distinguished from, and raised infinitely above, all his creatures. As it is not the possession, but the display of excellence, which constitutes the glory of a person, the glory of the Lord must therefore consist in the united display of his attributes in their utmost extent, perfection, and harmony. This was ably and amply illustrated from various considerations.

Under the second head it was shewn—1. That the glory of the Lord shall be revealed by the sacred Scriptures.—2. By the preaching of the everlasting gospel. Although the heavens declare the glory of the Lord, &c. yet the sun, moon, and stars cannot teach us the whole will of God for our salvation, nay, nor any part of it. It is not every star that will do what that star did to the wise men in the East—viz. lead them to Jesus. But this salvation first began to be spoken by the Lord: as he originally gave the word and it spread abroad, so when he shall ultimately give it, great shall be the company who shall publish it. For this end did not Christ found the college of the apostles and send them out to preach?—Was not the apostle Paul a chosen vessel to carry his name far hence to the Gentiles? &c.—And must not Heathen lands see the glory, &c. arising upon them, when the sweet sound of the gospel is heard by them, proclaiming liberty to the captive? &c.—3. By the operations of the Holy Spirit. It is observable, that this has been God's way to give a remarkable out-pouring of his Spirit upon every new establishment of the outward estate of his visible church. This was the case in the days of the apostles; and have his divine influence, agency, or operations ceased; or are they not, like Jesus, the same to-day, yesterday? &c. Come then, O Spirit of the Lord! from the four corners of the heavens, and breathe on these slain, then shall the wilderness and the solitary place be glad, &c. the glory of the Lord shall be revealed, and all flesh shall see it together!

While Mr. M'Indoe was preaching in the Chapel, Mr. Wilks preached in the adjoining Burial Place, after Mr. Tracy had first prayed.

As many persons in the Western part of the town had not heard Mr. Campbell, he was requested after the service in the chapel, to give a short account of his journies in Africa. Mr. Wilks concluded with prayer.

St. Leonard's Church, Shoreditch.

A great congregation assembled in this spacious Church, notwithstanding the morning was very rainy. Prayers were read by the Rev. Mr. Crosby, and a sermon preached by the Rev. William Gurney, Vicar of St. Clement Danes, London. This service was kindly undertaken at a very short notice, in consequence of the illness of the Rev. Mr. Winish, of Bristol, who was engaged to preach. That gentleman, who had been in Devonshire on account of his health, and was travelling towards London, was taken so ill at Exeter that he could not proceed on his journey, of which he informed Mr. G. requesting that he or some other clergyman would perform the expected services in his stead. Mr. Gurney complied, and preached on Habakkuk 2. 14, 'For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'

The preacher first enquired, what is meant by the knowledge of the glory of the Lord; which was illustrated from various parts of Scripture. He then considered, how this knowledge may be imparted. He observed, that God, in former ages, used two especial methods—the judgments of his hand, and the judgments of his mouth; and that where the latter is disregarded, the former is usually employed. He next referred to the sending forth Missionaries, to the translation and distribution of the Scriptures in all languages, and to the establishment of schools. He then recommended increasing liberality in the support of the Institution to which the state of affairs in the world peculiarly calls; not satisfied with merely doing no evil, let every one that nameth the name of Christ press forward to every good word and work. Now is the accepted time, now is the day of peace, and let it be the day of good-will to man.

voted to the Rev. Mr. Gurney, for the readiness with which he consented to preach at a very short notice at Shoreditch Church. Thanks were also voted to the Rev. Messrs. Steinkopff, Raffles, and M'Indoe, for their excellent sermons, and that all the said gentlemen be requested to furnish the Society with copies for publications.

Thanks were also voted to Mr. Hill, for reading prayers at Surry Chapel, and to the Rev. Mr. Crosby, for a similar service at Shoreditch Church.

Thanks were also given to the Rev. Rowland Hill, John Wilson, and Isaac Smith, Esq.; to the Managers of Orange-street Chapel; and to the Rev. W. Plimley, Vicar, and the Church-wardens of St. Leonard, Shoreditch, for the use of their respective places of worship.

Sacramental Services.

The delightful engagements of the Missionary Anniversary terminated as usual in the celebration of that ordinance in which Christ exhibits his dying love to his people, and they shew forth their attachment to him and their affection to each other. Mr. Bogue presided; Mr. Hillyard prayed; Mr. Cooper, of Dublin, gave the introductory address; Mr. Bogue gave thanks for the bread and wine, &c.; Mr. Gardner, of Barnstaple, Mr. Cockin, of Halifax, and Mr. Wilks, gave exhortations; Mr. J. Hyatt concluded with prayer. It was a solemn and delightful meeting.

The Lord's Supper was administered at the same hour in Orange-street Chapel, for the accommodation of those who reside in the western part of the metropolis. This place was well filled, but not so crowded as to be rendered uncomfortable. The Rev. Rowland Hill presided. Interesting addresses were delivered during and after the administration, by the Rev. Messrs. Roby, Bruce, Cobbin, and Dr. Collyer; and prayers offered by the Rev. Messrs. G. Townsend and Slatterie.

The elements were distributed, at Sion Chapel, [the bread] by the Rev. Messrs. Adams,—Adams, Breit, Cotton, Dagley, Field, Fisher, Gleed, Hockley, Jones, Kerby, W. Mather, J. Mather, Mitchell, Richards, Strutt, Sykes, and Vautin. The wine by the Rev. Messrs. Brooksbank, Calvert, Creak, Emblem, Evans, Elvey, Greenhall, Hopkins, Hunt, Palmer, Ralph, Raban, West, Mark Wilks.

At Orange-street, by the Rev. Messrs. J. Townsend, Lewis, Tracy, Hartley, Castleden, Cobbin, Dr. Winter, Griffin, Slatterie, Morrison, G. Townsend, Washbourne, Waters, Tyreman, Chapman, Bowden, Wood, Innes, Oates, King, Geary, Day, Shepherd, Richards, Harrison, &c.

At the several places of worship the following ministers read the hymns;—the Rev. Messrs. J. Richards, Bruce, Bingham, Lloyd, Bowden, Percy, Harrison, Cobbin, Brittan, M'All, Hobson, Trowbridge, Platt, Dunn, Lewis, Chapman, and Tracy.

We have so often intimated, when recording the Missionary Anniversaries, that the last meeting was the best, that we feel at a loss how to express our opinion of this meeting. We believe none will say it was inferior to any of the former. The attendance was, at least, as great, and at some places greater. The love and zeal displayed on the occasion were not apparently diminished. We have heard, that in the judgment of many ministers, there was a sensible improvement in most parts of the services; and the presence of our brethren who had travelled thousands of miles to promote the cause of Christ, gave a new and additional interest to the whole. We can only say, our delight was inexpressibly great; and the persuasion that God approves of our endeavours, that he has abundantly succeeded them already, and that we shall see still greater things than these, fills our hearts with joy and thankfulness. He who opens, and no man shuts, has opened new and wide doors for the diffusion of his gospel; he has raised up a proportionable number of instruments for the work; and he has replenished the funds of the Society to support them:—What more can be desired! Let us go forward in the name of the Lord, earnestly praying that the power of the Holy Spirit may accompany his word; and let us say with holy gratitude, 'The Lord of Hosts is with us, the God of Jacob is our refuge.'

*** *It is expected that the Rev. Mr. Campbell will publish, with all convenient speed, a full account of his late travels in South Africa, in a distinct volume, (probably 8vo.) for the benefit of the Society.*

ANNIVERSARY COLLECTIONS IN LONDON.

At Surry Chapel (two Collections)	£570	1	0		
— Tabernacle	304	9	10		
— Tottenham Court	168	12	6		
— St. Leonard's Church	128	11	0		
— Sion Chapel	206	9	8		
— Orange Street	72	0	0		
				£1450	4 6
Female Auxiliary Society, Newport, Pembrokeshire				8	0 0
Rev. Thomas Jones and Friends, Saron, Caermarthenshire				3	10 0
Missionary Society, established in the County of Down, Ireland, by Rev. Dr. Thomas Kennedy Bailie, treasurer				160	5 5
A Society of Females at Dunbar, by Mr. Thomas Aitken				10	10 0
I. C. B				1	0 0
A Penny-a-week Society at Dunmow, Essex (first years' subscript.)				6	1 0
J. W				5	0 0
Rev. Thomas Humpage and Friends, Winchmore Hill				7	7 0
Twyford and Suning Congregations, by Rev. John Waters				5	0 0
Rev. J. Harris and Friends, Fordham				8	10 0
A Friend, by an Hoxton Student				1	1 0
Miss Pringle and School, Wrentham, Suffolk, by Rev. Mr. Ritchie				1	5 0
A few Friends at Cerne, Dorsetshire, by Rev. Mr. Trowbridge				5	0 0
Bury St. Edmund's Auxiliary Society, Mr. G. Paul, jun. secretary				15	5 0
Bristol Juvenile Missionary Society (in addition to £105, and exclusive of £15 expences, for three-quarter years' contribution,) by Mr. Jos. Talbot, treasurer				45	0 0
Armagh Auxiliary Missionary, a moiety, Rev. J. O. Oldfield, and Rev. J. Johnston, secretaries				30	0 0
Rev. Mr. Tyerman and Friends, Newport, Isle of Wight, including sundry Penny-a-week Societies				16	5 0
Rev. I. M. Ray and Friends, Sudbury, &c	18	3	0		
Praying Society in the Vestry of the Rev. I. M. Ray	10	9	5		
Boys in Sunday School	0	10	6		
Anonymous	1	0	0		
				30	2 11
Sion Chapel Sunday School				12	2 3
Shaftesbury Auxiliary Society, by Rev. Mr. Morron				4	0 0
Holywell, Flintshire, North Wales, by Rev. David Jones				7	14 3
Uxbridge Annual Collection, by Rev. Messrs. Fletcher and Cook	20	10	6		
Auxiliary Subscriptions at Uxbridge	6	7	6		
				26	18 0
A Friend, by Mr. Tracy				7	0 0
Auxiliary Society, Bideford, by Rev. S. Rooker				12	0 0
A Friend, by ditto				5	0 0
Rev. Mr. Richards and Congregation, Stourbridge, by Rev. Mr. Wilks				3	3 3
Savings by Frugality from a few Members of the Tabernacle	0	18	6		
Two Sister Children	0	4	6		
Widow at the Tabernacle	0	4	6		
Two Brother Children at ditto	0	7	6		
				1	15 0
Contributions, mostly by the Poor at Prayer Meetings, Newport, Essex, by Rev. J. H. Hopkins	5	12	0		
Sundry small Donations, by ditto	1	2	7		
				6	14 7
Weekly Subscriptions of Friends and the Congregation at the New Chapel, Guildford, by Rev. Stephen Percy				25	4 10
A Lady, by Rev. Mr. Hogg				1	1 0
Rev. C. Howell and Friends, Alton, Hants				11	16 10
Monthly Subscriptions of a few Friends, &c. at Gravesend, by Rev. Mr. Kent	13	3	0		
Saturdays' School, by ditto, Boys	1	18	0		
Saturdays' School, by ditto, Girls	2	9	8		

Penny Society, Benson, Oxon, by Richard Butler					5	8
Collection and Subscriptions, by Rev. George Townsend from his Congregation at Ramsgate					21	9
Female Teachers of the Sunday School at Welford, Northamptonshire, by Rev. Benjamin Hobson	3	0	0			
A few Poor People at a Sabbath Prayer Meeting, by ditto	1	0	0			
					4	0
Penny Society at Lady Huntingdon's Chapel, Dartford, Kent, by Rev. Mr. Hawthorn					5	6
A small Society in the Parish of Carmannock, by the Rev. Angus M'Kellor					8	0
Liverpool Auxiliary Society, by Mr. J. Job, treasurer.						
Great George Street Sunday School	9	14	6			
Bedford Street Prayer Meeting	2	16	11			
Pall Mall ditto	2	0	6			
Ditto Sunday School	2	1	5			
An Auxiliary Society, by Mr. John Slater	1	14	2			
					18	4
Juvenile Penny-a-week Society at Brigstock	7	0	0			
Ditto ditto, Weldon, by Rev. Mr. Pickering	2	7	0			
					9	7
Tyrone Auxiliary Society, by Mr. W. Weir, treasurer	19	0	0			
Collected by Mrs. Carlisle	31	0	0			
					50	0
Prayer Meeting at Mr. Green's, Pear-tree Street					2	9
Youths' Auxiliary Society at Grosvenor Street Chapel, Manchester, by Rev. W. Roby					10	10
Collection at Mrs. Sutherland's Boarding School, Stepney Green					4	14
A Servant Girl towards the cause of Christ among the perishing Heathen					1	0
Bere Regis, by Rev. Mr. Waller					2	0
Rev. Griffith Williams and Congregation, Gate Street Chapel					16	0
Auxiliary Missionary Society, 1d. per week, Salem Chapel, by Rev. J. W. Percy					17	10

Contributions by the Rev. E. J. Jones, Islington.

Children and Teachers of Silver Street Sunday Schools	48	10	0			
Silver Street Penny Society (being one-third part; the rest divided between the Village Itinerancy, and the London Society for promoting Christianity amongst the Jews)	48	13	6			
Praying Society, Silver Street	10	13	6			
Children and Teachers of Islington Sunday Schools	24	8	4			
Islington Penny Society (one-third part, the rest to Village Itinerancy, and London Society, as above.	29	14	8			
A few Boys at Mr. Innes's Academy, Islington	1	10	0			
Social Prayer Meeting, Tooley Street	1	9	6			
A few Young Persons at a Biscuit Baker's	2	0	0			
Young Ladies at Watlington House, Reading	4	0	0			
A small Collection of a Poor Family	0	7	0			
Sundries	4	4	0			
					175	10
Rev. Mr. Emblem and Congregation Stratford (first quarterly sub.)					6	3
A Lady, by Rev. Dr. Hawcis					20	0
Fellowship Society belonging to the Chapel of Rev. Greville Ewing, Glasgow					2	4
Rev. T. S. Brittan and Congregation, Westbury	9	14	6			
Moiety of a Penny-a-week Subscription, ditto	11	0	0			
					20	14
Rev. Mr. Harsant and Congregation, Beconsfield					7	0
Savings, by a Baptist					2	5
Collection by the Rev. W. Clayton's Church, Saffron Walden					47	0
Ditto by the Associate Congregation of Falkirk, by Rev. Henry Belfrage					12	12
Ditto by Mrs. Smith, of Chelsea, from Six Friends, at 1d. per week					1	3
Rev. Mr. Creighton and Congregation, Winchester					17	2

The rest of the List of Collections, &c. will appear in our next Magazine.)

DISTRESS IN GERMANY.

It is four months since British Sympathy was first called into action in behalf of the unparalleled sufferings of our brethren in Germany, from the late ravages of war. The call has been most nobly answered. By an extraordinary promptitude, nearly 90 thousand pounds have been collected, remitted, and distributed, by which means thousands of fellow-creatures have been preserved from perishing; still, however, the Committee would not feel justified in relaxing their efforts: the calls on British humanity are yet urgent, every post brings new cases of misery, which convince them of the necessity of redoubling their exertions. It is a pleasing part of their duty to present to the public, and particularly to the Clergy, Ministers, and the Society of Friends, the thanks transmitted from all parts of the Continent, where the boon of charity has been received with tears of gratitude, and the name of Britain is pronounced with veneration. Subjoined is a list of the respective collections up to the present time. The extent of the miseries inflicted by the late destructive war, and the dreadful consequences which have followed, may be conceived from the following appeal to the Ladies of Germany; and that the Almighty may dispose the hearts of the benevolent females of Britain, to alleviate these calamities, is the fervent prayer of the Committee. Reports of the proceedings, and printed papers for congregations, and ladies committees, may be had by applying at the Committee Room, City of London Tavern, Freemasons' Tavern, or at Mr. Ackerman's, 101, Strand, London.

Generous Women of Germany!

In the course of a few months, more than 500 children have been deprived of their parents, and become forlorn and helpless orphans, in the Upper District of the Circle of Meissen alone, by war, and diseases, the insidious and murderous attendants on war.

We are sensible how deeply this information must affect every humane heart; how in particular it must harrow up the feelings of such of you as are mothers. We behold *those* mothers who had raised their hands to heaven, as if to implore the restoration of their own infants, snatched from their embraces, now stretching them forth to press to their bosoms fatherless and motherless innocents, to replace those sainted infants, who have now found a Father in heaven.

To you, dear countrywomen, on whom God has preferably bestowed the gift of children, and to whom he has delegated the task of bringing them up, to you we first address ourselves, O withdraw not your compassionate attention without either receiving one of these poor, forsaken infants under your material care, or resolving to contribute to their relief. Let the sun of your affection and charity expand the germs of virtue in their little hearts, bring them into flower, and foster them to maturity. They shall call you by the endearing name of mother, and you may share with us the care over them; in a word, they shall be your own.

And you kind-hearted, but less opulent females, whose circumstances forbid you to appropriate to yourselves one of these orphans—recede not bashfully from the honourable mark set before you.—By small means much may be accomplished!—None is so poor as not to be able to spare something. The value of one frock less in a year for *your* children, may procure you a rich reward; for the kingdom of heaven, through Jesus Christ, belongs to little children.—The grain of corn, which is committed this day to the ground, and produces next harvest but a single ear, will, in a few years, yield sufficient to

sow whole fields. The child which shall be brought up through your aid, to the honour of God, resembles this grain of corn; posterity will inherit its virtues, and incalculable are the benefits which they may produce.

Of what avail are the hopes of better times unless we educate our children for them? Are we not therefore bound conscientiously to fulfil the only part which the Almighty hath so expressly allotted to us in the bringing up of children? O ye mothers, wives, maidens, pursue your most important calling, and when the Saviour of the world shall appear, ye may be able to meet him with joy, and say, 'Lord, here are we and the children whom thou hast given us,' or entrusted to our care!

Act individually, or form associations, that your pious intentions may be completely carried into execution. All your exertions, your sacrifices, your contributions, of whatever kind they may be, will be acceptable. We will return speedy and explicit answers to your letters; we will advise you in what manner your benevolence may be most beneficially exercised, and spare no pains to lighten your cares: only consider, that 'the cheerful giver, whom God loveth,' gives two-fold by giving without delay.

Two Institutions, one for boys, another for girls, in which they are to be educated till they have attained their sixteenth or seventeenth year, are already forming, and a specific monthly contribution would at present be most acceptable, as affording the best and most prompt means of relieving the necessities of the poor orphans.

Finally, we request your full confidence, that we and our worthy co-adjutors in this great undertaking, shall justify ourselves by a conscientious management of what may be entrusted to our care, by a faithful account of its expenditure, and by the education of the children themselves, to the glory of the Almighty.

The Central Committee and Association for the Support of the Orphan Children in the Upper District of the Circle of Meissen.

VON ZEZSCHWITZ.
VON ROMER.
D. WEBBER.
ZAHN.
GRAAL.

Dresden, March, 21, 1814.

The representation here made, and the necessity of speedy assistance in prosecuting the benevolent plan proposed, is strongly corroborated by the following extract of a letter from Leipzig.

LEIPZIG, Aprill 2 1814.

Amidst all our difficulties, the greatest is indisputably, how we shall support about 2000 children of the poor in the country, who have lost their parents by the war, or the diseases attendant upon it. The Association at Leipzig does all that lies in its power in this District; but as these poor children must be maintained for several years, we are seriously concerned about their future subsistence. You will see from the above, how matters stand in this particular in one part of the Circle of Meissen only. Would to God we could obtain some assistance.

(Signed) FREGE and Co.

The above pathetic Address to the Ladies of Germany cannot fail most powerfully to interest the feelings of the Ladies of Great Britain: and as the present unexampled miseries on the Continent have called forth unusual energies among the female part of the community, who have equalled, if not exceeded the promptitude and diligence, with which men of influence and charitable dispositions have pleaded the cause of the distressed, the Committee trusts, and earnestly hopes, that the Ladies of our highly favoured Country, will be excited to second these generous and amiable efforts, by their exertions, perhaps by forming similar Associations throughout Great Britain, for the purpose of making Collections to aid this work of Charity.——Sums thus collected may be remitted to the Committees for the affairs of the suffering Germans; or to their Treasurers, Messrs. Down, Thornton and Co. or Messrs. Hummersleys and Co. London.

Collections at Churches, Chapels, &c. in aid of the Distress in Germany.

Collection at	£.	s.	d.
Berkhamstead ch. Herts, Rev. T. Crofts, and Rev. W. B. Worth	65	7	6
Newbury, Method. Soc.	26	5	0
Queen-st. cha. Sheffield,	8	13	7
Holy-well Mount chapel, Rev. W. F. Platt	25	2	6
Trinity cha. Cambridge, Rev. C. Simeon	180	0	0
Tavistock chapel, Drury-lane, Rev. T. Ousby	23	17	0
Parish ch. of St. Andrew, by the Wardrobe, and St. Ann's, Blackfriars, Rev. W. Goode	101	1	6
Maidenhead, Rev. John Cooke	61	0	1
Royston, Rev. R. Town, and congregation	13	12	0
German Lutheran church, Savoy, Rev. Steinkopff	40	0	0
Do. Thanksgiving day, do.	25	0	0
Streatham chapel, Rev. Mr. Mullen	107	14	5
Swedish chapel, Rev. Dr. Brunmark	17	16	0
Surry chapel, Rev. Rowland Hill	380	16	11
Sunday School, do.	7	1	1
Lea, near Gainsboro', Rev. Charles Anderson	13	0	0
Contributions at the Parish ch. of Sutton, Colefield, near Birmingham	60	0	0
Speen church, Rev. E. Houlditch	35	9	0
Chively, Bucks, Rev. J. W. Best	13	0	0
Winterburn, do.	10	0	0
Leekhamstead, do.	3	0	0
Welford, Rev. H. Sawbridge,	20	11	6
Ranelagh chapel, Chelsea, Rev. Shepherd	37	14	0
Hull, Rev. W. H. Bromley	320	0	0
Leominster, Rev. J. B. Coleman,	51	0	0
Fulneck, near Leeds, Rev. C. F. Ramfeldt	60	1	2
Bath, Rev. Mr. Clemens	11	16	7

Collection at	£.	s.	d.
Morfield, near Huddersfield, Rev. T. Beck	14	4	6
Wyke, near Halifax, Rev. T. Smith	9	18	7
Tytherton, near Chippenham, Rev. Mr. West	17	8	6
Hartshead church, Rev. P. Bronte	15	5	2
Independent cha. Wolverhampton, Rev. Scales	36	11	10
Basingstoke, Rev. G. Moor, & Congregation	21	0	0
Baptist Meeting, Bugbrook, Smith and Sons	12	0	0
Church, Aston, Sandford, Rev. T. Scott	15	3	0
Baptist Meeting, Mitchell Street, Rev. Mr. Powell	27	15	0
Scotch church, Crown-ct. Rev. George Grieg	70	5	6
Dr. Colquhoun's chapel, Leith, W. Elder, Esq.	30	0	0
Potter-street chapel, Harlow, Rev. T. Bains	10	12	0
Sawbridgeworth, Rev. J. Stewart,	4	4	9
Stroudwater chapel, Rev. Wm. Price	45	3	6
Parish church of Chorley, Rev. O. Cooper	45	1	9
Roborough Tab. Glocestersh. Rev. Benthem	20	13	0
Great Synagogue, Dukes's Place	202	5	0
Independent chapel, Chatham, Rev. W. Slattery	63	2	6
Do. Sunday-school childn.	2	6	3
Chapel, Cheltenham, Rev. T. Brown	38	10	0
Cheltenham, after a Sermon, Rev. T. S. Coleman	51	0	0
Wath, Yorkshire, Rev. T. Brand	16	4	6
Saffron Walden, Rev. W. Clayton	50	0	0
Scarbro, Rev. S. Bottomley	29	3	3
Chapel-street, Soho, Rev. Thos. Stollery	30	6	6
New Synagogue, Leadenhall-st. Medex & Harris	30	0	0

Collection at	£.	s.	d.
Methodist chapel, Margate, Rev. T. Martin	10	0	0
Union-street, Borough, Rev. T. Humphreys	40	0	0
Newport Pagnell, Rev. Wm. Bull	43	17	0
Rose-yard Meeting, Maidstone, Rev. G. Bentliffe	15	14	6
Parish of Bradley, Rev. G. I. Geare	5	0	0
St. John's chapel, Bedford-row, Rev. R. W. Wilson	262	0	6
Pertenhall, Rev. John Martyne	8	0	0
Sutton Vallance, Rev. T. Roof	14	7	7
Little Horwood, Rev. T. Langston	2	14	7
Shrewsbury, Rev. T. Palmer, and Friends	9	4	6
Coggeshall church, Rev. B. B. Stevgn	27	11	7
Chapel of the United Brethren, Bristol	33	18	0
Lancaster, Rev. J. Mornley	36	0	0
Walworth chapel, Rev. Clayton	111	10	0
Clapham church, Rev. W. Dealtry	123	5	0
Camomile-street Meeting, Rev. J. Clayton	100	17	0
Independent cha. Chester, Rev. J. Reynolds	51	14	4
Christian Society, Cateaton-street	20	0	0
Kingsland chapel	16	12	4
Ossett, Yorkshire, Rev. E. Kilvington	22	7	11
Crosbrook-street cha. and school, Cheshunt, Rev. Weybridge	12	1	0
Dissenting Congreg. Woburn, Rev. T. Harrison	21	0	0
Buckland church, Rev. J. Mitchell	26	1	1
Parish of Castle Heading ham, Rev. D. Morgan	58	0	4
Castle Headingham, Rev. R. Stevenson's congreg.	11	10	1
St. John's church, Southwark, Rev. W. J. Abdy	50	6	0
Royston, Rev. Wm. Pendered's congregation	17	16	0
Stebbing, Rev. T. West	33	10	9
Tooting chapel, Rev. Mr. Tozer	21	17	0
Godstone church, Rev. Mr. E. De Coetlogan	40	0	0
Parish church of Netter, Wotton, Rev. D. Wilson	22	12	0
Fetter-lane chapel, Rev. C. Buisder	60	0	0

Collection at	£	s.	d.
Baptist Meeting, Olney, Rev. Mr. Sutcliff	18	10	0
Baptist Meeting, Eagle-st.	29	0	0
St. Saviour's church, Southwark, Rev. Mr. Mann	34	4	6
Baptist Meeting, 7 Oaks, Rev. Mr. Shirley	13	6	0
Independent Meet. Bury, St. Edmund's, Rev. Mr. Dewhurst	38	0	0
Wooburn, Rev. Mr. Tindall	15	17	0
Independent Meeting Coggeshall, Rev. T. Fielding	20	18	2
Baptist Meeting, Twekesbury, Hartland, and Co	15	10	0
St. Swithin's church, London Stone, H. G. Watkins	105	2	3
Sunday School Children	2	4	7
Long Acre chapel, Rev. J. King	89	11	6
Parish of Testor and Nettlesed, Rev. T. Kennedy	20	2	0
Clerkenwell church	38	16	0
Dr. Washburton's Meeting, Hammersmith,	44	7	0
Drayton Beauchamp, Rev. Samuel Maddocks	9	0	0
Pentonville chapel	73	12	0
Gawcott chapel, Rev. T. Scott	13	0	0
Cannings church & Etchelhampton chapel, Rev. T. A. Methuen	15	10	0
Church of Walten-upon-Trent, Rev. W. Jones	16	0	0
Baptist chapel, Woolwich, Rev. Freeman	24	2	4
Mr. Ray's Meet. Sudbury	81	9	1
Parish church of Tring, Rev. S. Maddocks and Rev. Mr. Bannister, this collection is partly indebted to the Dissenters, who closed their chapels that they might attend and unite on the occasion,	53	0	0
Sudbury, Rev. H. W. Wilkinson	23	11	3
Midlow, Bucks, Rev. Mr. Stevens	7	0	0
Assington, Rev. J. Hallward	26	0	0
Cranley, Rev. R. B. Wolfe	9	15	9
Llamost, Denbigh, & other congregs. of the Welch Calvinistic Methodist	52	18	6
Ullerton church	42	0	0
Frome, do.	105	0	0
Naiborough church, Rev. M. D. Babington	6	6	0
Penryn, Rev. T. Wildbore,	10	0	0

Collection at	£.	s.	d.
Boxford and its Vicinity, Rev. T. Hallward,	26	0	0
Greenwich-road chapel, Rev. Mr. Chapman	21	0	0
Tewkesbury church, Rev. R. Jefferies	28	17	0
Perton church, Rev. J. Owen	5	3	0
Mickleford church, Rev. J. Owen	3	15	0
Calvinistic Method. in the Isle of Anglesea, Rev. John Elias	247	7	7
Bethell chapel, Sheerness Rev. J. Prankard	24	11	6
Buckingham chapel, Pimlico, E. A. Dunn	20	9	0
Gainsborough, Rev. J. P. Williamson	17	19	0
Salem chapel, Woolwich, Rev. T. W. Perry	30	0	0
Gleutworth Parish church, Lincolnshire	6	11	9
Tutbury, Staffordshire, Rev. G. W. Hutchinson	25	10	9
Walsall, do. Rev. T. Grove	35	0	0
Do. do. Rev. T. H. Spurreer	11	17	10
WoodbridgeMeeting,Rev. B. Price	25	1	0
Ruthen and other congregations of the Welch Calvinistic Methodists,	20	7	6
Baptist congregations	1	6	6
Runeven church, Rev. F. Keyt	25	1	0
Stanmore church, Rev. Wm. Gurney	17	2	6
Mile End New Town Meeting, Rev. G. Evans	6	0	0
Sunday School children	2	13	9
St. Mary Town ch. Ipswich, Rev. W. Howorth	19	0	11
Independent congregations of Ashley and Wilbraston, Rev. Rottent	6	9	1
Ross, Herefordshire, Rev. Robert Strong	10	12	0
Protestant Independent Meeting, Godalming, Rev. T. N. Grantley	13	8	6
Godalming church, Rev. Charles Ekens	10	11	6
Chiddington church, do.	10	13	9
Littleshall church, Rev. T. Hartley	13	9	8
Parish of Langford, Shropshire, Rev. T. Outlaw	13	13	0
Oundle church, Rev. R. S. Heath	47	10	0
Bolebrook church, Rev. C. F. Isham	6	2	6

Collection at	£.	s.	d.
Oundle Meeting, Rev. Mr. Mills	1	19	0
Tuntington church, Perth, Rev. G. Bliss	6	15	6
St. John's cha. Chichester, Rev. S. Barbute	70	7	6
Worthing, Rev. C. Blackstone	16	0	0
German cha. Goodman's-fields, Rev. Dr. Schwabe	83	9	6
Children belonging to the School	3	9	6
Ampthill, Rev. S. May	27	10	0
High Wycomb Meeting, Rev. W. Qudson	20	0	0
Ealing church, Rev. C. Carr	41	1	3
Independ. Meeting, Melksham, Rev. T. Honeywell	20	0	6
Parish of Warfield, Rev. T. Faithful	23	13	6
Cumberland cha. Shoreditch, Rev. R. Freer	38	5	6
Independ. congregation, Olney, Rev. T. Hilyard	7	15	0
Uttoxeter, Rev. Mr. hes ter, and congregation	5	5	0
Brackley church, Rev. T. B. Woodman	23	0	0
Beaconsfield, Rev. T. Harsant	16	0	0
Salisbury Baptist Meeting, Rev. T. Saffery	28	9	4
Scotch church, Swallow-st. Rev. Dr. Nicol	507		6
[illegible]ew chapel, Stockwell, Rev. T. Jackson	156	5	6
Independ. chapel, Gainsbro', Rev. R. Newman	9	9	9
Harvey-lane chapel, Leicester, Rev. Rob. Hall	28	12	8
Trinity chapel, Rev. T. Smith	4	15	6
West Brownwich church, Rev. R. P. Puddicom	38	17	2
Parish church of Famworth, Rev. F. Blick	117	18	11
St. James's Clerkenwell, additional	1	4	0
St. Peter's, Isle of Thanet, Rev. T. Cramp	43	4	5
Parish of Newton, Suffolk, Rev. T. Whitehurst	19	0	6
High Wycomb, Rev. T. Price	40	0	0
East Huntingfield, Rev. I. Nottige	6	0	0
Ashby de la Zouch chur. Rev. W. M'Donael	11	3	2
Yardly Hastings, nr. Castle Ashby, Northamptonshire, Rev. Mr. Hoppus	10	1	0

Collected at	£.	s.	d.
Milford church, Hampshire, Rev. T. H. Evans	14	16	7
Binham church, Bedfordsh. Rev. R. Bearcroft	8	0	0
Burmiston chur. Yorksh.	7	11	0
Westbury-upon-Trim, Rev. S. Field	15	2	0
Barony church, Glasgow, Rev. Dr. Burns	20	0	0
Anderson church, Rev. J. Love	36	11	0
Shettleston church, Rev. Mr. Mushett	6	6	6
Inner high church, Rev. Principal Taylor	33	14	6
Outer church, Rev. Dr. Balfour	137	17	10
St. Enoch's church, Rev. Dr. Taylor, jun.	70	0	0
St. George's church, Rev. Dr. Muir	129	0	0
St. Andrew's church, Rev. Dr. Gibbs	44	16	4
Iron church, Rev. Dr. M'Gill	49	0	0
North-West church, Rev. Dr. Rankin	58	9	7
College church, Rev. Dr. Lockhart	34	15	9
Union chapel, Rev. Mr. Mylne	6	12	9
Campbell-street chapel, Rev. Mr. Kidson	17	8	0
Gorbal's chapel, Rev. Mr. M'Lean	32	0	0
Albion-street chapel, Rev. Mr. Wardlow	84	11	[illegible]
Episcopal chapel, Rev. Mr. Routledge	35	15	0
John-street chapel, Rev. Mr. Watson	52	6	0
Nile-street chapel, Rev. G. Ewing	67	13	0
Union chapel, Rev. Mr. Yates	11	2	3
St. Werberg's, Rev. E. Unwin	28	1	6
Michelmersh, Rev. Henry Woodcock	11	7	4
Woodbridge Meeting, Rev. B. Price	25	1	0
Foxearth, Essex, Rev. T. Pemberton	17	0	0
Bishop's Auckland, Rev. J. Bacons	15	17	0
A small church in Wood-street	4	0	0
Spilsbury, by the Rev. J. H. Raconsby	8	3	6
Bissingham, Norfolk, Rev. George Betts	6	3	0
Churches, Wolverhampton	108	5	3

Collection at	£.	s.	d.
Wesleyan chapel, Caermarthen, Rev. Mr. Cole	11	5	0
Scotter, Lincolnshire, Rev. J. H. Woollaston	3	0	0
Ledbury church, Rev. W. Coney	5	0	0
Stanwick, Northamptonsh. Rev. Chas. Proby	10	10	6
Bingley, Rev. Dr. Hartley	26	15	6
Methodist chapel, Ulworston	2	13	6
Unitarian chapel, Dorchester, Rev. B. Frelaeven	21	0	0
Parish of Orton, Longuivelle, Rev. S. Courtney	8	1	0
From Poor Religious People in Wales, Rev. Mr. Charles, in Bala	57	15	10
Parish of Ossprig Rent, Rev. J. Jackson	22	4	6
Broxham, Herts, by the churchwardens, during divine service	23	0	0
Kettering church, Rev. R. Bugg	20	0	0
Independent Meet. Rev. J. N. Toller	36	14	6
Baptist Meeting, Rev. A. Fuller	32	14	3
Meeting, Devizes	4	8	6
Par. of Stinchcomb, Gloucestersh. Rev. W. Fryer	20	18	0
Parish of Withering-Leteurn, Rev. S. Salmon	15	18	0
Parish of St. Peter's, Ipswich, Rev. E. Griffin	9	9	7
Parish church of Oare, Kent, Rev. E. Sutton	6	3	8
Thornmanley, Rev. J. C. Whitehead	4	17	0
Methodist chapel, Worcester, Rev. J. Byron and Friends	14	14	0
Parish church of Market Weston, Rev. Dr. Davidson	7	7	8
Skindleby, Rev. F. Brackembury	2	19	5
Maidenhead, Rev. Henry Dodwell	35	3	6
Methodist chapel, Ashton under Lyne	3	4	0
Independent Meet. Kingston, Rev. J. Knight	25	6	0
Sheepston chapel	2	1	0
Parish of Bichleigh, Rev. W. Y. G. Hunt, Vicar	4	10	9
Parish of Brissingham, Norfolk, Rev. G. Betts	6	3	0
Parish church of Ledbury	17	13	6
Mordon church	31	0	0

Collection at	£.	s.	d.
A small church in Wood-street	4	0	0
Parish of Great Braxall, Essex, Rev. J. M. Wallace	13	5	0
Yarmouth Method. Meeting, Rev. B. Slater	20	0	0
Parish of Jeklingham, Suffolk, Rev. R. Gwilt	12	15	6
Parish of Thurlow, Essex, Rev. T. Crick	9	3	6
Parish of Foxearth, Essex, Rev. J. Pemberton	17	0	0
Parish of Otton, Bechamp, Rev. T. Wright	3	16	0
Parish of Scotten, Rev. H. I. Wollaston, Rector	25	0	0
Wesleyan chapel, Caermarthensh. Rev. Mr. Cole	11	5	0
Parish of Stanwick, Northamptonshire, Rev. C. Proby	10	10	6
Friends at			
Hull Meeting	154	5	0
Nantwich	13	0	0
Thaxted Meeting	97	12	6
Sunderland, S. Chapman	104	10	0
Newcastle, H. Bragg	39	4	6
Society at Darlington	121	2	0
Stockton	52	2	0
Yarm	5	5	0
Staindrop	4	1	6
Vicinity of Darlington	130	0	0
Melksham, Westbury, Leigh, and Devizes, D. Dent	45	0	0
Society at Saffron Walden, Stansted, Barfield, Finchingfield, Saling, Thaxted, & Stebbing	85	6	0
Henley, Reading, &c. T. May	67	9	0
A few, Esdras Knight	6	15	0
Ditto, ditto	2	0	0
Arundel	7	0	0
Brighton	22	15	6
Lewis	18	16	6
Charlbury, W. Alwright	15	4	0
Gainsboro', W. Bowen	19	5	6
Doncaster, W. Smith	32	0	0
Rochester and Maidstone	62	7	6
Over Fabley, near Knutsford, H. Nuld	10	0	0
Brockenham, J. Southam	9	13	0
High Wycomb, John Wilkinson	16	0	0
Amersham, Jn. Wilkinson	10	11	6
Aylesbury, ditto	3	3	0
Berkhamstead, ditto	4	8	6
Chesholm, ditto	6	11	6

Friends at	£.	s	d.
Edinburgh, H. Miller	21	16	6
Bury St. Edmunds, John King	33	5	6
St. Albans, D. Brown, jun.	39	0	0
Ditto, sundries, from 5s. to 10s. 6d. each	4	7	6
Wakefield	9	0	0
Pontefract	21	9	0
Newbury	1	0	0
Bristol and vicinity	66	10	0
West Wickham chapel	8	7	0
Alton	22	3	0
Shaftsbury	25	0	0
Leeds	556	15	0
Gildersome	11	6	6
The North Div. Monthly Meeting of the County of Somerset	103	10	6
Chesterfield monthly Meeting, J. Stoirs	12	1	0
Monyash	3	1	0
Break, ditto	5	10	0
Northampton Meeting	17	4	0
Chippenham	15	0	0
Tewksbury	38	1	6
Chelmsford	150	0	0
Lancaster	185	0	0
Knaresborough	8	5	6
York, Mr. Gray	279	0	0
Dorking	21	10	0
Riegate	1	0	0
Barnsley	4	0	0
Highflats	14	7	0
Ackworth	9	7	0
Bristol	633	18	0
Shipton on Stonr	38	9	0
Bristol, additional	2	2	0
Banbury and vicinity	22	2	0
Coventry	45	0	0
Warwick	100	0	0
Truro, Turner and Co.	24	9	6
Nottingham, Wm. Fox	30	8	0
Hertford and its vicinity Hooper	33	7	6
Colchester, W. Catchpole	54	12	0
Huntingdon	21	0	0
Guildford, Surrey	65	9	0
Dover, Folkstone, &c.	31	14	0
York, Selby, and Collingworth	288	11	0
Penkish and Warrington	16	0	0
Whitney, W. Albright	12	1	6
Coggershall, Essex	30	15	0
Oakham	7	0	0
Mansfield, R. Weaver	4	0	0
Baddow, Essex	10	0	0
Wallingford and neighbourhood	17	0	0
Settle, Birkbecks and Co.	43	3	6
Lothersdale, ditto	6	1	0
Swansea, T. Stokes	5	0	0
Colne	16	9	0

Friends at	£.	s.	d.
Kettering, (including children, servants, &c. under their care)	93	12	6
Hitchen	70	0	0
Baldock	27	11	0
Rashridge	17	8	0
Perth	24	0	0
Rawdon Meeting, near Leeds	94	17	0
Wellington	30	0	0
Bradford, Yorksh. Peckover and Co.	244	6	6
Tottenham and vicinity	50	0	0
Ridon	30	0	0
D[illegible] sundries	94	8	9
Preston, J. Harcourt	10	19	0
Ackner Scarboro', T. Taylor	78	7	0

Collection at	£.	s.	d.
The Parish of Weston, Cambridgeshire, including a liberal donation from J. Hall, Esq.	111	0	0
The Honourable and Rev. Mr. Capell, Waterford, after a Sermon by Rev. Mr. Gurney	44	7	4

Collection at	£.	s.	d.
Congregation at Stanmore church, by the Rev. Mr. Gurney	17	2	6
Bishop Wearmouth	28	1	0
The Parish of Heathfield, Rev. J. Young	18	9	0
Parish church of Bolton, Lancashire, after a Sermon, by Rev. J. Brockliback, Vicar, including £51 13 10, being the amount of One Days' Pay of the Officers, Non-commissioned Officers, & Privates of the Bolton Regimnt. of L. Militia, on duty at Manchester	209	19	7
Rev. Mr. Young, Heathfield	13	9	0
Independent chapel	7	12	0
Methodist chapel, Air, Rev. David Auld	3	2	0
From a few friends at Sidmouth, Rev. Mr. Arthur Tidman	9	9	0
In the Parish of Heathern, Leicestersh. Rev. E. J. M. Phillips	44	18	1

COMMITTEE-ROOM, CITY OF LONDON TAVERN.

At a Meeting of the Committee for relieving the Distress in Germany, and other parts of the Continent, held on the 23d of May, 1814, ANTHONY BROWN, *Esq. in the Chair.*

RESOLVED, That the thanks of this Committee be presented to the Reverend Clergy of the Established Church, and to the Ministers of the several other Religious Denominations, for the kindness with which they have so successfully pleaded the important cause of Germany with their respective Congregations.

R. H. MARTEN,
Secretary to the Committee in London for the Distresses by War in Germany.

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* *Bischopswerda, April* 16, 1814.

AT the moment we were about to dispatch this document of our misfortunes, we were anew surprized by the account of the additional grant of £500 sterling to our Town. It is impossible to represent in words the effect of this dispensation of Providence, the joy which pervades our hitherto desponding hearts, the tears of gratitude that overflow the eyes of the poorest of our fellow-sufferers. Ah, no! the thankful looks directed to Him who governs the universe and the hearts of men, can alone testify the feelings that thrill our bosoms.

God preserve Britain!

The Magistracy of the Town, through the Provisional Deputation for Distributing the Donations of the London Committee.

F. W. KONIG, Burgomaster,
C. G. GRABNER,
J. C. GNAUCH.

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* The above Town of Bischopsweda contained between 3 and 400 houses, and was wantonly burnt by the French, because the accused they inhabitants of having been friendly to the Russians.

R. Williams, Printer, Coppice Row.



Rev.d Thomas Waldegrave.
late of Bury S.t Edmonds.

Pub.d by Williams & Son Strand Court July 1.st 1814

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

JULY, 1814.

MEMOIR

OF

THE LATE REV. THOMAS WALDEGRAVE.

[*The Substance of a Funeral-Sermon, preached at Bury St. Edmund's, by the Rev. Charles Dewhirst.*]

It would have been a considerable relief to my feelings had the solemn service allotted me, fallen to the share of some other person; but as our venerable friend had survived almost all his contemporaries in the Christian ministry, and had not made choice of any person to bear this last testimony of respect to his memory, I am called to the affecting duty by his relatives and friends.

The portion of sacred Scripture, selected for the basis of the following discourse, you may find recorded in the book of Job (xix. 25, 26, 27): — 'For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.'— This language was frequently repeated by him, whose tongue is now silent in death, with an emphasis and delight expressive of the firmest confidence and the sublimest hope in a future state of bliss. It has been, however, interpreted by some, as referring merely to temporal circumstances: to temporal distress, — to a temporal deliverance, — and to the temporal hopes of Job. To say the least of this interpretation, if this passage have no other meaning, there is such a waste of imagery and expression about a secondary subject, as the sacred penmen are nowhere else guilty of; but it is a sense which enervates its strength, strips it of its sublimity, and gives it more an air of the ridiculous than of the sacred and divine; yea, more, it is an evident perversion of its import; for, respecting a figurative resurrection or temporal expectations, he had but recently expressed himself to his friends in the language of Despair, saying, 'My days are past; and where is now my hope?'

On the contrary, the great stream of interpretation has uniformly flowed in favour of its reference to spiritual and eternal things. According to this sense, let us consider the passage before us,

I. In the leading truths which it contains; and,

II. In its relative import, as the language of Job, or any other distinguished servant of God.

I. The leading truths in this striking portion of sacred Scripture are, The affecting subject of

death, — the resurrection of the body, — a redemption which has respect to these conditions or states of man, — and future bliss in the vision of God our Redeemer.

Death may justly be viewed as the most dreadful of evils to which we are exposed in this present world. It puts a period to all our earthly projects, it extinguishes our mortal hope, and it dissolves the temporary union and sympathies between soul and body; but the dismay which it sheds over the human mind is indeed overwhelming, when it is viewed as the expression of the divine displeasure, and as the unavoidable punishment due to the transgression of man. It is strikingly depicted in my text in its debasing effects upon the mortal frame; it reduces it to rottenness and dishonour, and delivers it over a prey to worms;—but, from the absorbing contemplation of this affecting state, we are aroused by another great sentiment in my text; namely,

The resurrection of the body at the last day. This, had we time, might be considered in its nature, certainty, reasonableness, and universality. It shall be effected by that Power which created and sustains universal nature; — by that Power which brought again from the dead the Lord Jesus, and which he himself will again exert when he shall come in the clouds of heaven in power and great glory, summoning the slumbering nations to arise, and confirming the sublime declaration which he made in his first advent: 'I am the resurrection and the life.'

Another principal truth in the passage before us, is the Redemption which has respect to these states of man. The Redeemer is divine, therefore called GOD. The redemption was effected by his incarnation, obedience, and suffering on behalf of sinful man. It includes in it a deliverance from the guilt and dominion of sin, — from the power of the grave, — and from the wrath which is to come. These benefits shall be conferred as an unparalleled display of the grace, power, and glory of the divine Being.

Again: another sentiment conveyed in this passage is, that of Future bliss in the vision of God our Redeemer. To behold in that great and glorious Being, before whom all the heavenly hosts adore, and all the fallen spirits tremble; to behold in him, when arrayed in awful Majesty, as the Judge of mankind, a Friend, a Deliverer, a Saviour,— this will indeed be a source of bliss supreme, unbounded, eternal. Therefore, the expressions are peculiarly emphatic: 'In my flesh shall I see God; whom I shall see for myself. Mine eyes shall behold, and not *a stranger*.' 'Behold!' may all the redeemed of the Lord say,' now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.' This leads us,

II, To consider our text in its relative import, as the language of Job, or any other distinguished servant of God. The adoption of it is expressive of some of the most consoling sentiments which can possibly occupy the human mind.

It is language which bespeaks an approving conscience under unjust reproach. This fell heavily upon Job; and came from a quarter too which rendered it peculiarly painful; namely, that of professed friendship. If it had been an enemy, he might have said, 'I could have borne it.' But ye, my professed friends, have misconstrued the conduct of God towards me. Ye, who might have justified me, have loaded me with false reproach; ye, who might have succoured me, have added anguish to all my sufferings, and wounded me in every part but one; — and that is beyond your power. My conscience is unaffected; — my record is on high;— and, though I have nothing to hope

from men, yet I know that my Redeemer liveth.

It is the language of exalted hope in a future state of bliss: a state where sorrow and sighing shall be known no more; where the discords of mortality shall have no place; — where friendship in the happy society shall attain its utmost purity, and yield the most endearing delight; — where communion with God, the Fountain of Light and Love, shall fill the expanded capacity of the soul with divine fruition. The prospect of such amazing bliss so enraptured the soul of Job, that from this part of his history, his accents in general are changed from overwhelming despondency to exultation and hope.— It is language which he could adopt at the most interesting periods: — not merely when loaded with unjust reproach, and oppressed with accumulated sufferings;—not merely under the most afflicting bereavements, as when stripped of all, he threw himself upon the ground, and said, 'Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!' But when heart and strength should fail, — in that dread hour, when the hope of the wicked is as the giving up the ghost, — in the awful conflict with the king of terrors, he could say, 'I know that my Redeemer liveth.'

It is language calculated to make the deepest impression upon others around. When an immortal, accountable creature appeals to God, if men reflect at all, it silences every gain-saying tongue; it encourages those who entertain the same sentiments; and it must be, in every point of view, considered as final. In this respect it assumes an omnipotence, and makes an impression like the judgment to come. On this ground the power of religion has been resistless, when the best of men, in every age of time, have been enabled, in life and death, to say, 'I know that my Redeemer liveth.'

Having thus briefly considered the leading truths in this sublime passage of sacred Scripture, and its relative import, as adopted by Job, or any other distinguished servant of God, it will be both natural and reasonable to expect that I should give, as far as I have been able to collect, a faint sketch of the life and death, the Christian course and ministerial labours of our venerable departed friend, the late Rev. T. Waldegrave, whose death has drawn together this vast concourse of people, and evidently impressed every mind and countenance with unusual solemnity *.

He was born in the city of Norwich, in the year 1732. He was the only surviving child of Henry and Letitia Waldegrave, a branch of the Right Honourable family of that name. His father was possessed of extensive property; and gave his son the elements of a liberal education, becoming his situation and prospects. He was deprived, however, at an early period, of paternal attention; for in consequence of the part which his father took in the rebellion in 1745, his property was confiscated, and he was obliged to quit the kingdom.

After this event there appears a blank in his history, as he very seldom chose to speak upon the subject, even to his own family, from a sentiment of deep regret at the painful vicissitudes in his father's life, and the uncertainty of what became of him; for he never heard of him afterwards. Neither could he be prevailed upon to take any steps for the recovery of his father's property, though it was repeatedly suggested to him by his friends before he left Lancashire, and after his removal into Suffolk. From that time, it is understood that he was taken and brought up by a

* Those who heard this sketch delivered, will perceive that here it is considerably enlarged.

maternal uncle, in the Catholic religion, until he arrived at the age of 18 or 20: at which period, naturally full of vivacity, he was immersed in all the pleasures and gaieties of life.

It was about this time that he went, with some of his fashionable companions, rather with a view to make sport than to hear the late Rev. Dr. Wood, minister of the Independent congregation in the city of Norwich. Here that great and sovereign Being, who worketh all things after the counsel of his own will, arrested his attention, converted his profane mirth into religious solemnity, and his unhallowed ridicule into trembling, supplication, and tears. O, what a change! What a striking proof that the gospel of Christ is still the power of God unto salvation! At first, he conceived that the discourse was personally addressed to him; and thought it very ungentleman-like in the doctor thus to expose him. Afterwards when he went, he concealed himself on the gallery-stairs, in order to avoid this personal attack; but here also the word found him out. At length he could not resist openly attending on that ministry which had been the means of opening his eyes, and turning him from darkness to light, and from the power of Satan unto God.

This immediately occasioned the alarm of his uncle, who, at first, supposed, in consequence of the change in his manners and dress, that he was gone mad. He, therefore, treated him as such, locking him up from society; but when he found that he was determined upon a religious life, his indignation induced him utterly to reject him: he turned him out without a penny in his pocket, and without any clothing, except what he had on his back; but even then, so powerful was the grace of God, that 'what things were gain to him, those he counted loss for Christ.'

In this state he was taken up by Dr. Wood, and some of his friends, who, after a time, placed him under the tuition of the late Rev. Mr. Webb, then of Hitchen; afterwards of Fetter Lane, London. From thence he went to a newly-formed seminary for training up Dissenting Ministers, at Heckmondwike, in Yorkshire; and was under the tuition of the late Rev. Mr. Scott,—a fellow-student with the late Rev. Mr. Plumb, of Nottingham, —and the late Rev. Timothy Priestley, of London, who were the first three students in that distinguished seminary; which, from that period to the present, has been a fountain, sending forth many streams to make glad the city of God.

Towards the close of his academical studies, he became intimately acquainted with that eminent preacher, the late Rev. G. Whitefield. He accompanied him in many of his preaching excursions; and could repeat many interesting anecdotes respecting him. His admiration of Mr. Whitefield's preaching talents was so great, that it gave a cast to his own; so that he retained something of his spirit and manner thro' all his future life. While he continued in those parts, he was on terms of the most intimate friendship with the immediate ancestors of the late Dr. Jos. Priestley. It was here that he first became acquainted with Sarah, youngest daughter of S. Scatchard, Esq. of Morley, near Leeds; whom he afterwards married. By her he had three children: a son, the present Mr. S. Waldegrave, of London; and two daughters, Marianne, now the wife of Mr. S. Robinson, of London; and Letitia, married to the late Mr. W. Kitchener, of the same place, since deceased. Mrs. Waldegrave was a person whose superior mental endowments and accomplishments, adorned with eminent piety, enabled her, both as a Christian and as the wife of a Christian Minister, to discharge the duties of her station with superior ability and general

admiration. She was indeed a help-meet for him, of which he was truly sensible; and seldom, if ever, has the conjugal state been honoured with a stronger affection, or a more respectful mutual attention, or a greater delight in each other's society, than it was by them for the extended period of 42 years.

After he left the academy at Heckmondwike, he took the pastoral charge of a congregation at Tockholes, in Lancashire. There he laboured for some years with considerable success. The affection which subsisted between him and that people was very great. His parting from them was extremely painful, both to himself and them; and probably would never have taken place, had it not been for the following circumstances: — At the entreaty of some professed friends, he risked, by giving bond, the property which he had by his wife, which, at that time, was very considerable; and lost it nearly all by their sudden failure. Though both he and his wife bore this depriving and treacherous stroke with the most perfect resignation, and even never spoke of it with regret to the day of their death,— yet it put him to the painful necessity of removing to a situation where his pecuniary support might be more adequate. After he left Tockholes, he never but once went so near to that place as Manchester; and then could not get up his spirits to visit the people among whom he had once laboured with so much pleasure, and for whom he still retained so strong an affection. When they heard that he had been in Lancashire, they expressed the ardour of their continued love to him, by saying, 'If we had known that he was at Manchester, we would have fetched him on our shoulders to Tockholes, rather than not have seen him.'

When it was known that he intended leaving this place, he was requested to preach to a considerable congregation at Hull; from which he afterwards received a pressing invitation to become their pastor. Soon after this he was requested to visit Bury St. Edmund's; which he did in 1770, and was earnestly entreated to accept the pastoral charge of the Independent congregation in this town: a congregation of considerable respectability, of great antiquity, and which had been for many years favoured with eminent ministers; among whom was the justly revered and admired J. Beart, author of 'the Eternal Law and Everlasting Gospel.' To this invitation he acceded; and took the oversight of the flock, July 11, 1771;—on which occasion there was a considerable number of ministers present, both of this and neighbouring counties; and a most appropriate and admirable discourse was delivered by the late Rev. Mr. Davidson, of Bocking, from 1 Thess. v. 12, 13.

Over this congregation he continued pastor 32 years. During this period, the ministers with whom he was most intimate, were the late Rev. Mr. Brewer, of Stepney, and the Rev. Mr. Trotman, of White Row, London: with the latter of whom he frequently made an exchange of services in the summer. He was also one of the ministers who preached for some weeks at the Tabernacle for several successive years.

In this town he was deservedly revered for his amiable, generous, and benevolent disposition; and by the members of his church, generally beloved: but on these things I need not dwell, for they are in the memory of all who hear me. — There is, however, one part of his history which I cannot omit: — When, through the weight of years and growing infirmities, it was thought proper to procure an assistant minister, and afterwards a co-pastor, he cordially acquiesced in the people's choice:—and never was an aged minister more of the spirit of John the Baptist than was this unassuming servant of Christ. His

love to the divine Saviour and to the perishing souls of men, was not only obvious in his active labours, but in that, when his labours ceased, he could rejoice abundantly in the growing prosperity of the religious interest with which he had been so long connected.

Were I to repeat the expressions of satisfaction and joy which he has uttered respecting his successor, it might be deemed vanity. It is evident, however, that his mind was occupied with this subject to the last, from the tenor of his conversation with me, not many days before his death. 'My mind,' said he, 'has been much affected with the contrast of your situation and mine. I once, like you, was young and in health, and then I prayed for life and usefulness; but now my work is done, and I am praying to be gone.' This was said, accompanied with prayers and tears for my future success in the work of the ministry.

Although, through declension of mental faculties, he was almost lost to his friends for some years, yet, within a few days of his dissolution, they revived in a most wonderful manner. During this interval he said, 'I thank God that Satan is not permitted to buffet me in this affliction; for I could but ill struggle with him now; and I have not a doubt remaining respecting my future happiness.' Thus he continued, with seldom a cloud, for ever so short a season, upon his mind. At this time every affectionate feeling, as well as religious sentiment, glowed ardently in his breast. He felt and expressed much for his son and his only surviving daughter; and anticipated, with unspeakable delight, the meeting of his beloved partner in the world of happy spirits.

As the time of his departure drew near, he evidently enjoyed a more intimate communion with God; and when the conflict of yielding nature ceased, and his faltering tongue was unable to articulate any longer, he looked around on those present with a countenance expressive of heavenly glory; he waved his hand with an air of triumph, and his happy spirit took its flight to the vision and enjoyment of God our Saviour. Thus terminated, on the 27th of December, 1812, the mortal race of your late venerable pastor. Thus he recommended religion to your attention, both in life and in death. Never, never, my hearers, did death appear to me less terrible or more desirable, than it did in connection with this event. 'Let me die the death of the righteous, and let my last end be like his.'

It would be an unpardonable omission in me, were I to neglect addressing, on the present solemn occasion, the remaining part in this assembly of the people formerly his charge. He has watched for your souls as one that must give account; he has described your sinful state, and warned you of your dreadful danger; he has invited you to the Friend of sinners, and directed you to the realms of glory; he has mingled his tears with your sufferings, and rejoiced in all your consolations; he has anticipated, with unutterable feelings, the solemnities of that day, when the gospel which he has preached shall be to some the savour of life unto life; but to others, of death unto death. O, could his tongue break the silence of the grave, in what accents of terror and mercy would he now address you! Let me entreat you then, in the language of an apostle, to 'remember them who have spoken unto you the word of God; whose faith follow.'

On the death of a minister, those who have enjoyed his labours, ought seriously to consider the following things: — What have been my spirit and behaviour towards him who was lately over me in the Lord? Have I indulged enmity,—

which, like the canker-worm, has eaten up my soul? Or have I breathed a spirit of candour, sympathy, and love? Has my behaviour been such as to add anguish to the weight of his ministerial solicitude? Or has it been so governed by the law of kindness, as to prove soothing, supporting, and encouraging to his mind, amidst the arduous duties of his important station? What regard have I paid to his ministerial labours? Have I come to the house of God with fervent prayer for the divine blessing to rest upon his servant, and to accompany his message to my waiting soul? Have I sat under his ministry like one impressed with an affecting sense of the divine presence, and waiting to hear what God the Lord would say unto me? Have I retired, reflected, meditated, and prayed? How shall I meet him at the great day of accounts? Shall it be with shame and dismay? — or, Shall it be with unutterable joy?—God grant, that at that period, he that hath sown and he that hath reaped may rejoice together!

Finally: What pleasurable prospects open to all true believers! Another saint has endured the trials of life, and finished his course with joy! Another ransomed soul has passed through the swellings of Jordan, and attained the blissful shores on high! We, if Christians indeed, shall soon come to the verge, shall soon launch away, shall soon attain the same blissful shores, and mingle in the same society above! Is there any thing then desirable to live for, but to glorify God, when our dear friends and kindred, and beloved pastors, are gone before, and have entered into rest? Let us then, from these solemnities return, animated with a holy resolution 'to be followers of them who, through faith and patience, inherit the promises.' Then may we hope to meet death without dismay,—to obtain a glorious resurrection, — and to enjoy eternal bliss in the vision of God our Redeemer!

THE SAVIOUR'S VISIT
AT THE PHARISEE'S HOUSE.

It is well known to botanists, that the seed of the same flower will produce variety in their blossoms when sown in a new soil;—the species indeed remains identified, its calix and genus unaltered; but the streaks and minor beauties glow with new colours: — so the seed of divine truth, as it passes through different minds, exhibits new associations, and elicits new attractions. The talents and gifts of our public preachers exemplify this observation, and encourage the retired Christian to put forth 'a leaf in due season.'

Our blessed Saviour's visit at the Pharisee's house, cannot have escaped the observation of those who admire the most exquisite delineation of character painted with a master's skill, and introducing a scene of peculiar interest. Over it many tender tears have fallen; and whilst the woman who stood behind the Redeemer's seat weeping, has for centuries exchanged her 'spirit of heaviness for the garments of praise,' thousands have imitated her example, have exercised like precious faith, and been addressed with the same gracious language: 'Thy sins are forgiven thee.' *Sinner* was a term of peculiar reproach at Jerusalem; and usually characterized persons guilty of notorious offences, inimical to the well-being of society, and which, from their publicity, excluded the offender from decent company. It has been said, that the touch of a sinner required purification, from a synonimous allusion to the touch of a leper, under the Mosaic law. Hence 'Simon spake within himself, This man, if he were a prophet,

would have known who, and what manner of woman this is which toucheth him; for she is a sinner.' The human soul, under the pressure of all its moral defilements, is capable of regeneration, and is an important being in the scale of created intelligence. The Lord of life and glory knows how to effect a gracious change in the heart; and, therefore, permits sinners to seek a Saviour, and even invites them into his presence. The address of our Lord to the Pharisee (who spake in his heart) demands our attention, as one of those remarkable proofs of omniscience, which discovered his divine intuitive skill, and was peculiar to the union of his deity and humanity. Philosophers have been admired for meeting arguments with aptitude, and parrying them with address; but where can we find any who understood the thoughts of the heart? This prerogative belongs exclusively to him who 'spake as never man spake;' because he understood as never man knew.

The inimitable pathos and simplicity of our Saviour's parable cannot escape admiration. Its divine Author employs no irony to inflame the passions, and arrange them in hostility against conviction. When *we* combat Prejudice, our weapons are offensive, because they are sinful; *his* arrows were dipped in love, his aim was to strip a self-righteous character of its unhallowed armour, and to make the shield and helmet of moral virtue submit their proud pretensions. The parable of the Debtor and Creditor prepared Simon's mind to behold the woman through a new medium, whilst, as in a mirror, his own defects and the wisdom of his guest, were powerfully exhibited. As a guest, he was prepared to entertain the Saviour; but his heart had not yet received him as the Lord of life and glory. How many, in the present day, would admit his visits, — but resist his abiding influence! entertain his ministers, — but scorn their reproof! sit at his table, with presumptuous familiarity, — but never stoop to kiss his feet! desire to share his intimacy, yet neglect to cultivate the child-like disposition to which he condescends to 'teach wisdom!' — The woman came to receive *from* the Saviour; — Simon was disposed to *give*. She considered him able to *relieve*; he, flushed with the materials of hospitality, presumed he could impart. Do we never attend divine ordinances in a similar spirit, feeling our prayers the discharge of a duty, and our appearance a compliment, when the nature of supplication implies our wants and our attendance at God's house should be to 'wait upon the Lord, that we may renew our strength?' Is the mind indisposed to discern how often *motives* prevent the enjoyment of those mercies which it becomes us in every duty to solicit, not demand, — to desire, not to think we have already attained? Our Saviour's appeal to Simon, 'Seest thou this woman?' discovers the graces which intense obligation to our infinite Benefactor call into exercise. These implanted graces of the Holy Spirit are *faith* and *love*. Where is the human soul who has implored the forgiveness of sin from a sense of its turpitude and just condemnation, and has been enabled to confide in sovereign mercy and free grace, who, from a sensibility of the extent of the debt incurred and the debt discharged, has not stood behind the Saviour weeping? Love is not a solitary grace: it proceeds from a cause; and when exercised upon a divine object, may be resolved into apostolic language: 'We love him, because he first loved us.' Who can love an unseen Redeemer until the urgent desire for salvation impels the soul from the strong-holds of self-righteousness, and faith embraces the hope revealed in the gospel! Is there encouragement to continue in sin, in the record of this affecting act of remission? Yes; there may

be, in a corrupt and evil nature. 'Let us sin,' will such an one say, 'that grace may abound?' But the renewed mind sees Mercy in its sovereign exercise — no encouragement to vice in its indulgence. It does not presume to expect the privilege to love an holy Being, whilst it perseveres in the acquirement of new habits and associations inimical to the excellency of his nature, the purity of his perfections, and the holiness of his attributes. Whilst the law of God, immutable in its nature, and extensive in its requirements, convinces him that, if he receives pardon, it cannot be for *small* offences. The refinements of sin may indeed deliver him from open profligacy, and screen him from calumny; but the principle and nature of the evil continues radically the same. So the rough and stubborn anvil and the polished lancet, are instruments of different proportion and skill; but the ore from whence they are taken is of hard and crude original.

Our casuistry never yet defined what peculiar species of sin is most aggravating in the estimation of the Deity; but, in the pride of our nature, we discover a parent crime of prolific power and pervading potency. Our disgust against sensual sins, which are gross in proportion as they offend our delicacy and shock our senses, often wrap us in a sort of self-righteous armour, and nourish contemptuousness, in direct contradiction to the humility we are taught to cultivate as a pre-eminent Christian grace; but, were our moral vision more clear and accurate, we should know how to discriminate and distinguish sin in its *bud*, — to see vice in its *motive*, and hate it in its *germ*. Perhaps, no sin is more abominable in the sight of God than the attempt to equalize our fallen nature with the exalted nature of the Mediator; the attempt to lower his character, and rob him of his essential attributes; and this we do, until we can accept him as our righteousness, sanctification, and redemption. Simon sat familiarly with the Lord Jesus, and provided meat to sustain his human nature; but he probably did not reverence the effulgence of the Divine nature which beamed in the countenance of his Guest. The woman who stood behind him weeping, felt and acknowledged the dignity of his sacred person, and regarded him as a Saviour exalted to give remission of sins. To be *forgiven*, introduced her fearless of reproach and contumely, tho' uninvited and conscious of the offensiveness of her character. To be *forgiven* must introduce our souls in a correspondent posture of dependence and humiliation, and with correspondent views of our helpless lost condition, and the infinite power and willingness of Him who only can accept our repentance, and atone for our transgressions.

To encourage our addresses, the pen of prophecy designates the recipients of grace by a prediction: — 'They shall be led forth with weeping and supplication.' It identifies the Redeemer's character: — 'A bruised reed shall he not break;' — whilst the New Testament proclaims the voice of Invitation, 'Come unto me all ye who labour, and are heavy laden, and I will give you rest;' and assures us by promise, 'Ask, and ye shall receive;' — 'Believe, and be ye saved.'

Gloucestershire. M. G.

ON FLOWERS.

We cannot enter a garden, or even a field, at this season of the year, without having our senses of vision and smell highly gratified by the beauty and fragrance of flowers: but, even if we admit that the gratification of our senses formed any part of the Creator's intention in the formation of their variegated beauties, it is obvious he has rendered

them subservient to far more important purposes.

There are other methods of propagating many species of plants than by seeds; but they are only the extension of an individual, and, sooner or later, it becomes extinct. We have no certainty of the perpetuation of vegetable existence, except through the medium of seed; and, so far as naturalists have hitherto discovered, the chief use of flowers is to prepare and fertilize this essential part of Nature's productions.

According to Linnæus, there are seven parts of fructification, as follows: —

1. The *Calyx*, or flower-cup, is the external covering: it varies in form, and does not exist in all flowers.
2. The *Corolla* includes two parts: — the *petal*, or coloured leaf, on which the beauty of the flower depends; and the *nectary*. Sometimes the nectary is a part of the petal, as in the crown-imperial, where it appears a small hole in each, near the insertion into the receptacle. In other instances, it seems an appendage; as in the columbine, where the nectaries alternate with the petals, and are of a cornuted shape. The *corolla* of many flowers is formed of only one petal; of this the convolvulus is an instance: — they are called *Monopetalous*; but the greater part have several, and, therefore, may be distinguished by the general term, *Polypetalous*.
3. The *Stamina*. Stamens vary in their number, from one to some hundreds. They are situated internally, in relation to the parts already described. Each stamen consists of two parts: one long and thin, attached to the bottom of the corolla, the *filamentum*, or filament; and the other, a loose knob, situated at the top of the filament, the *anther*. The last only is essential. It is constituted of two cells or cavities, which, at a suitable period, and in dry weather, burst, and throw out the *pollen*, or dust. The pollen, though to the naked eye a fine powder, and buoyant in the atmosphere, is so curiously formed, and so various in different plants, as to be an interesting object of microscopic investigation. Each particle is a membranous bag, round or angular, rough or smooth, which remains entire until it meets with moisture, when it bursts, and emits a most subtile vapour.
4. The *Pistilla*. Pistils are fewer in number, but no less essential than the stamens. When they exist on the same flower, they stand within the stamens. Each pistil is composed of three parts: — The *germen*, or rudiment of the young fruit or seed; —the *stylus*, or style, varying in length and thickness, and sometimes altogether wanting, arises from it, and bears at its summit the *stigma*. The stigma varies in its appearance; being in some cases triangular, in others globular, and often divided into threads.
5. The *Pericarpium*, or seed-vessel, is not constant. Its use is to protect the seeds until they are ripe; when it bursts, and the contents are scattered. It is remarkable, that in some annual flowers, natives of sandy deserts, the seed-vessel opens only in rainy weather. Had not this provision been made, they might never have met with sufficient moisture to vegetate.
6. The *Semen*, or seeds. — The most important parts of these were described in the Evangelical Magazine for September, 1812.
7. The *Receptaculum*, or receptacle, is the common base or point of connection of the other parts of fructification. It is very large, and remarkable in the thistle and artichoke.

Physiology.

The use of the corolla has not been satisfactorily explained. It has been suggested, that it serves as an attraction to insects, indicating, by various marks, the presence of honey, and affording them a resting-place. Dr. Smith says, 'This ingenious theory receives confirmation from almost every flower we examine.'—Proud man is disposed to think, that

'Full many a flower is born to blush unseen,'

because he has not deigned to explore it; but even the beauties of the most sequestered wilderness are not made in vain.' With apparent probability, it is supposed that the rays of the sun produce some important effects in the process of fructification, through the medium of petals. In consequence of their abounding with air-vessels, they have been called the *Lungs* of the stamens and pistils.

The office which the nectary sustains, is that of secreting honey. There is hardly any flower that does not produce honey, although it is not even generally formed in a distinct apparatus.

The peculiar functions of the stamens and pistils are most important and interesting. It was early ascertained that flowers are invariably furnished with them, either in the same individual, or in two of the same species, however defective they may be in other parts; but a long time elapsed before it was known that they were requisite to perfect and fertilize the seed. Linnæus having determined their functions, and proved them essential to every plant, conceived the happy idea of using them for the purpose of scientific arrangement.

The style of the pistil is tubular. Its expanded stigma is covered with a little moisture, by which the pollen, having escaped from its native cell, is received, and imparts, through the style, its fertilizing influence to the germen.

The various ways by which the Creator has secured this connection between the pollen and seed are very remarkable. In general, it is not trusted to any accidental circumstances; for, in most of our herbs and shrubs, and the trees of hot climates, whose leaves might interrupt the passage of the pollen, the stamens and pistils exist on the same flower, and stand in such relation to each other, as to render contact between the pollen and stigma almost inevitable. The pollen and stigma are always in perfection at the same time. Many plants are furnished with a stigma that opens only at the time the pollen is ripe. One species of lily is described by Linnæus as provided with a drop of clear liquid, which protrudes every morning, and having received the pollen, is re-absorbed in the afternoon.

Nature has many ingenious contrivances to effect an approximation of these parts. In some flowers the style is bent at right angles from the base, for this purpose. In others, the stamens lean, one or two at a time, over the stigma, and recede after they have shed their pollen: — this is evident in garden rue. In moist weather, the stamens of the cock's comb are widely separated; but in dry weather they are brought together to scatter their pollen in the centre of the flower. We find some flowers provided with an elastic spring, and are capable of throwing their pollen with some force against the stigma: but, perhaps, no flower more strikingly illustrates the resources of creating wisdom than the barberry. In this the stamens spreading moderately, are sheltered under the concave petals, until some extraneous body, as the feet or trunk of an insect, touches the inner part of each filament, near the bottom. The irritability of the part is such, that the filament immediately contracts, and strikes its anther full of pollen against the stigma. In various other ways multitudes of insects are continually promoting the fertilization of seed. Attracted by the nectar, they load their hairy legs and wings with the dust; and, as they pass from flower to flower, contribute to protect us from a scarcity of vegetable productions. Although we may sustain some trifling inconvenience from their accumulation about our persons,—yet, surely, we should be less assiduous in seeking the destruction of these little emissaries of mercy to mankind.

It has been mentioned that, on meeting with moisture, the pollen

expels its subtile vapour; from which we may fear that dews and rain would often produce its premature emission: but to guard against any hurtful influence, most flowers either fold their petals together, or hang down their heads when the rays of the sun are obscured.

It is worthy of observation, that, in some instances, the Creator has wisely provided seeds with the means of future transportation from their native spot. He seems to have anticipated the aversion which men would have to propagate some plants; and, therefore, has so constructed their appendages as to secure their being scattered either in the wind, or by attachment to the shaggy coats of animals.

How wonderful are the operations of Nature! A few months ago the surface of the earth was comparatively barren and uninviting; but we have seen spring and summer successively advance, with unusual luxuriance and beauty. It is not long since we saw the husbandman casting his seed into the earth: — it has been evolved in 'Vegetation*,' —the stem and leaf have shot forth, — the ear has been gradually unfolded; and, behold, the fields are now 'white unto the harvest.' We have watched the advancing crops this year with peculiar attention; and perhaps have not been deficient in colloquial acknowledgment of the kindness of Providence: but has not our conduct indicated ascription to chance? — Or, if we have confessed the interposition of Deity, has it not been with such indifference, that a fellow-creature would have thought insulting? Yes; we have even permitted our feelings to deaden under renewed instances of his fidelity; for, because he has never suffered seed-time and harvest to fail, we act as if one were the *necessary* consequence of the other.

Whilst the husbandman puts in his sickle, may he be reminded of his obligation to God! — and when he shall celebrate his *Harvest Home*, may it be with sacred songs of praise! — and may every creature, who is capable of devotion, present an offering from the best affections of his soul for the rich provisions of Jehovah's hand!

'Thy works pronounce thy power divine;
O'er ev'ry field thy glories shine!
Thro' ev'ry month thy gifts appear:—
Great God! thy goodness crowns the year!'

CHIRURGUS.

* See Evan. Mag. for Sept. 1812.

An Answer to the Question,

CAN A PERSON BE A HYPOCRITE IN RELIGION, AND NOT KNOW IT?

[*Concluded from our last, p.* 214.]

WE have thus considered the two extreme cases; the third, which ranks between them as to malignity, will require more attention, as it is perhaps the one to which the question eminently relates. He is undoubtedly a hypocrite; and to him all the important consequences of the character attach, who acts in religion, professing to be pious, yet is not a real convert, nor has his heart engaged in the work, nor is actuated by the feelings which alone make religion real, religious services sincere, or religious attainments acceptable. He appears to be what he is not, as one who wears a mask, — the exact meaning of the word *Hypocrite*.

A man of this description may, in the most orderly, regular, and ornamental manner, as a pattern to others, attend at the house of God: he may keep up a steady course of private devotion, call his family to the domestic altar daily, maintain an orthodox creed, and a general amiability of life and conduct; he may too, on the strength of all these, be in high repute with the people of God, and obtain admission among them to the most select and serious of divine ordinances, — the Lord's table; and yet, with all these ap-

pearances, be no true convert. If he has had a religious education, all this may be only the effect of habit, and induced by the connections with whom he has always lived and acted. In some cases these appearances are produced by Caprice, which takes a fancy to be religious, and is for a while pleased with something so new and plausible, till some as capricious fit of disgust succeeds, and violently puts an end to profession; or the languor arising from having no root, causes these suddenly-springing, stony-ground-hearers to wither gradually away. In many cases, it is fear of hell which forces a man to take all these measures, as means little enough to secure his peace. Were he sure there were no future punishment, the check to his natural bias would be taken away, and a very different character would appear. There is so much pleasure connected with a reputation for religion, in some cases, that these duties and observances bring their own reward; and as the pleasure and satisfaction rise with the growth and height of profession, that complacency is carried much higher by such external professors, than it can be by those who know also its real difficulties and sorrows.

Where any one of these principles, and especially where several of them operate, much may be done in religion; but as none of them include real repentance, which hates the sin from which it abstains, or real believing, which trusts in the Saviour it honours,—as any of these may actuate a man who yet knows nothing of the regenerating influence of the Spirit of God, all his profession, however specious, is false: he is a hypocrite. All his motives are evil, his principle is base, his actions are spurious, his state is unblessed, his sins are unpardoned, and his soul is unsaved; for what is the hope of the hypocrite when God taketh away his soul!

I do not scruple to say of such, that they may not, most probably do not, know their own character. All which they hear recommended to saints to do, they do; and their natural self-love leads them to conclude that they are therefore saints themselves. Could they be charged with any open sin, or any omission of instituted duty, they would not, perhaps, be so confident; but, as the case is, they conclude all is well. Whatever difference remains between them and real saints, they do not perceive it; of course, do not condemn themselves for want of qualities, which (possessing the counterfeits) they do not consider as absent. If at any time a glimpse of deficiency should dart upon them, they satisfy themselves much more easily than the real saint can. What is so often said concerning the imperfections of the best here below, the weakness of faith, and the daily complaints of acknowledged believers, — as to unsteadiness of conduct and unfruitfulness under the means of grace, they think may well console them, if their own hearts misgive at any time; and may well answer all such searching sermons or friendly expostulations, as might tend to arouse a suspicion that all is not right within. They do not examine deeply into the heart; and as persons blind cannot be made to conceive rightly of light, and its genuine effects, in the pleasures it gives and the dangers it exhibits,—so they do not miss the enjoyments, nor fear the evils of which souls truly enlightened by grace are conscious.

So far from being alarmed at perceiving their own characters, such frequently are buoyed up with great hopes. They conclude themselves to be real believers, — they claim all a believer's privileges, and expect all a believer's rewards. When they contemplate their own lives, they conceive themselves to do much in religion, and to occupy higher ground than many who are acknowledged to be truly pious. They

possibly pity some who are in great fear for the issue, — lamenting their failures, sins, and especially corrupt heart; but having themselves no such sensations, or perception of internal deficiency, their hopes of success are not shaken: having no such confessions to make, they conceive their own case to be much more safe, and feel it to be much more comfortable.

So far are they from being alarmed at their state, they are with difficulty impressed with any suspicion of its safety. What can you mention as making up the Christian character, which they have not? Should a Christian believe, they believe by wholesale every thing they are accustomed to hear stated. Not examining has made many Infidels; but, perhaps, it has made many believers, in this sense of the word. Should a Christian avoid sin, they walk very circumspectly; — should he attend the word, pray, &c.; — all these things they have done from their youth up. They are ready to say, therefore, What lack I yet? And if you attempt to speak to them more spiritually, — to explain the difference between believing about Christ and believing in him, — the wide odds between avoiding sin and hating it, — attending on means and attending to them, — this they do not understand. They set you down for a person of very odd notions, — most likely as very enthusiastic; and adverting to what they call Solid Proofs of Religion, in their performance of all duties: that very circumstance which ought to alarm them the most (their peace and quietness) blinds their eyes, and keeps them in ignorance of their real danger.

Ignorant of their true character they are, and so in all likelihood will they remain, till God open their eyes, either in mercy or vengeance. A profligate may be convicted of his case by mere human means; but not so easily the unsound professor whom we have been describing. If God, in much mercy, undertake to convert such a soul, he will, by a ray of heavenly light, show him his present darkness. Then will the profession he once gloried in become his shame, — his heaviest burden; and being (by the statement) free from gross sins, this sin of hypocrisy, in pretending to what he never felt, will convict him of sin, and show him at once the carnality, blindness, unbelief, and rebellion, of that very conduct which aforetime satisfied him so well. Awful indeed will it be if, not in mercy but in vengeance, an insulted God show him the depth of his sin. Possibly, on a death-bed the prospect of eternity may arouse him to look closer into his character than he has been accustomed to do; — and the sight may convict him of his essential deficiency. Many a one of this description has howled upon his death-bed, and proclaimed himself *a hypocrite*, to the surprize of his fraternity, and the terror of real, but humble believers, who sooner suspected themselves than one so regular and consistent in his whole deportment. Horrible indeed is the idea of such a one dying in peace (as the wicked sometimes have no bands in their death) without ever discovering his mistake, till an angry Judge doom him to hell.

That such hypocrites may entertain good hopes of themselves, and not even in this present world discover their character, is abundantly manifest from several of our Lord's parables. The five foolish virgins associated with the wise, and seem not to have been aware of their deficiency till a death-bed, — till summoned to meet the Bridegroom *. Some seem even to have entered Eternity with hopes, as they are represented, knocking, though in vain, at the gate of Heaven, crying, Lord, Lord, open to us; and pleading that Christ had taught in their streets †; nay, urging that they had actually cast out devils in his name ‡.

* Matt. xxv. † Luke xiii. 26.
‡ Matt. vii. 22.

If it be possible then that a hypocrite may be ignorant of his real character, and deceive himself with false hopes, how important does self-examination become, lest we carry a lie in our right hand! He who should feel this hint as he ought to do, will next lift up his heart to God, and say 'Search me, O Lord, and try me, and see if there be any evil way in me, and lead me in the way everlasting.' The man who examines himself seriously, and who, by divine assistance, obtains knowledge of his own heart, should he discover that he is not a hypocrite, will nevertheless see so much of a suspicious nature, so much insincerity and partial hypocrisy, as will deeply humble him, — will utterly destroy all fond notions of his own goodness and righteousness, — will naturally lead him to prize, on the one hand, the perfect spotless robe of the Redeemer's righteousness; and, on the other, will occasion daily, hourly petitions for the Spirit of all grace to renew, sanctify, and preserve him in simplicity and godly sincerity. Happy is he who is sensible of hypocrisy; and who, by the discovery, is made humble, watchful, and dependent!—And, next to him, happy is he who finds out his essential hypocrisy, while his case may be amended; and is led to cry, Create in me a clean heart, O Lord, and renew a right spirit within me!

IMUS.

THOUGHTS ON A CORONATION.

The attention of the public having been much directed to the Crowned Heads, Princes, and other illustrious Persons who have lately visited England, the following pious Letter, written by one of the Heralds, on occasion of the Coronation of our venerable Sovereign, will appear peculiarly seasonable; and, we doubt not, prove acceptable to our readers.

A Letter from Mr. Strachan, One of the Scottish Heralds, London, to Mr. Arch. Wallace, Merchant, Edinburgh.

Dear Sir, *Sept.* 23, 1762.

I WAS favoured with yours: it came in good season, — the night before the coronation. I shall not say what use I made of it; but it was a subject sufficient to exercise my mind during that great appearance of worldly glory, so as to have some advantage by it, more than barely to have my curiosity satisfied. There was something greatly entertaining to me, equal to any thing I ever saw or heard, about this great affair, and which might be improved to some benefit.

After the King was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns:— they looked like a company of kings, as in some sense they were. But immediately they came, one by one, and laid down their crowns at their Sovereign's feet, in testimony of their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself; — upon which their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelations, of the whole redeemed company, who are said to be kings and priests unto God, and who are to reign with Jesus Christ for ever and ever; their casting down their crowns, and saying, 'Thou art worthy to receive power and majesty.' I thought with myself, were I so happy as to make one of that innumerable company, redeemed from among men, I should not envy all the nobles in England what they are now enjoying.

When the King returned to the hall, where the great feast was prepared for all the select company that entered into that place with him, in grand splendor, invested with the crown of Great Britain on his head, the sceptre in his right hand, and the orb in his left, and the visible glory that appeared when he entered the hall, under his great canopy of state, all hung with golden bells, when 3010 wax candles being lighted almost instantaneously,

the doors were immediately shut. After the music ceased, he sat down upon his throne, with all his kings crowned before him; and we heralds surrounded all the steps of it, when they feasted upon the richest entertainment with him. This could but faintly represent that glorious period, when the whole Israel of God shall be brought into the palace of the great King, with mirth on every side, and there to abide for ever, no more to go out; and be feasted with pleasures, spiritual and eternal, for evermore. I thought with myself, the people who are here are not all happy at this present time; for many of them, particularly myself, are so exhausted and spent with fatigue, that the entertainment does not relish with them; but nothing of this kind shall take place at that wished-for period.

One thing I was greatly pleased with. After the anointing was over in the Abbey, and the crown put upon the King's head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told them he would not go to the Lord's Supper, and partake of that ordinance, with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character but as a humble Christian. These were his very words. — The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired the same should be done with respect to the Queen. It was answered, that her crown was so pinned on her head, that it could not easily be taken off; — to which the King replied, 'Well, let it be reckoned a part of her dress; and in no other light.' — When I saw and heard this, it warmed my heart to him; and I could not help thinking, there would be something good found about him towards the Lord God of Israel.

Miscellanea.

PLURALITIES.

An abbé, who had no preferment, exclaiming one day to Boileau against pluralities, said, 'Is it possible that the people you named, who have the reputation of being very learned men, and are such in reality, should be mistaken in their opinions? Unless these would absolutely oppose the doctrine laid down by the apostles, and the decisions of councils, must they not be obliged to confess, that the holding several livings at the same time is sinful? I myself am in holy orders; and, be it said without vanity, of one of the best families in Touraine. It becomes a man of high birth to endeavour to make a figure suitable to it; yet I protest to you, that if I can get an abbey, the yearly income of which is only a thousand crowns, my ambition will be satisfied; and be assured, that nothing shall tempt me to alter my resolution.'—Some time after this, an abbey of 7000 crowns a year being vacant, his brother desired it for him; and was gratified in his request. The winter following he got another of still greater value; and a third being vacant, he solicited very strongly for this also, and obtained it. Boileau hearing of these preferments, went and paid his friend a visit. 'Mr. Abbé,' said he, 'where is now that season of innocence and candour, in which you declared that pluralists hazarded their souls greatly?' — "Ah, good Boileau," replied the abbé, "did you but know how much pluralities contribute towards living well!" 'I am in no doubt of that,' replied Boileau; 'but what service are they, good abbé, toward dying well?' — The above anecdote originally appeared in a book printed at Paris in 1698; and was translated into English by Mr. Lockman, the translator of 'the Travels of the Jesuits.' T. D.

Obituary.

MRS. GENETIN

Was called by divine grace at the early age of *twelve years*, and at 16 was admitted a member of the church in White Row, at that time under the pastoral care of the Rev. Nathaniel Trotman, and of which she continued a member 38 years.

During her last affliction, she was (in general) favoured with a tranquil, and sometimes with a joyful frame of soul; when the first alarming symptoms appeared, she expressed her wish that her family and friends would not detain her by their prayers, but give her up entirely to God; adding 'I have no wish of my own, either to live or to die; but if I *might* choose, I would rather be absent from the body, and present with the Lord.'

'Where Jesus dwells my soul would be;
It faints my much-loved Lord to see:
Earth twine no more about my heart,
For 'tis *far better* to depart.' Dodd.

She frequently expressed her sense of the value of the Saviour, and of his atoning blood and righteousness, as the only foundation of her hope before God, but acknowledged that Christ never appeared so precious to her as upon her dying bed. 'O!' said she, 'Now, he is infinitely precious; the altogether lovely to my soul!' In the former part of her illness, the great adversary of souls was permitted to assault her, but by faith she was enabled to vanquish him; and in general she was highly favoured in this respect,—'The God of Peace bruised Satan under her feet.'

To those who afforded her the assistance her situation required, she was very grateful; her language was —'Thank you, thank you; a full reward be given you of the Lord God of Isreal.' She frequently exhorted her daughters to follow the Lord fully, to live in love and peace, to labour to be useful in the world, to be particularly active in the Sunday school, and to be much in secret prayer. 'O!' said she, 'could these walls speak, they would testify the pleasure I have enjoyed in communion with God—particularly in morning exercises. I have found God's morning smiles bless all the day: my soul has been often made like the chariots of Ammi-nadib. If you wish your souls to prosper, begin the exercises of devotion as early as possible. Improve your privileges whilst you are favoured with them.'

The pastoral visits of her minister, Rev. J. Goode, were exceedingly refreshing to her soul, and she often spoke of them with much satisfaction. In her last interview with him, she expressed herself very happy, and with much earnestness repeated that passage 'Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory;' adding, 'If he is willing I should be with him, why should not I, since to die will be gain? To depart and to be with Christ, is far better than to be here. For

'Tis a heaven worth dying for,
'To see and know a smiling God.'

She selected a portion of scripture, 1 Cor. xiii. 11. containing four sentences, one of which she gave to each daughter, which they were to treasure up in their memories, and consider as their own, given to them by their dying mother. To one 'Be perfect;' to another 'Be of good comfort;' to another 'Be of one mind;' to another 'Live in peace;' and summed up all with—'The God of love and peace shall be with you.' She frequently expressed the feelings of her mind in Dr. Watts's hymns, particularly the following verse,

'O! if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she pass'd.'

On the day previous to her dissolution, she appeared extremely weak, for death had laid his cold hand upon her. One of her daughters perceiving the symptoms, said 'I hope, my dear mother, these are not death sweats.'—She replied, 'I do not know, perhaps they are, if so it shall be well.'

Clasp'd in my heavenly Father's arms,
I would forget my breath,
And lose my life among the charms
Of so divine a death.

Some of her last words were—'I am coming, I am coming, I am coming:' and, 'It shall be well—Heaven is secure if God be mine.—Do you ask what is my will? my will is the Lord's will:—I have no will of my own. 'I shall awake with thy likeness: Work while it is called to-day.' I lament I did not do more for God, when I was in health. Spend your youth for God, my dear daughters, and scatter the seed of the kingdom wherever you have opportunity. To her husband she said, 'O! my dear, live near to the Lord and your soul will prosper.'

When some expressed surprise at her willingness to resign her family, and the composure she discovered when taking her final leave of them, she said 'I have a sweet family above, and I must go and see them—where all is perfect love. I can resign husband and children, because I hope they will soon follow me.'

She slept nearly the whole of the last day of her life, which deprived her friends of those pious expressions which might have dropped from her lips; for whenever she awoke, her mind seemed peculiarly happy, and a heavenly serenity appeared on her countenance.

At length she opened her eyes once more before they were finally closed, and looking round upon each individual of her mourning family, she could not articulate, but appeared perfectly sensible, waiting for her *dismissal* with a hope firmly fixed on Jesus; and glory seemed already begun in her soul.

After a few short sighs, she sweetly fell asleep in Jesus, Feb. 10, 1814; and is now we doubt not, where she often longed to be '*with the Lord*' in her heavenly Father's kingdom. Her death was improved by Mr. Goode, from the text above quoted, John xvii. 24. 'Father, I will, &c.'

Mrs. Genetin was an eminent Christian: spirituality of mind, weanedness from the world, attachment to devotion, love of peace and harmony, sweetness of temper, fortitude, patience, and self-denial, were prominent features in her character. She was active for God, and delighted in visiting the poor, and administering relief to the afflicted, particularly to the household of faith.

Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them.

Recent Deaths of Ministers.

On Saturday night, April 18th, departed this life at Islington, in great peace and tranquillity, a few weeks before completing his 80th year, the Rev. and venerable Timothy Priestley, brother of the celebrated philosopher, Dr. Joseph Priestley.

Mr. P. was first minister at Kippin, Yorkshire, and afterwards of the Independent congregation at Cannon-street, Manchester; but since, for many years the beloved and indefatigable pastor of the Calvinistic Independent church, in Jewin-street. April 29th, Mr. Cockin, of Hallifax, delivered the funeral address at the grave, in Bunhill fields; and on the following Sabbath evening, (May 1,) Mr. G. Burder preached his funeral discourse at Jewin-street, to a very crowded congregation, from John xvii. 24.

We are sorry to see Mr. Priestley's character so much misrepresented in some contemporary publications, and hope to be able shortly to present the public with an authentic memoir.

May 25. Died in his 69th year, that eminent servant of God, the Rev. H. Foster, A. M. who by a life singularly holy and unblemished, adorned that blessed Gospel, which for near half a century he faithfully and successfully preached in this metropolis. He was formerly an assistant preacher to the late Rev. W. Romaine, and afterwards preached at St. Peter's, Cornhill; St. Augustine's, Watling-street; St. Swithin's, London Stone; Long Acre chapel, and St. James's, Clerkenwell, of which he became the minister in 1804. Various extensive and valuable situations were offered him, but nothing could induce him to leave his beloved flock in Long Acre, till he saw the will of God so clearly expressed in his call to Clerkenwell, that he could no longer resist. He refused permission for his name to stand among the candidates, till he was assured that the Gospel would not be preached there, unless he was chosen, and then upon condition that he should not ask a vote of any man. The end of this excellent man was sudden; but it

was as might be expected, peace. He had previously endured great bodily infirmities, but no pain.

The writer remembers asking him in the close of life, how he was, when he replied, 'I am very weak, and my memory is very weak, I cannot remember many things. But I remember that I am a sinner, and,' said he emphatically, with a smile, 'I can remember that Jesus is a great, and an all-sufficient Saviour. On the night of his death, he went to bed in unusual good spirits; but soon after his attendant found that a spasm had seized him, which was quickly commissioned to release him from all his infirmities, and to introduce his holy soul to the spirits of just men made perfect. His remains, followed by a long train of ministers and mourning friends, were interred amid a very crowded congregation in the yard of his church, near the west door, on Friday morning, June 3d: on which occasion, the Rev. Mr. Faulkner read the service in the church, and the Rev. Mr. Leese in the ground. Beside these, we observed the Rev. Mess. Sheppard of (Pentonville,) J. Foster (Mr. F.'s nephew) Abdy, Watkins, Johnson, Knight, &c. and many respectable parishioners.

On Sabbath morning, (the 5th,) the Rev. G. Watkins, Rector of St. Swithin's, London Stone, preached a very impressive funeral sermon, from Rev. xiv. 13. (which it is hoped will soon appear in print,) at Clerkenwell Church. Upon this solemn and most interesting occasion, the sable appearance of the building, the officers, and of an immense assembly, almost universally in mourning, bore ample testimony to the public sense entertained of the loss they have sustained.

The same morning, the Rev. Mr. Sheppard preached also a funeral discourse at Pentonville, and from the same text. Both discourses were very numerously attended.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Present State *of the Greek Church in Russia, or a Summary of Christian Divinity, by Platon, late Metropolitan of Moscow. Translated from the Slavonian, with a Preliminary Memoir on the Ecclesiastical Establishment in Russia; and an Appendix, containing an account of the origin and different sects of Russian Dissenters.* **By** Robert Pinkerton. *8vo, 9s.*

To those who feel an interest in the state of religion throughout the world, it affords peculiar gratification, that of late years a great addition is made to our former stock of knowledge, by the recent communications of religious travellers. In too many instances those who have formerly traversed various parts of the globe, have been inattentive to the religion of the people whom they visited, or have contented themselves with the mere observation of external ceremonies, or, what is worse, have taken every occasion to depreciate the religion of the Bible, and to exalt even the basest superstitions to an equality at least with Christianity. But the Christian remarks of some modern travellers, have happily been directed to a nobler purpose; they have shewn us the true state of things, the error, the superstitions, the priestcraft of men who are deceivers and deceived; and, on the other hand, they have gladdened our hearts by producing the pleasing remains of truth and holiness in countries where we did not expect to find them. Among the travellers to whom we refer, we may number Mr. Pinkerton, who has resided several years in Russia, where, with Mr. Paterson, another philanthropic traveller, he has been happily instrumental in promoting Bible Societies—institutions, which in that extensive empire, promise to be productive of incalculable benefit to its vast population, consisting probably of 44 millions of mankind.

Mr. Pinkerton has adopted the most unexceptionable method of exhibiting to us the principles of the Church of Russia, by making a Russian Divine, of respectable talents and character, speak for himself, or

rather for that church in which he sustained one of the highest offices, that of Metropolitan of Moscow. The original work from which this is translated, was first published in 1765, has passed through many large editions, has been introduced into most of their seminaries, and is recommended by the present dignitaries of the Russian church, as exhibiting a fair view of their religious sentiments. The work itself consists of three parts. 1. Of the knowledge of God as derived from Nature, and being subservient to the belief of the Gospel. 2. Of the Faith of the Gospel. 3. Of the Law of God.

Mr. Pinkerton has prefixed a Memoir, presenting a concise view of the present state of the Ecclesiastical Establishment in Russia, and particularly of the education of the clergy; and he concludes the volume with an Appendix, containing an account of the several sects of Russian Dissenters, and especially of a sect which, in many points of view, remarkably resembles that of the people called Friends, or Quakers in this country.

In the *first* part of the Summary, which treats on the knowledge of God, we were surprised to find the author ascribing our acquaintance not only with his existence, but also with his attributes—his eternity, spirituality, omniscience, holiness, justice, &c. to nature. Under this head also he introduces the creation of man in the likeness of God, the immortality of the soul, the providence of God—his worship, the belief of a future state, the corruption of man's nature, and the necessity of seeking means to avoid the wrath of God. This is surely a very injudicious arrangement, as the knowledge referred to was never yet attained by the unassisted reason of the wisest man in the world.

Part the second describes the Faith of the Gospel, including the Evidences of Revelation—Christ the substance of the Scriptures; the symbol of faith, the nature of faith—the fall of man, man unable to deliver himself, the incarnation of Christ, the person of Christ—his acts, his death as the true and only sacrifice for since, his resurrection, descent of the HolyGhost, and his continued influences, — Baptism, the chrism, the eucharist, repentance, ordination, marriage, sanctified oil, ceremonies, resurrection, &c. &c.

On most of the essential truths of the gospel, we rejoice to find so great a proportion of truth, although sometimes expressed in language which seems to us incorrect. The order also in which the above articles is placed, is far from lucid. What is said of their 'true, holy, catholic, apostolic church' is like the boast of other churches, assuming a kind of infallibility, condemning Papists, Lutherans, Calvinists, &c. as erroneous.

In their religious ordinances they admit of seven mysteries (not all sacraments) Baptism, the Chrism, the Eucharist; these they deem necessary to every Christian: but Ordination, Marriage, and the Sanctified oil are not binding on all. They admit the baptism of infants with sponsors, but always use the *trine immersion*, the first in the name of the Father, &c. The Chrism, which is anointing the baptized person, soon after baptism, with the Holy Ointment, (consecrated annually at Moscow,) is the confirmation of the Greek church, by which he is admitted a member of the church. The sacrament is administered in both kinds, the Pope being severely censured by the author for refusing the wine to communicants. The Eucharist is received in a standing posture, the bread being sopped in the cup. The laity seldom partake more than once a year. This sacrament is administered also to infants, for as soon as any one is baptized, of whatever age, he is admitted to this ordinance. Adult communicants, immediately before receiving the elements, pronounce these words 'I believe, O Lord, and confess that thou art the true Christ, the Son of the living God, who came into the world to save sinners, of whom I am chief.'

Their priests wear splendid robes; and 'we use candles,' saith the author, 'as a mark of our burning faith;' he adds, we use incense as a mark of the offering of our prayers; we cross ourselves, thereby testifying our faith in the crucified Redeemer; we adorn our churches with honourable pictures, that in beholding them we may be excited to imitate those whom they represent. 'They also allow of the invocation of saints;—but we must refer the reader to the work itself for

a fuller account of their ceremonials, some of which are certainly very superstitious, although the author endeavours to free them from that charge, particularly their bowing before the pictures of Christ and the saints.

The third part of this volume is on the Law of God, and contains a full commentary on the Ten Commandments, and an explanation of the Lord's Prayer. The necessity of obedience is argued from the authority of the Divine Law-giver, from the promises and threatenings annexed to his commandments, and from 'the gratitude which we owe to our precious Saviour; for our deliverance strongly binds us to fulfill his holy commandments.'

In a word, we have been much entertained by this work, and feel ourselves indebted to the laborious editor for presenting it to us in an English dress. We rejoice to perceive, amidst many minor errors and childish superstitions, that the great essentials of the gospel are maintained, and the morality of the gospel recommended, in a country inhabited by so large a portion of the human race, and among whom, we trust, the scriptures will soon obtain a general circulation. It is evident that no such obstacles to the reading of the scriptures obtain in the Greek as in the Roman church; nor can the clergy of the former have the same occasion to keep back from the people the light of the bible, as the latter have. We have the highest expectations from the diffusion of the pure word of God throughout Russia, Siberia, and neighbouring countries.

We recommend this interesting volume to our readers.

A General Introduction *to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions, of the Samaritan Pentateuch, and of the Chaldee Paraphrase. By the Rev.* G. Hamilton, *Rector of Killermogh.* 8vo, *price* 6*s.*

It is reported of Themistocles, that being desirous of asking a favour of the king of Persia, and to have some conversation with him, he spent a year in learning the Persian language, in order that he might have no occasion to address the king by an interpreter. What then ought to be done by those whose office it is not once only, but every day, to converse with the King of Kings, to convey his commands to the people, and to offer their prayers to Him? For, they who are acquainted with the versions of the sacred scriptures only, see with the eyes of others, and standing among the people without, in the courts, view holy things at a distance; but he, who understands the original text, is admitted with the priests into the sanctuary, and thus becomes an eye-witness of all that is transacted in the Holy Place. To make the Hebrew writers speak any other language is, as Luther expressed it, like teaching the nightingale the notes of the cuckoo.

Among the signs of the times which augur well to the interests of religion, may be reckoned the increasing attention that has of late been paid to the study of the Hebrew scriptures. There have long been professors of Hebrew at the English Universities, and legacies have been bequeathed by learned men for the encouragement of Hebrew learning. The present Bishop of Durham, a few years ago, expressed his wish that candidates for orders should in future prepare themselves in Hebrew as well as Greek, and declared his intention of giving premiums to the candidates who should appear to have made the greatest proficiency in that language. The Bishop of St. David's deserves the gratitude of all the lovers of Hebrew Literature for his useful publications in this sacred department of learning. Premiums are given in Dublin College for proficiency in Hebrew; where, at the examinations held regularly by the professor and his assistant, three times every year, the students who have made the best proficiency in this language, so important to the christian divine, are rewarded in proportion to their merit.

We are glad to announce the present work to those of our readers who are already students of the *Holy Tongue*, or who ought to commence that important study, as a useful auxiliary to Biblical Literature. It is the production of a learned divine of Ireland; and perhaps we may consider it as owing its existence to the superior encouragement afforded to such studies in Dublin college. How-

ever this may be, the work will be found a valuable addition to the helps we already possess in this walk of learning. It does 'not profess,' as the author himself confesses, 'to be either original or perfect. The subjects of which it treats do not admit of originality; they have been so fully, and ably discussed by formed writers, that any claim to such merit, must rest chiefly on some new Hypothesis, or on ingenious, though perhaps groundless conjectures. The learned reader will here find little that is new; but as the works to which the writer has had recourse, are too scarce, and high priced to be generally known, he thought he might assist the progress of the Biblical Student, if by extracting from some works that are rare, and by collecting what is scattered through others that are voluminous, he were to digest under a new arrangement the sentiments of those writers, both ancient, and modern, who are considered as the ablest discussers of the different subjects; and thus lay before him, in an English dress, the substance of several valuable treatises on topics closely connected with the interesting pursuits of sacred literature.' *Pref.*

It may assist the reader to form some idea of the nature and contents of the work, if we present him with the author's summary of the subjects. The introduction treats on the study of the Hebrew language, in connection with some of the most valuable ancient versions of the scriptures.

Chap. 1. Derivation of the name *Hebrew*,—Proofs that this was the Primeval language of mankind,—its excellence, and the importance of a knowledge of it to the biblical student.

Chap. 2. Of the original characters of this language, and of the vowel points.

Chap. 3. Of the various readings of the Old Testament.

Chap. 4. Of the integrity of the text—what is meant by it—whether the quotations adduced in the New Testament are any proof of existing corruption.

Chap. 5. On the system of rabbinical notes, that have been made to the Hebrew text—Massorah, Cabala; and of the Mishnah, Gemara, and the Talmuds.

Chap. 6. Of the Greek Version called the Septuagint—whether we are now in possession of that, which in the earlier ages of the church was called the Septuagint—its use in correcting the Hebrew text—other Greek Versions.

Chap. 7. Of the Latin Vulgate—of Jerome's biblical labours—and of the Sextine, and Clementine editions.

Chap. 8. History and value of the Samaritan Pentateuch.

Chap. 9. History and Authors of the Targums, or Chaldee Paraphrasts, and the advantages to be derived from reading them.

Chap. 10. References to the authors that have been followed in this work, and whose writings may be read with advantage, on the subjects treated of in each of the foregoing chapters.

It is no small praise due to this volume, that the author does not omit 'to remind the reader, that many, in pursuing their critical researches, seem to have forgotten, that the sacred text was given for the sole purpose of *making us wise unto salvation;* and that all knowledge which does not lead us to the love of God, or establish us in it, may *puff up*, but cannot *edify*. This caution,' he farther observes, 'is the more necessary, because many modern works afford convincing proof, that a man may have the sharpest sight to discern every peculiarity of language, every supposed or real mistake in the transcribing, and every undesigned coincidence in the expressions of the sacred writers, and yet be blind, totally blind, to that which constitutes *the glory that excelleth*, the display they make of the Divine Perfections in blending together mercy and truth, harmonizing all the attributes of God, and teaching how he may be *just, and the justifier of him which believeth in Jesus.*' p.p. 4, 5.

It is to be regretted that there should be so many typographical errors in the work, some of which materially affect the author's meaning. It is remarkable that the Hebrew is more correctly printed than either the Greek, the Latin, or the English.

A Sketch *of the History and Proceedings of the Deputies appointed to protect the Civil Rights of Protestant Dissenters. To which is annexed a Summary of the Laws af-*

fecting Protestant Dissenters; with an Appendix of the Statutes and Precedents of Legal Instruments. 12*mo*, 5*s*.

THIS is a book of singular importance to the various classes of christians who are comprehended under the general name of Protestant Dissenters. A larger edition has been for some time past in private circulation, but we are glad to see it published in a cheaper form for more general use. The necessity of such a work is very obvious; for in many instances Dissenters have been persecuted in consequence of complete ignorance of the laws of our country; and vexatious systems have been resorted to, which would never have been attempted, had the nature of the laws, on the proceedings of the deputies, and their success in resisting oppression been better known.

In this volume will be found a Sketch of the proceedings of the Deputies, from their commencement in 1732, to the present time; including a statement of their legal proceedings, in consequence of unjust demands, and persecutions—refusals of magistrates to execute their office—refusals of clergy to do their duty, &c. &c.

This is followed by a Summary of the laws affecting dissenters, dissenting ministers, school-masters, and places of worship: the act of 1 Wm. and M. usually called the Toleration Act (the oaths of allegiance, abjuration, and supremacy) the act of 19 Geo. iii. respecting ministers, and schoolmasters, and the late act of 52 Geo. iii. relating to religious worship, &c. by which the privileges of dissenters are confirmed, and enlarged. The Appendix contains the form of a Trust Deed, drawn up by that eminent conveyancer, R. Preston, Esq. which may serve as a model, subject to local variations, for new deeds, as it is sometimes found that professional men are not well acquainted with the affairs of dissenters.—Form of an indictment for disturbing a congregation.—Form of a certificate of a chapel.—Certificate of birth for registration at Dr. William's library, London.—Form of a legacy for charitable purposes, with remarks, and the act lately passed to relieve persons impugning the doctrine of the Trinity.

This brief statement of the contents, is sufficient to shew that it is such an interesting book to dissenters, that no congregation, or minister of that description ought to be without it; and we would cordially recommend that it be purchased by every congregation, and kept in the vestry for the use of the people.

Annals of the Poor; *containing the Dairyman's Daughter, (with considerable additions) the Negro Servant, and the Young Cottager. By the Rev.* Legh Richmond, *A. M. Rector of Turvey, and Chaplain to his Royal Highness the Duke of Kent.* 12*mo*. 7*s*.

THE Dairyman's Daughter is a favourite tract with the public. Two hundred thousand copies of it have been distributed in about three years. In this volume, it is much enlarged. The Negro Servant has also passed through several large additions. The Young Cottager now, for the first time, appears in the form of a connected and finished story.

Hitherto these pleasing and instructive pieces have been presented to the public, chiefly, in an humble form, and at a very low price, for the benefit of the poor; but many friends of the author were of opinion that if printed in a superior manner, they might probably find their way into the hands of the higher classes of society, as well as form an acceptable present to families in general, and to young people in particular. With this opinion we most heartily concur, and doubt not that, with the blessing of God, it will prove an instrument of great good to many; and we warmly recommend it to our wealthy readers, to purchase and dispose of several copies of this work among their friends: and we shall rejoice if thereby the author shall feel himself encouraged hereafter to give us another volume of the same description.

Religion the *noblest employment, and the immediate concern of the Aged; a sermon. By* Daniel Tyerman.

THE author laments in his preface, that among all the numerous efforts of benevolence among us, nothing is attempted for the aged. We confess that too little is done for

them; but they have not been wholly forgotten. The late Mr. Orton's 'Sermons for the aged' are valuable, though we fear, not sufficiently known; and individual ministers have, to our knowledge, directed some of their discourses, especially to aged persons. There is, however, ample room for more.

Mr. Tyerman's appropriate text is Matt. xx. 6, 7. 'And about the eleventh hour, &c.' from which he shews to the aged. 1. That the religion of Christ affords the noblest employment for all their remaining talents, and all their attainments. 2. That many consume their youth in sin and slothfulness, and continue to old age unemployed in the work of God. 3. That, long as they may have neglected Christ and his religion, they are now invited to begin: and 4. That however late in the day of life, they may commence the service of Christ, their services shall be amply remunerated. On each of these heads, the preacher enlarges in a very useful and practical manner. The discourse may be very profitable to aged persons, and we shall rejoice to promote its circulation among them.

The Character *and Reward of an 'Old Disciple:' a sermon on the death of Mr. Lane, of Chichester. By* John Hunt. *8vo*, 1*s*.

This sermon founded on Acts xxi. 16. is an excellent companion to the former. It exhibits the character of Mnason, in common with that of the deceased, who became a disciple when young, — maintained this honourable character with consistency through life, — displayed the excellence of matured discipleship in old age—enjoys its consolations in the hour of death:—will be welcomed by Christ in the day of judgment,—and appointed to his appropriate honours in the kingdom of heaven. The sermon concludes with suitable addresses to various classes of persons, —the old infidel—the old hypocrite —the old apostate—the old pharisee: also to the young; to the members of the church; and to the afflicted family. It is a useful discourse, and worthy of the perusal of all classes.

A Letter *to a Baptist; in which the Scriptural Authorities in favour of Infant Baptism, &c. are carefully investigated. By* A Clergyman. 12*mo*, 3*d*.

The substance of this letter was actually sent to a person of the Baptist persuasion, who was this Clergyman's Parishioner.—If fairness of argument, logical deduction, and a remarkable spirit of candour, and meekness, have any claims to notice, this cheap and excellent tract exhibits them in no common degree.

A Series *of Dialogues on several important Religious Subjects, between a Minister, and William his Parishioner, By the Rev.* J. Buckworth, *A. M. Vicar of Dewsbury, Yorkshire.* 12*mo*, 1*s*.

These Dialogues are written in a true evangelical spirit. Yet the conversation of *William* seems *wrought up* with too much address, especially his remarks and recollections in the second and third Dialogues; and the congratulations on William's change of heart, &c. seem rather premature, as coming from the mouth of a judicious Minister: and certainly, the soft appellation, 'my *dear William*,' to a poor married man, is a *lapsus linguæ* that should have been avoided. The use of luscious terms by preachers and authors, has too justly given occasion to the gay and profane, to accuse them of religious cant.

The sixth and last Dialogue, contains a scriptural exposure of the Socinian delusion. Indeed the whole Pamphlet is of the most useful tendency; and it is so divided, that each Dialogue may form a separate tract. We wish it a wide circulation, and much success.

National Mercies *recorded: a sermon preached at Whitby, on the General Thanksgiving. By* John Arundell. *8vo*, 1*s*.

This sermon is founded upon Psalm cxxvi. 3. 'The Lord hath done great things for us, whereof we are glad,' and the Preacher pursues the spirit of this appropriate passage, in considering the great things done for this nation.—In leading his audience to the proper source, and efficient course of our merciful deliverence, and in attempting to excite those feelings of the heart with which they should be seconded. It may be read, as it appears to have been heard, with interest and advantage.

Memoirs *of the late Wm. Cowper, Esq. 2nd edition corrected; pocket size.*

Instead of reviewing this article, which was done in our Magazine for Jan. 1804, p. 30, we subjoin the following letter:—

Dear Sir, *To the Editor.*

Having observed, in your Magazine for May, a new edition of the Life of Cowper, published some years ago by Mr. Williams, announced *as mine*, I request your early insertion of a few lines, explanatory of the degree in which any responsibility for that publication rests with myself.

It cannot with propriety be called *mine*; for the chief part of it was originally printed before I heard of it. It was compiled by a Gentleman (whose name it might more justly have borne) from a Memoir of Cowper, which I wrote for your Magazine in 1803; from the sermon, which I preached, and published, on his decease, in 1800; and from Mr. Hayley's life and posthumous writings of Cowper. At the publisher's request, I added to the compiler's remarks on Cowper's poems, a list of his other works, with brief observations on most of them. I have also recently revised the whole, have altered a few passages, and have supplied an explanatory, and recommendatory advertisement. To those, therefore, who read the book, the present communication might be unnecessary; but I wish them, *before* procuring it, to understand the ground, on which, alone, it has been ascribed to me.

I am desirous, also, by the very extensive circulation of your Magazine, to recommend it to more general attention than it has yet obtained; which I should certainly not do, could it be regarded as my own composition. It comprises some important occurrences of Cowper's life, which Mr. Hayley did not think himself warranted to publish; and it is adapted to rectify some material mistakes, which have arisen, partly, from differences of the religious views of Cowper, and his elegant biographer; partly, from the prejudices of several classes of readers.

Hence, Cowper's habitual melancholy, and occasional paroxysms of derangement, have very commonly been imputed to *religion*: whereas I can testify, from his own information (what, indeed, is intimated also by several of his letters) that this lamented disposition was constitutional from his early youth; and that the violence with which at times it prevailed, was produced by causes independent of all religious views whatever.

Another mistake, which seems to have been wilfully committed, as well as zealously propagated, is, that his belief of *Calvinism*, in particular, caused his derangement. Cowper certainly, so far as he possessed his reason, was a firm, though a moderate Calvinist: but it is no less certain, than it is incompatible with the erroneous representation last mentioned, that the chief, and for many years the only symptom of his derangement, was, a persuasion diametrically opposed to Calvinistic doctrines. No Calvinist believes a soul that has been regenerated by the Holy Spirit, to be doomed to everlasting misery. Cowper, unhappily, and unalterably, regarded himself as an exception to this rule; though he deemed it otherwise, universal.

As a farther recommendation of the work referred to, it may be proper here to suggest the great improbability, that any more complete biography of Cowper will be published, during the lives of his nearest connexions and relations. A full and impartial work on the subject can, perhaps, only be executed, when it would no longer outrage the feelings of persons, who either had been tenderly attached to him, or thought themselves implicated in his calamities.

I am, Dear Sir, yours, &c.

SAMUEL GREATHEED.

Literary Notices.

We are glad to learn that a new edition of the very learned and elaborate Works of Dr. *Lardner*, on the Truth and Evidences of Christianity, is in the press, to be published in 20 parts, or 5 vols. in 4to.—For particulars see the last page of the cover of our last No.

In the press, a 2nd edition of Mr. Clayton's 'Rural Discourses,' in 2 vols. 12mo, for the use of families, schools, &c.

Select List.

Dartmoor Parsonage, a Tale for Youth, 12mo, 7s.

An Address to Mr. W. Carey, Baptist Missionary to the East Indies, by Rev. R. Hall, A. M. at Leicester, 2s.

Funeral Sermon for the Rev. H. Foster, by H. G. Watkins, M.A. with a brief Memoir, 1s.

Distress in Germany, a Sermon at London Stone Church, by ditto, 1s.

RELIGIOUS INTELLIGENCE.

CANADA.

The Rev. Mr. Osgood, who has been collecting in England and Scotland, for the purpose of educating the Poor in Canada, has just embarked for Quebec. Previously to his departure, a meeting was held of the Trustees of the Fund for which he has collected. We learn from the Resolutions passed at that meeting that the fund raised, is to be applied under the superintendance of a Committee to be formed in Canada, to be composed of the members of every religious denomination. The Trustees invite Sir G. Prevost, the Bishop of Quebec, (Dr. Mountain,) the Hon. and Rev. C. Stewart, Rev. Mr. Doucet, Catholic Curate of Quebec, and Dr. Spart, to be that Committee. The sum collected is upwards of £1700. to be invested in the 5 per cents, in the names of J. Inglis, J. Reyner, S. Mills, and R. Steven, Esqs. These gentlemen, together with W. Allen, W. Cardale, T. R. Kemp, M. P., T. Pellatt, and W. B. Trevelyan, Esqs. form the London Committee.

Subscriptions are received by J. Inglis, Esq. Treasurer, Mark Lane; T. Pellatt, Esq. Secretary, Ironmonger's Hall; and by all the Committee.

Mr. Osgood has also, in a printed paper, acknowledged the sum of £120. received of various gentlemen, towards the erection of an Asylum in Canada, for the industrious poor. This sum (with any additions that may be made) is to be kept in the Bank, until called for by order of the Governor of Canada.

Acadian School.

We hear that a School for 500 children has been established at Halifax, in Nova Scotia, through the instrumentality of a zealous individual, which is patronized by the most respectable persons, and likely to be productive of great good. The school house was formerly the theatre. The stage is occupied by the girls: the school mistress was once an actress upon it. The boys are instructed in the pit.

ST. HELENA.

A FRIEND at this island says—an Auxiliary Bible Society has been formed here, and meets with good encouragement.—A like Society in aid of the Naval and Military Bible Society,—but not so liberally supported. A subscription is commenced for a General Library,—Novels and Plays are excluded. Great attention is paid to the rising generation by a Christian Schoolmaster, who is encouraged by the Government of the island.—A sermon is read every Sunday evening to a few soldiers.

We rejoice to hear that an addition is made to the Bible Societies in India. That as Calcutta had the honour of commencing the good work, their example is now followed at another of the chief Presidencies. At Bombay, an Auxiliary Bible Society has been established, under the patronage of his Excellency the Right Hon. Sir Evan Nepean, Bart. the Governor, and several of the most respectable characters of that Presidency; and that the Committee of the British and Foreign Bible Society has voted £1000 to aid the Institution, in circulating the Holy Scriptures on that side of the Peninsula of India.

MALTA.

We are extremely concerned to state that the plague which had entirely ceased in Malta, has broken out in the neighbouring island of Gozo, occasioned it is said by the parsimony of an individual, who buried some property at Malta, when the malady raged there, and lately dug it up again, and took it to Gozo. The article of dress by which the plague was communicated, was *a necklace*, worth only a few shillings,—but it is likely to prove the death of multitudes.

FRANCE.

We insert the following article of the New French Constitution, as presented by the King to the Legislature on the 4th of June, 1814;

as it includes a declaration of the religious liberties of the people.

Public Rights of the French.

Articles 1, 2, 3, declare all Frenchmen of whatever rank or title equal in the eye of the law, equally admissible to civil and military employments, and contributing without distinction in proportion to their property to the burthens of the state.—Art. 4, guarantees personal liberty, so that no one be prosecuted or arrested but according to law.—Art. 5, and 6, declare the Catholic religion the religion of the State; but that every one shall profess his faith with equal freedom, and be protected in its exercise.—By Art. 7, the ministers of the Catholic and other Christian modes of worship alone receive their stipends from the royal treasury.—Art. 8. The French are entitled to establish and print their opinions, while conforming to the laws which will repress abuses of this liberty.—Art. 9, declares all property inviolable, that called national not excepted.—Art. 11, prohibits all enquiry into opinions or votes delivered before the Restoration.—By Art. 12, the Conscription is abolished.

Additional Art. His most Christian Majesty, participating without reserve in all the sentiments of his Britannic Majesty relative to a species of commerce which is equally repugnant to the principles of natural justice, and the lights of the times in which we live, engages to unite, at a future Congress, all his efforts to those of his Britannic Majesty, in order to cause all Powers of Christendom to proclaim the abolition of the Slave Trade, in such manner that the said trade may cease universally, as it shall cease definitively, and in all events, on the part of France, within a period of five years, and that besides, pending the duration of this period, no trader in slaves shall be at liberty to import or sell them elsewhere, but in the colonies of the state to which he belongs.

Notice has been given to the Curés of *Paris*, that the ancient custom of carrying about the Host in grand procession is to be re-established. This ceremony had been dropped since the Revolution. Some strong regulations are also expected to be adopted as to the observance of Sunday. The shops have lately all been open in Paris on that, as well as on other days: the streets were more particularly crowded with articles of merchandize, or traffic, as well as with shows, &c. But all the theatres and minor places of amusement, will continue to perform on the Sunday *evening* after 5 o'clock, when all appearance of religion is completely at an end in most parts of the Continent. A gentleman lately returned from Paris, assures us, that he enquired at more than 40 shops, and bookstalls, for a Bible, and not one could be procured!!!

On Easter Sunday, the Greek Church are accustomed to perform a solemn service in honour of our Lord's Resurrection. Last Easter Sunday, the Emperor, &c. &c. not being able as usual to assemble for this purpose in their Cathedral, met, with the whole Russian army, in the place of Louis the XV. at Paris, when the service was performed by seven of their priests.

The Emperor kneeled down, as did his 80,000 soldiers, and all united in a solemn thanksgiving to God for the Resurrection of Jesus Christ.

The French soldiers, and innumerable spectators, though ignorant in a great measure of the intention of the ceremony, were deeply affected with the spectacle, and burst into tears. (We have this from good authority.)

PROVINCIAL.

ASSOCIATIONS, &c.

THE Independent Ministers of the Walian Saxon Association, held their meeting at Caebach, Radnorshire, the 29th and 30th of Dec. 1813. The first afternoon Mr. Lewis, of Tredustan, prayed; Mr. Lewis, Student at Carmarthen, preached from Rom. viii. 1; Mr. Evans, of Eynysgoy, preached from Rom. vi. 23. Next morning Mr. Rees, of Llyntynton, prayed; Mr. Jones, of Maryeronnen, preached from Rom. v. 1, 'on Justification;' Mr. Lewis, of Tredustan, from Deuter. iv. 39, 'on the Trinity;' and Mr. Roberts, of Llanbraynmair, from Hag. ii. 9.

April 5. The East Kent Ministers held their Half-yearly meeting at Mr. Slatterie's, Chatham. The business of the Union was transacted in the forenoon, and in the afternoon Mr. Ralph, of Neidstow, [illegible]

from Acts xxvi. 18; and in the evening, Mr. Prankard, of Sheerness, from 2 Cor. iv. 7. The devotional parts of the service were conducted by Mess. Kent, Shirly, Goodeve, &c. —The next meeting will be either at Greenwich, or Sheerness.

April 6. The Middlesex and Herts Union held their Half-yearly meeting at Mr. North's, Ware. Mr. Thomas, of Enfield, began with prayer, &c. Mr. Humpage, of Winchmore-hill, preached on the nature and obligations of church-fellowship; and Mr. Esdell, late of Biggleswade, concluded. Their next meeting will be at Mr. Jones's place, Hoddesdon, Sept. 7. To promote union between the churches, the Lord's Supper will be administered after the morning sermon, which custom is meant to be continued.

The Associated Ministers of Sheffield, Rotherham, Wakefield, &c. held their first meeting this year, on Wednesday, April 13th, in Queen Street Chapel, Sheffield. Mr. Gilbert, Classical Tutor at Rotherham, preached the preceding evening; Mr. Porter, (engaged in itinerant labours, at Thorne, Hatfield, &c.) early in the morning; and Mr. Bennet, (Divinity Tutor at Rotherham,) in the forenoon, 'On the Millennium.' In the afternoon a public and numerous meeting was held for the formation of an Itinerant Society, to spread the Gospel more extensively within the limits of the association. After a sermon in the evening by Mr. Dacker, the Lord's Supper was administered to about 400 stated communicants in the different christian societies in the neighbourhood. The collections amounted to nearly £50. in aid of the Itinerant Society then formed.

The 2nd Anniversary of the Buckingham Auxiliary Bible Society was held 13th April, at the Town-hall, in Buckingham. The Marquis of Buckingham, (the President) being abroad, W. S. Lowndes, Esq. M. P. was unanimously called to the Chair, who opened the business of the day. One of the Secretaries of this Society, then read a very full and pleasing Report of its progress during the last year. The Rev. Mr. Hughes, one of the London Secretaries, delivered a very interesting address. Several motions were then made, and supported by the Rev. Mr. Gauntlett, of Olney, Mr. T. Scott, of Gawcott, Mr. Scraggs, and Mr. Aston, of Buckingham; Mr. T. Bull, and Mr. Ward, of Newport Pagnell, and Mr. T. Stubbing, jun. of one of the lay-committees. A Bible Association of a penny-a-week, or more, conducted by young ladies of Buckingham, was agreed to be commenced immediately.

June 7. The Annual Association for Buckingham and its vicinity, was held at Mr. Fletcher's Meeting, Bicester. In the forenoon Mr. Scraggs opened the service by reading and prayer; Mr Aston, of the new meeting, Buckingham, preached the first sermon from Rom. v. 10.; and Mr. Denham, of Towcester, the second from Phil. i. 22.; and in the evening Mr. Saunders, of Banbury, preached from Deut. xxxiii. 29. The next Annual Association will be held at Mr. Scraggs's Meeting, Buckingham, the first Wednesday in June, 1815; Mr. Gardner, of Potter's Pury, and Mr. Fletcher, of Bicester, to preach.

The Baptist Churches of Essex, united for the purpose of Village Preaching in the same county, held their Anniversary at Rayleigh, on the last Tuesday and Wednesday in May. On this occasion, the following subjects were treated with ability, judgment and devotion; by Mr. Francis, of Colchester, Psalm lxxxix. 15. Mr. May, (Independent) of Rochford, 1 John iv. 1.; Mr. King, (Independent) of Halsted, 1 Tim. i. 11.; and Mr. Wilkinson, of Saffron Walden, John iii. 30. The unanimity and cordiality experienced on this occasion, was greatly strengthened by the unusual degree of harmony in the churches. Upwards of £10. was collected at the doors.

April 12, and 13, was held the Annual Assembly of the Independents of Glamorganshire, at White Cross, near Caerfilly. On the former forenoon a conference was held of the Ministers and Messengers of the Churches, the Rev. Eben Jones, Moderator; it was opened with prayer by Mr. Davis, of Hanover. On the motion of Mr. Davis, of Swansea, it was unanimously agreed that there should be *an Auxiliary Missionary Meeting* in Wales, conducted on the same plan as that in London; that Swansea was the most suitable place to begin; and the time was fixed for the first Tuesday, Wednesday, and Thursday,

in August next. The Ministers expressed their most ardent wish that Evangelical Christians of every denomination should join them in this glorious work, and that no meetings should be held on those days to prevent attendance. The conference was closed with prayer by Mr. Thomas, of Penmain.—At three o'clock, public worship was commenced by Mr. Davis, of Bethania; Mr. Jones, of Talgarth, (late of Liverpool,) preached from Eph. iii. 16.; Mr. D. Williams, of Llanwrtyd, from 1 John ii. 2. Wednesday forenoon the service was opened by Mr. Js. Williams, of Tyn l ved, Mr. J. Davis, of Altwen, preached from Rom. v. 19.; and Mr. W. Williams, of Wern, from ——; and Mr. D. Davis, of Swansea, from Heb. xii. 14. The multitude, somewhat like the 5000 in the wilderness, (and not less in number) took a little refreshment in and about the chapel, which was very liberally provided by the congregation. In the afternoon, the service was re-opened by Mr. W. Jones, of Bridgend; Mr. David Davis, of Caernarvon, preached in English from 1 Tim. i. 13; Mr. Eben Jones, of Pontypool, from Phil. i. 6.; and the numerous services were concluded by singing and prayer.

April 26, was held at East Grinstead, the third Anniversary of Zion Chapel. In the morning the Rev. R. Hill, preached from Eph. i. 18, 19. In the afternoon Mr. Emblem from John xii. 26.; evening Mr. Blomfield from Psalm xlv. 6. The preceding evening at Mr. Burt's school-room, Forest Row, the Rev. R. Hill from Luke xviii. 3.

May 23, was held the third Anniversary of the Sunday School; when a sermon was preached in the morning at the Chapel, East Grinstead, by the Rev. Alex. Start, from Jer. iii. 4. the children were remarkably attentive, after which they were conducted by their teachers to John Burt's, Esq. Stone House, where a plentiful dinner was provided by that liberal gentleman, on his pleasure ground, when nearly 300 Teachers and Children partook of his bounty. About 5 o'clock, they were dismissed with a suitable exhortation by A. Burt, Esq.

May 25 The Lincolnshire Association was held at Hutloft, in the Marsh, when 4 sermons were delivered, by Mr. Bean, of Alford, from Isa. xi. 9.; Mr. Small, of Grimsby, from Isa. xxiii. 6.; Mr. Lewis, of Partney, from 1 Cor. ix. 16; and Mr. Lawrence, of Spilsby, from Cant. v. 4. Mr. Bean preached on the preceding evening; and Mess. Trolley, Hunter, &c. engaged in prayer. The next meeting to be held at Great Grimsley, Sept. 28. Mr. Small preached at Mablethorpe, on the Thursday evening.

On Whit-Monday, (May 30,) the Annual effort was repeated to promote religion, and counteract the practice of revelling in the neighbourhood of Peppard Green, Oxon. Mr. Douglas, of Peppard, preached in the morning from Luke xi. 4. 'Deliver us from evil.' Mr. Waters, of Twyford, in the afternoon from Phil. iii. 8. 'That I may win Christ;' and Mr. Harris, of Wallingford, in the evening from 1 Pet. iv. 7. 'The end of all things is at hand;' Mess. Watkins, Cannon, and Newbery, assisted in the services of the day. The poor, and children of the school, had a comfortable dinner; the congregations were large, and the sermons well adapted to the occasion.

A Sunday School Union Society has lately been formed at Stroud, in Glocestershire, which comprehends a district of six miles round that town, within which there are 20 Sunday Schools, containing nearly 3000 children. On Whit-Monday, 2460 Sunday school children were collected at the parish church of Stroud, and the Rev. W. Williams, minister of that church, preached to them. After service, the children were conducted to an adjoining field, where they were treated with a dinner. In the evening the Rev. Mr. Rees, of Rodborough, preached at the methodist chapel, Stroud, to about 300 gratuitous teachers, chiefly belonging to the Union.

The Ministers of Kent will hold their Annual Association, at Town-Sutton, on Wednesday, July 6th. Mess. Mather, Bikerdike, and Ralph, are expected to preach on the occasion.

The Anniversary of the Newport Pagnell Evangelical Institution, will be held at Newport Pagnell, on Wednesday, the 13th of July, when the Rev. John Clayton jun. of London,

has engaged to preach on the occasion.

The Associated Independent Ministers of Dorset, intend to hold their next Half-yearly Meeting at Wimborne, on Wednesday, July 27, and on the same day, the Rev. W. Miles is to be ordained. The Rev. Dr. Simpson, of Hoxton, is expected to give the charge; and Dr. Cracknell, of Weymouth, to preach to the people.

A number of Penny-a-week Bible Associations have been formed in the western parts of Northumberland, principally through the influence of a worthy young gentleman in that neighbourhood. They consist chiefly of working people, who instead of spending their New Year's Day, as they were wont to do, in rioting, and drunkenness, worked on that day, and gave their earnings to the Bible Society of the district. Their funds amounted to £1500. raised by a penny-a-week, and small donations. These Societies have purchased, and distributed many hundred copies of the Bible, both among old and young, who were before living in carelessness and ignorance.

Gratuitous Schools for Apprentices. A school of this description has been lately instituted at Lanerk, in Scotland. Some serious persons meet about 8 in the evening, to teach the youth to read, and repeat the Scriptures, and explain to them the principles of Religion. We hope that similar plans will be adopted in other manufacturing towns, and that many young persons will be rescued from ignorance and misery.

ORDINATIONS.

April 14. Rev. J. Thomas was set apart over the Independent Congregation at Union Chapel, Bruton, Somerset. Prayer and reading, Mr. Elliott; introductory discourse, Mr. Golding; ordination prayer, Mr. Bogue; charge, Mr. Griffin, from 1 Tim. iv. 2. middle clause; prayer, Mr. Sloper; sermon, Mr. Jones, of Bird Bush, from Deut. i. 38.; Mr. Sibree concluded; and Mr. East, of Frome, preached in the evening. Mr. Thomas is the first Pastor over this newly raised interest, which we are happy to hear is very encouraging.

April 20. Mr. T. T. Coales, lately a student at Cheshunt, was ordained in the late Countess of Huntington's connexion, at the Chapel at Ashbourne, Derbyshire. Mr. Talis, of Alton, began the service with reading the Scriptures, &c.; Mr. Macdonald, of Market Drayton, addressed the congregation upon the nature of Ordination, and called upon Mr. Coales, who gave a very interesting account of the way in which he had been led, and of his call to the ministry: he also read and expressed his hearty assent to the articles of faith subscribed by the ministers in that connexion. The ordination prayer was offered up by Mr. Bridgman; Mr. Browning, of Macclesfield, gave the charge from 2 Tim. ii. 7.; and Mr. Cheadle concluded with prayer.

April 27. The Rev. Robt. Clark was ordained to the pastoral charge of the congregation, at Thorneyford, in Northumberland. On which occasion, the Rev. Dan. Hunter, of Widdrington, preached an appropriate sermon; the Rev. George Atkin, of Morpeth, offered up the ordination prayer; and the Rev. John Orr, of Stamfordham, gave the charge to minister and people.

May 5. A new and commodious Meeting House, was opened at Uppingham, Rutland, when the Rev. J. Green, (late student at Rotherham,) was ordained over the Independent Church at that place. Mr. Renals, of Wellingbro', commenced the services, Mr. Mitchell, of Leicester, delivered the introductory discourse, &c.; Mr. Whitehead, of Creaton, offered the ordination prayer; Mr. Hall, of Leicester, gave the charge; Mr. Knight, of Yelvertoft, preached to the people; Mr. Crisp, of St. Ives, concluded. Mr. Robertson, of Stretton, preached in the evening; and Mess. Jackson, of Old; Harrison, of Wigston; and Notcutt, of Wilbouston, engaged in other parts of the highly interesting services of the day.

May 31. Rev. W. Harrison was ordained over the Independent church at Great Wigston, as co-pastor with the Rev. Mr. Davis. Mr. Ward, of Stow Market, introduced the service, Mr. Knight, of Yelvertoft, delivered the introductory discourse, &c.; Mr. Whitehead, of Creaton, offered the ordination prayer; Mr. Gill, of Market

Harbor', gave the charge from 2 Tim. ii. 15.; Mr. Mitchell, of Leicester, addressed the people from 1 Thess. iii. 8.; and Mr. Davis concluded.

June 2. Mr. Bray was ordained Pastor of the Independent church at Horton, near Gisburn, in Craven. Mr. Hanson, of Shelley, begun the service; Mr. Farmer, of Leeds, delivered the introductory discourse, &c.; Mr. Hinchliffe, of Harrod, offered up the ordination prayer; Mr. Cockin, jun., of Holmfirth, gave the charge; Mr. Crockford, of Flockton, preached to the people; and Mr. Partington, of Coln, concluded with prayer.

This place was built and endowed by Lady Lambert, the wife of Major Gen. Lambert, a distinguished character in the civil wars. The religious public are frequently gratified with accounts of the erection of new chapels, and surely they will be no less pleased to hear of the revival and prosperity of those venerable places, where the puritans assembled to hear the truths, and to receive the blessings of the gospel.

April 20. A Baptist Chapel (the first of that denomination) was opened in Sheffield. Mr. Steadman, of Bradford, and Mr. Stephens, of Manchester, preached on the occasion.

LONDON.

ROYAL VISITORS.

The English people, especially in the metropolis, have lately been highly gratified by the frequent appearance of the Emperor of Russia, the King of Prussia, and other illustrious persons, who have honoured this country with a visit. Their condescension, and affability charmed every spectator. But we cannot avoid the expression of our regret, that the Lord's Day was so much violated in the gratification of the public curiosity. On Sunday the 12th, more than a hundred workmen were employed in the Guildhall, of the City of London, to prepare it for the reception of the royal guests. And in the afternoon of the same day, tens of thousands of people assembled in Hyde Park, to view their majesties, &c.

We are sorry that these highly respectable monarchs should witness, in a country hitherto famous, and superior to most others, for the religious observation of the Christian Sabbath, such a popular violation of it; and we fear that it will form, in their minds, a strange contrast to that zeal which Britain has exhibited to the world, in the diffusion of Bible Religion. We are well aware that in France, and other countries, greater freedom still is taken with the holy day of God, but we should be glad to maintain the character of Britain, for that decent regard it has hitherto paid to the Christian Sabbath, the observation of which is so intimately connected with the prosperity, and even the existence, of Christianity in our country.

In the evening of *Lord's Day*, June 12, the Prince Regent gave a grand entertainment to the Emperor, the King of Prussia, the Princes, Warriors, &c. &c.

June 16. The Royal Visitors were present at the Annual Meeting of the charity children, at St. Pauls.

June 18. The Emperor, King of Prussia, Prince Regent, and 20 other royal personages, dined with the Corporation of London, at Guildhall. The procession and entertainment, were both extremely splendid.

On Sunday, June 19. The Emperor and his Sister, privately attended a meeting of Friends (Quakers,) in St. Martin's Lane.

June 20. Peace was proclaimed with the usual ceremonies.

Thursday, the 7th day of July, is fixed upon by authority, to be a day of public thanksgiving to God for the Peace.

On Sunday, May 8th, Rev. Dr. Fraushaw Middleton, (late Vicar of Pancras) was consecrated Bishop of Calcutta, at the palace, Lambeth, by the Archbishop of Canterbury. After the ceremony, his Grace gave an *elegant entertainment* to the new bishop, and the other bishops, the Earl of Buckinghamshire, Sir W. Scott, and a *large party* of distinguished personages. (See Exodus xx. 8—11.)

So the newspapers assert; but we are reluctant to believe that the guardians of the church, and of religion, would devote the Lord's Day to preparing, and partaking of an elegant entertainment!

We hear that the Rev. T. Fry, M.A. Rector of Emberton, (formerly Minister of the Lock Chapel,) is appointed Chaplain to the R. H. L. Erskine.

June 13th, began the Election at Clerkenwell, for a Minister to succeed the late Rev. Mr. Foster. At the close of the poll on Saturday, the numbers were, for Rev. Mr. Sheppard, of Pentonville, 1397: for Rev. Henry White, 928. Majority 469.

A Meeting was lately held at the King's Concert Room, Haymarket, of the North West London Auxiliary Bible Society. It was most numerously attended. His Royal Highness the Duke of Sussex was in the Chair, and conducted the important business of the meeting with his peculiar address. A most gratifying account was given of the prosperity of the endeavours of the Society; and the heart was elated with the report of the lively interest which the magnanimous Emperor Alexander has taken in propagating the knowledge of the sacred scriptures in his extensive dominions, by the establishment of similar Societies.

ABOLITION OF THE SLAVE TRADE.

A very numerous and respectable Meeting for the Abolition of the Slave Trade took place June 17th, at Freemason's Tavern, the Duke of Gloucester in the Chair. His Royal Highness, who was very warmly greeted, explained the object of the Meeting, which was called in consequence of an article in the late Treaty of Peace with France, concerning the continuance of that detestable traffic.

Mr. Wilberforce then addressed the meeting. He had no doubt that all would concur in feeling the present lamentable situation of the great cause of the human species, for the late treaty with France contained an enactment concerning that pernicious traffic which filled every mind with serious regret. This melancholy event had happened too at a period when we had reason to persuade ourselves that an enlightened nation would proceed hand in hand with Britain in acts of humanity and justice. When they considered the gradual progress of the great cause, the Abolition of the Slave Trade, which was so nobly commenced, and so brilliantly completed by the Noble Lord now beside him (Earl Grey) and his Illustrious Friend now absent (Lord Grenville) they would feel bitter disappointment in the late Treaty, after having laboured up the steep and difficult path so long, after having gained an elevation from which they had hoped to contemplate nothing but cheering prospects, viewing nothing around them but degradation, misery, and despair. An auspicious period was fast approaching when a Congress would be held for settling permanently the general peace of Europe, and he hoped that the moment would not be neglected for urging some measure in behalf of a degraded and oppressed portion of our species.—He was concerned to think that colonies had been surrendered, and toleration for trade given by express stipulation in the treaty of peace, by the signing of which Government had incurred a fearful responsibility. Let them, however, unanimously concur in petitioning Parliament on the subject; let them consider themselves as it were with a dangerous and deadly enemy, and under his Royal Highness's banner, let them march onward, and never stop till they had accomplished their great undertaking.

Nine Resolutions, of which the following is a correct outline, were then read to the meeting, and excited general approbation.

"The meeting have viewed with regret no provisions made in the late treaty of peace for the abolition of the Slave Trade, and they are concerned to see a prospect held out of its immediate revival; they lament to see the populous island of Guadaloupe, and other places where the abolition of slavery had been made an indispensible condition, ceded to France, by which the system of slavery and robbery would be revived; and they were sorry that a coast which extended fifteen hundred miles, was again given up to the detestable traffic in slaves. Since the abolition of the slave trade, they had seen the legitimate traffic of Africa increased, and its revival would consign it to destruction. They lamented the recognition of the renewal of the slave trade, and were of opinion that extensive interests would be created which, at the end of five years, would make total abolition difficult. They were anxious to promote in France a detestation of this traffic, and were desirous that Parliament should take measures for effectually guarding against the infraction of the British Act of Abolition by the clandestine importation of slaves from the French colonies into those belonging to Britain. And, finally, they most anxiously implored the friends of this great and good cause in Government, in Parliament, and in the country, to exert themselves in bringing about a permanent abolition of this detestable traffic."

Missionary Chronicle,
FOR JULY, 1814.

MISSIONARY MEETINGS.

CHESTER.

A MISSIONARY Meeting is intended to be held at Chester, on Monday, the first day of August next. Some of the ministers who design to attend that meeting will preach in that city on the preceding Lord's Day, July 31st.

MANCHESTER.

A Meeting is intended to be held at Manchester, on Wednesday, the 3d, and Thursday, the 4th of August; at which a great number of ministers and their friends, from various parts of Lancashire, are expected to attend. An Auxiliary Society for that great and populous county, similar to that which was established last summer at Leeds, for the West Riding of Yorkshire, will be proposed.

The Rev. Messrs. Bogue, Waugh, J. Townsend, and Burder, will probably assist on these occasions.

It is expected that some of the ministers will preach at *Birmingham* on the evening of Tuesday, July 26th, and on Wednesday, the 27th; and at *Shrewsbury* on Friday, the 29th of July, in their way to *Chester;* and at *Leicester* on Thursday, August the 11th, on their return from *Manchester*.

Rev. R. Hill is expected to be one of the preachers at *Manchester*.

HULL.

THE Missionary services at this town commenced on Wednesday, June 15th, by a prayer-meeting held in Mr. Wade's chapel, where several ministers engaged.

At half-past ten, a most judicious and impressive sermon was preached at the chapel, in Fish-street, by the Rev. W. Roby, of Manchester, from 2 Cor. ii. 14. In the evening of the same day, the members of the Hull and East Riding Auxiliary, and likewise of the Juvenile Societies, assembled in the Boys' Subscription School Room; the Right Worshipful the Mayor in the chair—who having opened the business, the Rev. Dr. Winter gave a clear and large account of the formation, progress, and present state of the Parent Society. The secretaries and treasurers of these two Societies read the reports and statements of the funds of each Society. Through the multiplicity of the business, after several motions, introduced by various excellent speeches, the meeting was obliged to be adjourned to the chapel in Fish-street, Friday morning following. Though the evening proved rainy, the shed-room was completely filled, and many departed for want of room.

Thursday morning, at 10 o'clock, the Rev. J. Fletcher, of Blackburn, preached at Ebenezer Chapel, Dagger-lane, from Matt. xiii. 31—33. It was a most excellent discourse, and delivered with great animation.

In the afternoon of this day, the Rev. J. Campbell, of London, gave a very interesting account of his late travels in Africa to a crowded and attentive audience in Fish-street, which by desire he repeated the following day, with some enlargement, in Providence Chapel.

In the evening of Thursday, the Rev. Dr. Winter delivered a most interesting and impressive discourse at Providence Chapel, from Psalm lxvii. 1, 2.

Friday morning a prayer meeting was held in George-street chapel (Rev. J. Birt's) where the Reverend W. Eccles, of Leeds, addressed the people, and the ministers assembled from various places engaged in prayer.

In the evening the ordinance of the Lord's supper was administered to about 500 communicants, and Dr. Winter presided at the table, while the elements were distributed by other ministers.

All the services were conducted with great order and harmony; after which they separated with the enlivening hopes of success attending the future proceedings of the Missionary Society, and of hereafter enjoying the answers to their prayers and efforts in millions of millions of converted Heathens in a better world.

The collections after the several services were about 207*l*.

The time of meeting had been fixed as far back as March last, that the same

ministers might be engaged as at the West Riding Society; but it happened that the formation of a Church Missionary Society for Hull took place only a fortnight before, which was not foreseen when June had been fixed upon.

Baptist Missionary Meeting.

THE anniversary of the Baptist Missionary Society was held at the Jews' Chapel, Spitalfields, on Wednesday, June 22. The Rev. Mr. Gray, of Chipping Norton, began in prayer; the Rev. Mr. Steadman, Tutor of the Baptist Academy, at Bradford, Yorkshire, preached from Hag. ii. 7,—'I will shake all nations' &c.; the Rev. A. Fuller, secretary, made a report of the state of the Mission; and the Rev. Mr. Hinton, of Oxford, concluded in prayer.

In the evening, the Rev. Mr. Tomlin, of Watford, prayed; the Rev. Mr. Saffery, of Salisbury, preached from Psal. lxviii. 1, 2,—'God be merciful to us, and bless us,' &c. The Rev. Mr. Newman, of Stepney, concluded in prayer, after Mr. Fuller had given some further account of the state of the Mission in India.

OTAHEITE.

AN opportunity is now afforded to send letters or presents to the Missionaries at Otaheite, as a ship will sail very shortly for Port Jackson, from whence they may be forwarded. Any friends of the Missionaries who wish to send letters or small parcels, are requested to send them to J. Hardcastle, Esq. Old Swan Stairs, before the 10th of July.

CHINA.

THE proficiency of Mr. Morrison in the Chinese language, as well as the great diligence he must have used to acquire it, may be judged of, in some measure, from the Works announced to the public in the following notice, which has appeared in several publications in India:—

"It is understood from good authority that the Rev. Robert Morrison, Protestant Missionary at Canton, and who has for a few years acted as Chinese translater to the Honourable East India Company's Factory there, has now ready for the press, A CHINESE GRAMMAR; to which is added, a volume of DIALOGUES, CHINESE AND ENGLISH.

Mr. Morrison has also in a course of preparation for the press, A DICTIONARY OF THE CHINESE LANGUAGE, in three parts.

PART I. Contains the *Chinese* and *English*, arranged according to the *Chinese Keys;* founded on the Imperial Dictionary of *Kang-he.*

II. Has the *Chinese* arranged *Alphabetically*, with a short definition in English,

III. Is *English* and *Chinese.*

These will form Three or Four Folio Volumes.

The GRAMMAR and DIALOGUES have the *pronunciation* of the Chinese Characters in the *Mandarin dialect*, according to the powers of the Roman Alphabet in the English language. They have also both a free and a verbal rendering of each phrase, sentence, and example, employed in illustration.

To the Grammar is added a Chapter on *the Dialect of Canton.*

THE DICTIONARY proceeds on the same plan with respect to *Pronunciation* and *Definition;* and if the life and health of Mr. Morrison be continued, the Dictionary will be completed at no distant period."

Extract of a Letter from Mr. Morrison, dated at Macao, September 20, 1813.

'OUR brother and sister Milne arrived here about two months ago. He has been driven away by the Portuguese government, and all my applications to allow me to retain him as my assistant, or that he might remain two seasons to learn the Chinese language, were in vain. Mrs. M. is with us. In a few days I accompany the factory to Canton, where Mr. M. is studying hard. 'I have finished the New Testament, and am hastening the printing of it. I hope to have a thousand copies out of the press before the ships sail, and will send you a few. The Lord will, I trust, give his blessing. I find it a great assistance in preaching to the Heathen. My flock is very small, but it is pleasant to see each of them with the book of God in his hand, while I endeavour to explain it to them, and urge it on their consciences. I have been expounding in the Epistle to the Romans, which is very suitable to the Heathen. Mr. Milne is very unwilling to leave this place,

yet I think there is a wide field for labour at Java amongst the Chinese there. I hope he will not desist from being a Missionary to China. We want a variety of talent. I think he is better fitted to impart instruction than I am. Our Saviour will I trust, direct us.'

CEYLON.

We have received, and perused with pleasure, the first report of the Columbo Auxiliary Bible Society. The committee have taken pains to ascertain the number of Christians in Ceylon, and the languages most familiar to them. It appears that the native Protestants are about 150,000, and the Catholics about 50,000, (in all about 200,000,) of which the great majority speak Cingalese, and the rest Malabar or Tamul. Before the institution of the Columbo Society, the Society at Calcutta had kindly offered to send them 5000 copies of the Cingalese New Testament, from the old version lately corrected, but on examination, it was found so faulty, and would require so much time to render it perfectly correct, that it would be better to print a part of it as it is, for the present necessity, and set about an entirely new translation. The Gospel of St. Matthew, which has been printed at Serampore, was daily expected at Columbo, and the new translation has been commenced in Ceylon, under the superintendence of W. Tolfrey, Esq. whose skill in the Cingalese, Pali, and Sanscrit languages, and indefatigable exertions in superintending the native translators, are highly commended. The whole of the Gospels is already finished, and the types, &c. for printing them purchased of the brethren at Serampore, arrived at Columbo in March last. The committee express their obligations to Dr. Carey, whose versions of the New Testament into the Sancrite and Bengallee have been of essential use from their similarity to the Cingalese and Pali languages.

A translation in the Pali language has been commenced by Don Ab. De Thomas Mohandiram, of the Governor's Gate. *Two priests of Buddhow* (a Pagan deity,) *have readily afforded their assistance towards the translation into their native language*, which is a gratifying proof of the facilities attending the propagation of the gospel in Ceylon.

If the accounts *formerly* given of the number of Christians in Ceylon be correct, there has been a deplorable decay of Christianity in that island;—nor can it be doubted that many of the inhabitants have of late years relapsed into idolatry. In the time of the Dutch government, the different places of worship dedicated to Boddhou, and other inferior deities, were between 300 and 400; in the year 1807, they amounted to 1200. In 1663, the Christians in the district of Jaffa only, amounted to 65,000. By the last returns it appears they are not 5,000. It is probable, indeed, that the greater part of these Christians (so called) were merely *nominal* (or as some have ludicrously stiled them, *Rice Christians*) but the falling off is lamentable, and shews the necessity of the most vigorous exertions in this populous island.

We are glad to find that the Society in Ceylon design to circulate, not only Bibles, but familiar essays and dialogues also, explanatory of the sacred Scriptures, the same reasons not existing in Ceylon as in some other places, for the exclusive circulation of the Bible. The committee observe, that 'next to the fervent zeal and indefatigable labour of the venerable Swartz, the conversion of so many thousands in Tanjore was owing to the circulation of familiar dialogues, and short easy treatises upon the subject of Christianity.'

The Appendix includes a sermon by the Rev. George Bisset, preached on the first anniversary of the Columbo Bible Society, from Mark xiii. 10. 'The gospel must first be published among all nations.' We extract one paragraph, which affords an affecting view of the religion of the natives. 'The chief part of their worship appears to be an adoration of malevolent spirits, upon the most servile principles of fear. It is not before such altars that a life of integrity, innocence, and truth, or a deep sense of contrition for past offences, can be supposed an acceptable offering. Gifts, offerings, and voluntary privations, may well be considered the most grateful sacrifice to those malignant dæmons; and while the deluded victim of superstition hopes to bribe the forbearance of their vengeance, instead of purifying his morals, and correcting his vicious passions, he deadens every feeling of guilt by lulling all apprehension of punishment.'

BATAVIA.

Extract of a Letter from two pious Gentlemen in Batavia.

'In Batavia there is a large body of Dutch, Portuguese, and Malayan Protestants, but only one Dutch minister. The Portuguese and Malays have no minister; but the Dutch minister sometimes preaches in all these languages, and they have a few Bibles both in Portuguese and Malay.

'In the Amboyna, the first island

which the Dutch had in India, there are many thousands who profess the Protestant religion, both natives and European. Each village had formerly a schoolmaster and catechist; and when there were no ministers in that island, the Christians once a year received what is called a '*hoong* expedition,'—a small fleet of Indian vessels, with a minister, elders, deacons, &c. The children which were born in the past year were baptized, and the Lord's supper dispensed to the parents—they were also supplied with necessaries for the poor, the children and their parents were catechised, and the schoolmasters directed. This has all been neglected during the last twenty years. It is almost as long since there were ministers at Ternate, Banda, and other of the Moluccas. In consequence of this neglect, the children are destitute of instruction, so that carelessness and irreligion appear in every place. Alas! alas! if you do not pity them, total ruin may be dreaded.

'The case of those also is very pitiable who were formerly instructed by Christian ministers, at Malacca, Celebes, Sumatra, and the smaller possessions at Timor, Palembau, Manada, &c. where formerly the gospel was preached. In all these places there is a number of (at least) nominal Christians, totally destitute both of public and private instruction.

'Behold a field for your zealous labourers. Already is the ground somewhat prepared. You may still see the remains of a former harvest. You have obstacles to encounter, but they are less than in any other part of the east.—O pity these countries!—They once produced a rich harvest of immortal souls, but now the ground, like the ancient land of Judea, has become barren for want of cultivation. If the seed which now lies buried in the earth, were dug up by your labours, and favoured with heavenly influences, what an abundant produce might be expressed!'

The truth of this case is attested by two gentlemen who were members of the Court of Justice in Batavia, and who, when sitting as elders in the Ecclesiastical Court there, frequently received applications from the places just mentioned for Bibles, &c. but little notice was taken of them in Europe; so that there is not only a great want of preachers, but of the written word of God. Bibles are so scarce that there are many villages and districts where not a single Bible or Testament can be found.

It will be a satisfaction to the reader to know that three ministers have been sent to Batavia by the Missionary Society, and another is intended for Malacca.

DEMERARY.

Extract of a Letter from Mr. Davies, March 26, 1814.

'THROUGH the good hand of the Lord our God upon us, the everlasting gospel is preached to a greater number of Negroes than ever it was in this colony,' and I trust, with greater success. I will not take upon me to assert that *hundreds* are really converted; but I trust that hundreds are brought to enquire the way of salvation. Indeed, if we may draw any conclusion from their moral conduct, and from the pains they take in learning the catechism, from the distance thousands of them come to hear me preach Christ crucified, and the liberal collection they have made towards building the chapel, &c. &c. we may not only say, 'they are not far from the kingdom of heaven,' but they are become Christians.'

Mr. Davies has transmitted the names of contributors to the Auxiliary Missionary Society which he has established at George Town, Demarary, composed of whites, people of colour, juvenile, &c. amounting to more than 150*l*.

The Negroes are also among the most forward in subscribing what they can towards paying off the debt of the chapel.

AFRICA.

MR. THOM, and others, visited a Missionary settlement in Africa, and early one morning they conversed with three women, by an interpreter, on religious subjects. While they were speaking, another woman from a hut near them came behind and listened with tears. She was dressed in sheepskins, and held her young child in her arms. We asked her what made her weep? She replied, 'I weep because I am such an unworthy creature; you have come from a far country to see us; but I hope to be saved by Jesus Christ.' Her attitude, language, and tears, affected us all.

When we asked a Namaqua woman to what country she belonged, she said, —'I belong to Christ's country. It was the Saviour who brought me here to be instructed. I wish him to have more of my heart.' She desired us to present her affectionate remembrance to all the Christian people of Britain.

Now appeared to me the beauty of

that passage (Psa. lxviii. 31.) 'Ethiopia shall soon stretch out her hands unto God.' As a Christian, I felt my heart one with theirs, and valued that communion of spirit which knows no distinction of colour, education, or country; and, as a Christian minister, I felt pity and love for immortal souls, and a more vigorous desire to spend my life in whatever way God shall see fit.'

Mr. Thom's Journal.

Mr. Thom mentions meeting with Captain Cornelius Kok, from Silver Fountain. He presented him, in the name of the British and Foreign Bible Society, with six Testaments. He is about 64 years of age, and is captain over a considerable number of Hottentots. It was amusing to see him, with a a large staff in his hand, and a broad brimmed hat, adorned with a large ostrich feather, walking through the streets with as much dignity as an European prince, and followed by his attendants. He has been a great friend to Missionaries.

His son, Captain John Kok, is thought to be a real Christian, and is with the brethren Anderson and Kramer, at the Orange River.

Mr. Thom had several opportunities of hearing Mr. Kicherer preach. 'Last week (says Mr. T.) Mr/K. preached in Stellenboch Church, and in the Church at the Pearl. Hundreds from all parts, flocked to hear him. He is the African Whitfield—bold and zealous. His discourses are highly animated, but very long—sometimes two hours.'

Mr. T. having given notice that some Testaments would be sold at One Shilling (sterling) the soldiers flocked to purchase them, so that 300 were sold in three days.

INDIA.

Christians reproached by Heathens, for neglecting to give them the Bible.

A NAYR, of Travancore, reproached one of our Zillah judges on the coast for our not giving them our Scriptures. The judge had been reading to him some passages from the Malayalim gospel, when, on his stopping, the man, full of admiration at its divine sentiments, rather abruptly addressed him,—'What, Sir, are these indeed your Shasters? (or sacred writings) Why—why have you not given them to us? We have not kept back ours from you!—Why have you not given us yours?'

This anecdote discovers the disposition of the natives in India, even of the NAIRS (a high caste) towards the Bible. The clergyman who communicated this to his friend in Ceylon, lamenting that a Bible Society had not then been established in Madras, says,—'The great cause of all really is, not any fear of the effect upon the minds of the natives—for the natives themselves thoroughly prevent such fears by their numerous applications for the Scriptures—but an undervaluing of the power of the Bible.' 'I could give you affecting instances of the lively gratitude with which many have received the *Tamul Scriptures*, and the veneration they have expressed by word and action.'

'Things are going on admirably well upon the whole in Bengal. A new Moorman convert has for some months past been preaching in Agra, under the care of Mr. Corrie, the chaplain, with great success. Some few persons of considerable distinction, Musselmen and Hindoos, have lately joined him.'

Oct. 18, 1813.

Church Missionary Society.

IT appears from the publications of this Society, that the labours of *Abdool Messee*, one of their Readers in India, have been remarkably blessed of God. The Rev. Mr. Thomason, of Calcutta, in a letter to the Secretary, under date of Oct. 9, 1813, thus writes:—

'I have now the pleasure to send you a continuation of the Journal, giving an account of his labours in *Agra*, up to the latter end of August. His progress in every Missionary gift is equal to our fondest expectation: his success in Missionary labour greatly exceeds our hope—for we could not have ventured to hope for such rapid and extraordinary effects as have attended his ministrations at Agra in this short period. A bright day seems to be rising on those parts. What may we not expect from beginnings so prosperously breaking out among us? If it should please God to continue Corrie and Abdool together, we may hope for extensive fruits. The address to us from Mr. Corrie, has given rise to an Association among the friends of Christianity in this place for the support of his Institution. The title assumed by the subscription paper in circulation, is "A Fund for the establishment and support of Native Schools, under the superintendence of the Rev. D. Corrie, at Agra, or elsewhere." The subscription amounts to near 400*l.* per annum, which will go far in supporting the establishment, and I have some hope that it may even exceed that sum.'

AN Arabic Tract is now stereotyping by this Society, which they intend to circulate, as opportunities may offer, in those countries where that widely-extended language is known.

As all the Missionary Societies are aware of the great utility of Religious Tracts in the languages of various nations, in aid of the labours of their Missionaries, we do not conceive that the formation of a new Society, exclusively for this purpose, as proposed by a very respectable gentleman, in an appeal to the Christian world, will be found necessary. But perhaps it would be serviceable if an active committee were appointed in each Society to procure, translate, print, and circulate suitable Tracts in their respective connections.

Baptist Mission.

In a letter dated Nov. 17, 1813, Dr. Carey says, 'About two months ago I received a letter from the Lieutenant Governor of Amboyna, ordering an impression of the Bible for the use of its Malay inhabitants, and pressing us to send Missionaries. This week we received a letter from government, offering to afford facilites for the passage of any Missionaries we might wish to send to that island. My son Jabez, who has been articled to an attorney, and has the fairest prospects as to this world, is become decidedly religious, and prefers the work of the Lord to every other. The Lord hath done great things for us: the leaven may be perceived to ferment in every part of India. Brother Judson has joined the Rangoon Mission.'

Dorset Missionary Society.

APRIL 13, the Associated Independent Ministers of Dorsetshire, met at Bridport. Public worship began at 11 o'clock with prayer, &c. by Mr. Turnbull, and Mr. Kaynes. Mr. Waugh preached from Isa. xxvii. 13; and Dr. Cracknell concluded.

The Society proceeded immediately to business, (Rev. J. Saltren in the chair) when the following resolutions were carried unanimously:—

That the Dorset Missionary Society, founded in the year 1797, shall no longer confine its operations to the county, but make more zealous and general applications to encrease its funds; and that under the direction of the committee, a moiety of the same shall be remitted to the treasurer of the Missionary Society in London, to promote its important objects.—

That in order to promote more effectually the object of this Institution, it is earnestly recommended that Branch Societies be formed in every Town. And that there be a subscription of one penny a week and upwards in every congregation connected with this Society.—

That a general meeting be held annually on Wednesday in Easter-week.

G. KEMP, Esq. Poole, treasurer, and
B. CRACKNELL, D. D. Weymouth, sec.
JOHN SALTREN, chairman.

Many interesting speeches were delivered. The speakers who addressed the meeting were Rev. Dr. Cracknell, Rev. Messrs. Morren, Keynes, Hall, Jeanes, Wheaton, Trowbridge, Pike, Weston, Turnbull, Cope, and Waugh.

Public worship recommenced at 6 o'clock. Mr. Morren prayed, and Mr. Troubridge preached from Rom. viii. 38, 39, and concluded.

A lecture was delivered the preceding evening, by Mr. Hall, on the conversion of Zaccheus.

MISSIONARY COLLECTIONS, &c.

Collections and Anonymous Contributions only to the 15th of June, inclusive.

		£	s.	d.
Rev. A. Tidman and Congregation, Sidmouth		21	0	0
A small Family weekly subscriptions, by Rev. C. Buck		1	16	6
F. T.		1	0	0
Rev. J. Flower and Congregation, Titchfield		18	4	0
Rev. T. Ashton and Friends, Seaford, Sussex		6	5	0
Auxiliary Missionary Society at North Walsham, by Rev. James Brown and Friends		13	5	0
The Carr's Lane (Birmingham) Auxiliary Missionary Society, by Rev. J. A. James, including 15*l.* 15*s.* from the Children of the Sunday School		115	15	0
Collection at Burnham Meeting, by Mr. Trumper		11	8	6
Ditto, Devizes, by the Rev. Messrs. Sloper and Elliott		28	18	8
W.		10	0	0
Female Juvenile Society, Scotland Street, Sheffield		5	0	0
Rev. Mr. Hunt and Friends at Chichester	£34 16 6			
Ditto ditto, Bosham	4 12 8			
Ditto ditto, Bersted	2 8 2			
Juvenile Society at Chichester, by Miss Hunt	8 4 6			
		50	1	10
Rev. Mr. Scamp and Congregation, Havant		50	6	2
Rev. S. Peel and Congregation, Workington, Cumberland		16	5	9

	£	s.	d.
Subscription of Children at Bridport		6	4
Scholars of the Tabernacle Catechetical Sunday School, by Rev. M. Wilks	14	1	7
West Cowes, Isle of Wight, Collection at the door, together with subscriptions from Sunday School Children of the Congregation, and a few individuals, including four servants, by Rev. R. Adams	13	15	0
Collection by the Children of Doune, Perthshire, by Rev. Alex. Fletcher	11	4	0
A Friend, by Mr. Emerton	1	0	0
Rev. J. Walker and Friends, Peppard, Oxon	5	0	0
Moiety of a Legacy of 100*l.* by Mr. Edward Gough, late of Scotland Yard, by Messrs. Boyce, West, and Locket, executors, duty paid by them	50	0	0
Shepherd's Market Auxiliary Society, by Rev. Mr. Hacket	20	0	0
Female Auxiliary Society, Huntley	20	0	0
Rev. J. M'Donald and Congregation, Urquhart, by Dingwall, North Britain	35	15	6
Rev. Mr. Grundy of Leicester and friends, at Ullesthorpe	11	7	6
Finchley Sunday School Children	0	9	6
The Boys at the Orphan School, City Road, by Mr. Harrison	0	13	7
Sunday School at Newton, Burgaland, Leicestershire, by Mr. N.	3	0	0

Collections, &c. omitted last Month.

				£	s.	d.
Rev. David Bogue and Congregation, Gosport						
Collection	£32	12	5			
Subscriptions	73	6	6			
				105	18	11
Auxiliary Missionary Society at Weovil				14	0	0
Portsmouth Auxiliary Missionary Society, by Mr. Sharp				9	0	0
Ditto Female Auxiliary Missionary Society				18	0	0
Mr. Swiney and his Pupils, Portsmouth				1	10	6
Children of Sunday School, by Mr. Hoskin				3	14	0
Rev. J. Roaf and Friends, Town Sutton, by Rev. Mr. Slatterie				16	0	4
Rev. J. W. Percy, a Penny Society, at Warwick				25	0	0
A Penny Society at Wells, Somerset, by Rev. Wm. Lane				14	0	0
Auxiliary Society at Rev. Dr. Nicol's, Swallow Street, by Mr. Simpson				30	0	0
Rev. Mr. Elvey and Congregation, Wandsworth				23	0	0
Sunday School, ditto				3	0	0
Rev. M. Adkins and Congregation, Southampton				82	16	10
Bethnal Green Juvenile Auxiliary Society, by Miss Esther Haye				5	0	0
Rev. Mr. West and Congregation, Chigwell Row				12	5	0
Rev. Mr. Millar and Friends, Hatherstone, collected at 1d. per week				9	2	8
Rev. John Dagley and Friends, Chapel End, Warwickshire				12	12	0
The Four Managers of Trinity Chapel, Rev. Mr. Smith's, Leather lane				5	0	0
Auxiliary Society at Stains, Rev. Mr. Yockney				20	12	0
Rev. Mr. Redford and Congregation, Windsor				16	3	6
Auxiliary Society at Teignmouth, Rev. Mr Gleed				10	2	2
Rev. Mr. Sleigh, Salisbury—Collection	13	9	6			
A few Female Friends	3	10	6			
Penny Society	4	0	0			
				21	0	0
M. M. by Rev. Jos. Kirby, Lewes				2	2	0
Donation from an Auxiliary Society at Chatham, by Mr. W. Higgins				18	17	6
Auxiliary Society at Hinckley, by Rev. Mr. Gill				16	9	9
Rev. Mr. Savile and Friends, Colchester				14	15	0
Rev. J. Morrison and Friends, Barnet				6	4	6
Kingston Auxiliary Missionary Society, by Mr. Chas. Schofield, Treasurer				31	3	6
Rev. Mr. Haward and Friends, at Rendlham, Suffolk				15	13	6
Collection at Lady Huntingdon's Chapel, Stanford, by Rev. T. Keyworth				11	3	6
Ditto ditto, Helpringham				1	6	6
H. K. by Rev. W. Mather, Dover				1	0	0
J. G. ditto				1	0	0

POETRY.

A HYMN

FOR MISSIONARY MEETINGS.

Once more, by Sov'reign mercy spar'd,
Our paths, O God, have been prepar'd,
And we together meet;
O may thy influence now be shed
On ev'ry heart, on ev'ry head,
To bow before thy seat.

Jesus, our God, accept our praise,
Who deignest to direct our ways,
And own our feeble aim;
May blessings such as seraphs give
Hence on our tongues for ever live,
To glorify thy name.

Almighty Saviour, let us prove
Each in our souls thy boundless love,
And that the motive be
Which shall our souls in *Union* join,
And all our energies combine
To draw the world to thee.

Our love increase, refine our zeal,
With pure affection now to feel
For all the Heathen race;
Thy Spirit's copious influence pour
In wisdom, knowledge, faith, and pow'r
To spread a Saviour's grace.

With potent sway, blest Jesus make
Thy entry, and possession take
Of all the sea-girt isles;
Like lightning swift, or wind, or fire,
Come thou, 'of nations the desire,'
And frustrate Satan's wiles.

Let the foul votaries of sin,
Of lust, and blood, and rites unclean,
Yield to thy blissful sway;
Now bid the world's wide empire bow,
Thy rule to own, for only thou
Canst take the curse away.

No more let India's flames arise
To immolate the sacrifice,
Nor Ganges' streams devour;
But heav'nly Truth's resistless sway
Drive error, sin, and death away,
To tyrannize no more.

Come, by thy word and servants, come,
Come, by thy Spirit, and dethrone
The ruling pow'r of sin:
Let holiness, and faith, and love,
Each earthly passion far remove,
And rule supreme within. J. S.

PROPHECIES

TURNED TO PRAYERS

FOR THE

Spread of the Gospel.

Now we hail the happy dawning*
Of the Gospel's glorious light,
May it take the wings of morning,
And dispel the shades of night;
Blessed Saviour,
Let our eyes behold the sight.

As in infinite progression†
Ocean's waves majestic roll,
And in grand and proud procession
Stretch along from pole to pole—
So extensive
Be thine empire o'er the soul.

Where amidst the desert dreary‡
Plant, nor shrub, nor flow'ret grows,
There refresh the wand'rer weary,
With the sight of Sharon's Rose;
And its beauties
To the longing eye disclose.

As the Alps in lofty grandeur,§
And the tow'ring Andes rise,
So may Sion, deck'd with splendour,
Rear its summit to the skies;
And majestic,
Awe the nations with surprize.

Where the beasts of prey are prowling,‖
And the murd'rous serpents hiss,
There exchange their dismal howling,
For the pleasing calm of peace,
And for ever
May destruction's empire cease.

O let all the world adore Thee,¶
Universal be thy fame;
Kings and subjects fall before thee,
And extol thy matchless name,
All ascribing
Endless praises to the Lamb.

Crediton. J. C.

* Isaiah lx. 1—3.
† Isaiah xi. 9.
‡ Isaiah xxxv. 1.
§ Isaiah ii. 2. Micah iv. 1.
‖ Isaiah, xi. 9.
¶ Isaiah xl. 3—6.

R. WILLIAMS, PRINTER, COPPICE ROW.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

AUGUST, 1814.

MEMOIR

OF

THE LATE REV. BENJAMIN INGHAM,

OF ABERFORD, IN YORKSHIRE.

To the Editor.

Rev. Sir,

It is much to be lamented that the memory of many useful ministers of Christ, who have borne a faithful and honourable testimony to the pure gospel of the grace of God, should be permitted to float down the stream of Oblivion with the promiscuous multitude, for the want of a contemporary biographer to record their excellencies, and transmit their names to posterity. 'The memory of the just is blessed;' and the preservation of the names of such men, by a record of their lives and writings, is rendering a valuable service to the church of God. The exhibition of such excellence, in persons who have served their generation according to the will of God, may, under the divine benediction, have the happiest tendency to animate the ministers of Christ with a laudable emulation to equal, and, if possible, to excel such bright examples, and all the people of God to be more diligent 'followers of those who, through faith and patience, inherit the promises.' The eminence and usefulness of that noble confessor, the late Benjamin Ingham, so famous in his day and generation, and who endured so much for the faithful testimony of God our Saviour, induced me, a few years back, to collect every fact of importance relative to his life and extensive labours in the vineyard of Christ, before the oblivion which Time naturally produces, should involve them in obscurity. I solicited information; but was unable to obtain it. I was, however, in possession of certain facts and circumstances, gleaned from various sources, which enabled me to weave a brief but imperfect Memoir of this distinguished champion in the cause of God and truth.

On perusing the Evangelical Magazine for December, 1812; in which you express a wish that some correspondent would furnish you with an account of this excellent man, I immediately determined to communicate the particulars with which I was acquainted; but, on further consideration, I hesitated, in hope that some person, better qualified than myself, would undertake the subject, with materials more abundant, and capable of adorning his memory with trophies of more excellent workmanship. Not finding this accomplished, I have at length been induced, amidst my numerous avocations, to at-

tempt a tribute to his memory, collected from the meagre materials I am providentially possessed of.

The Rev. Benjamin Ingham was descended from an ancient and respectable family in Yorkshire; but the time and place of his birth I am unacquainted with. One of his ancestors was ejected by the black Bartholomew Act, in 1662, from a living in the West Riding of Yorkshire. Mr. Ingham's talents displayed themselves at an early period. At what seminary he acquired the first rudiments of learning, is uncertain. Being intended for the church, he was sent at the usual age to Oxford, and entered at Queen's College; where he soon acquired the respect, and attracted the notice of his superiors. The Rev. John and Charles Wesley, with Mr. Richard Morgan and Mr. Kirkman, of Merton College, and others, the great revivers of heartfelt and serious religion, began at that time to associate together, and to be noted for a variety of particularities and devotional exercises, which gained them the name of *Methodists*. Mr. Ingham being yet a stranger to those evangelical truths which he afterwards propagated with so much zeal and success, studiously avoided all connection with them and their meetings. Engrossed with the eager pursuit of literature, and having imbibed the highest sentiments of the ecclesiastical hierarchy, he felt no relish for men of a spirituality of temper which he had not yet learned to cultivate, and from whose reproach, as Methodists, he naturally kept aloof; but those things which he had before counted gain, he began shortly after to count loss for Christ. Jehovah, whose thoughts are not as our thoughts, neither his ways as our ways, beheld, from the height of his glory, this 'vessel of mercy,' wandering far from him in the pursuit of sublunary bliss, and stopped him in his mad career. He shewed him that he was walking in a path that was not good, and mercifully brought him to the knowledge of himself by a way which he knew not. This happy change took place about the beginning of the year 1733; at which time he joined the society. In April, in the same year, Mr. Broughton, of Exeter, and Mr. Clayton, of Brazen Nose College, were added to their number; also, about the same time, Mr. J. Hervey, Mr. Kinchin, and Mr. J. Gambold; but their great acquisition was in the year 1734, when Mr. Whitefield, then a youth about 19, joined himself to the society; of which he was destined to be the great Apollos. At that time they were 14 or 15 in number, all collegians, of one heart and mind; and must be considered as the first Methodists. Our Lord's parables of the leaven hid in three measures of meal, and of the grain of mustard-seed, are herein strikingly illustrated; for from these very small beginnings, what a great increase has been given!

The irreligion and infidelity of the nation had extended to such a dreadful degree when the Methodists first appeared, that it was high time some should arise to stem the torrent. Bishop Butler prefaces his Analogy, written about this time, by lamenting it was then 'taken for granted that Christianity was not so much as a subject of inquiry; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for having so long interrupted the pleasures of the world.' — At this awful and gloomy period the great Head of the Church interposed, and, out of the Establishment, which had been left a barren desert during the 70 years which had elapsed since the ejectment of the 2000 Nonconformists, he raised up an host of faith-

ful men, for whose labours 'the wilderness and the solitary place should be glad, and the desert rejoice and blossom like the rose.'

In the year 1735 their societies at Oxford were broken up; for Mr. John Wesley, accompanied by his brother Charles, Mr. Ingham, and Mr. Delamotte, the son of a merchant in London, in the October of that year, embarked for Georgia, in America. During the voyage, they employed their time with scrupulous exactness and laborious diligence, in acts of devotion, in the study of the Scriptures, and in the instruction of those who were willing to learn. There were on board the vessel several Germans, who were Missionaries from the church of the United Brethren, under the direction of David Nitschman, a Moravian Bishop; for whom Mr. Ingham conceived a great regard during the voyage. The first attempt made by the brethren was the establishment of a school-house for Indian children of the Creek nation living in their neighbourhood, about five miles from the town of Savannah. Many Indians residing here in one place, gave the missionaries an opportunity to preach the glad tidings, — that unto them also was born a Saviour, who had redeemed them, and purchased for them freedom from sin and eternal salvation. In Mr. Ingham the brethren found an able assistant. He went and lived among the Indians for some time, and proved very serviceable in regulating and promoting the aim of the school. Having succeeded in his attempt to learn the language, he composed an Indian Grammar for the use of the colony; but he was soon called away to England, where he arrived in the latter end of the year 1736.

About the middle of January, 1737, Count Zinzendorff arrived in England, for the purpose of effecting an union between the Moravian and the English churches at Georgia. The Count having heard of the piety and zeal of the Oxford Methodists, soon after his arrival, sent for Mr. Charles Wesley; and, through his influence, procured an introduction to those persons whose power and interest were necessary to the accomplishment of his object. Shortly after the arrival of Count Zinzendorff in London, he was followed by another Moravian of great note, the Rev. Peter Boehler, of the university of Jena, who was chosen and appointed minister of the colony in Georgia. Between Mr. Ingham and these excellent men, the most cordial friendship subsisted, which continued till death. With a view to profit by the example and advice of the Moravian brethren, he determined to visit Germany; where, at Hernhuth in particular, he would meet with many who had long trodden the paths of holiness, and who would rejoice to be the helpers of his joy. Accordingly, he embarked at Gravesend in the month of June, 1738, and landed at Rotterdam. On his journey through Holland and Germany, he found many faithful followers of the Lord Jesus, who treated him with the greatest hospitality and friendship. At Marienbourn he met with Count Zinzendorff, Count De Solmes, and several other eminent Moravians; who all encouraged him to proceed without wavering in the glorious cause in which he was engaged. At Hernhuth, where he staid a fortnight, he was exceedingly strengthened and comforted by the Christian conversation of the brethren. Towards the latter end of the year he returned to England; and found the work of Methodism had been making rapid advances all over the kingdom. On his arrival he met Mr. Whitefield, who had just returned from Georgia; and they again took sweet counsel together. The congregation in Fetter Lane continued to increase daily; and multitudes were savingly converted to God under the ministry of Mr. Ingham, Mr. Kinchin, Mr. Hutch-

ins, Mr. Hall, and others, who were appointed to preach to the society in that place.

Roused by opposition, and encouraged by success, the Methodists continued to extend their influence, and spread their name over various parts of the kingdom. By their instrumentality, many church ministers were awakened from their lethargy; and, according to the measure of light dawning on their minds, they bore a faithful testimony to the atonement and grace of the Redeemer. Whilst Mr. Whitefield and the Wesleys were labouring with apostolic zeal in the blessed work of spreading the everlasting gospel, Mr. Ingham was proclaiming the glad-tidings in many churches in Yorkshire; Mr. Seagrave*, Mr. Seward, Mr. Stonehouse, and some others, were labouring in the same cause in London and its vicinity; Mr. Kinchin at Oxford; and Mr. Gambold and Mr. Robson in Oxfordshire; Mr. Hervey in Northamptonshire; and Mr. Clayton at Manchester, — each in their different spheres endeavouring to diffuse in the region around them the light of the Sun of Righteousness. Several ministers now added their testimony to the number of witnesses for God, particularly the Rev. H. Piers, Rector of Bexley; the Rev. Mr. Rogers, in Bedfordshire †; the Rev. John Hodges, Rector of Wenvo; the Rev. S. Taylor ‡, Vicar of Quinton; and the Rev. Charles Manning, Vicar of Hayes. The fame of their preaching awakened general attention. — Multitudes thronged around them wherever they itinerated, and amazing numbers were called to the happy experience of the salvation of Jesus by their labours.

After some time Mr. Ingham entered into close communion with the church of the United Brethren; many of whom laboured for him in Yorkshire with singular success, particularly Peter Boehler and David

* The Rev. R. Seagrave, A. M. was a clergyman of the Church of England, who joined Mr. Whitefield's connection. In the year 1739, Mr. Seagrave occupied Lorimers' Hall, which was situated near the north end of Basinghall Street. There he preached for some years with much success. He was a good minister of Jesus Christ, a workman who needed not to be ashamed. He was a man of eminent piety, great humility, and remarkable zeal and diligence, and very exemplary in the whole of his conversation. In the year 1739 he published 'An Answer to Dr Trapp's four Sermons against Mr. Whitefield.' He was also the author of 'Observations upon the Conduct of the Clergy in Relation to the 39 Articles; with an Essay towards a real Protestant Establishment.' He also published 'A Letter to the People of England;' which proved eminently useful to that faithful labourer in the vineyard, the Rev. W. Grimshaw, Minister of Haworth, in Yorkshire.

† Concerning this gentleman, Mr. Whitefield writes thus:—'Mr. Rogers, like me, has lately been thrust out of the synagogues for speaking of Justification by Faith and the New Birth; and has commenced a field-preacher. Once he was shut up in prison for a short time; but thousands flocked to hear him, and God blessed him more and more. I believe we are the first professed ministers of the Church of England that were so soon, and without cause, excluded every pulpit. Whether our reverend brethren can justify such conduct, the last day will determine.'

‡ This excellent man was a *great-great-grandson* of that eminently holy and blessed martyr Dr. Rowland Taylor, of Hadleigh, in Suffolk, who sealed the truth with his blood in the reign of the scarlet Queen, in the year 1555; and the unfeigned faith which dwelt in this apostolic man, was also in his descendant. Not content with discharging faithfully the duties of his parish, he went out into the highways and hedges, into the streets and lanes of the city, in order to compel sinners to come to the marriage-supper of the Lamb. He encountered various hardships, and endured grievous sufferings, in testifying the gospel of the grace of God to a lost world. He was remarkably zealous, pathetic, and powerful in his preaching. His ministry was much owned of God; astonishing effects were produced in the hearts and lives of multitudes by that preaching, which, by many, is still termed *Foolishness*.

Taylor *. These zealous men accompanied Mr. Ingham in his itinerant excursions; and the Great Head of the Church bore testimony to the word of his servants, and confirmed it by awakening and converting many souls under their ministry. They visited various parts of Yorkshire and Lancashire; and wherever they proclaimed the salvation of Jesus, the word was owned of God, and churches were planted. The harvest was truly great; but the labourers were few: they, therefore, prayed the Lord of the harvest, that he would send forth more labourers into the harvest. In this they were heard and answered; but in a way that tended to destroy the wisdom of the wise, and to bring to nothing the understanding of the prudent. Many of those who were brought to a knowledge of the truth as it is in Jesus, under the ministry of Mr. I. and his faithful associates, were led to testify to those around them that grace which they themselves had tasted. Having 'felt the powers of the world to come,' knowing in themselves 'the terrors of the Lord,' and seeing 'the world lying in the wicked one,' their spirits were 'stirred within them,' and they began to 'persuade men' to repent; and 'warned them to flee from the wrath to come.' In this manner Mr. Ingham was assisted; and, in a little time, the number of lay-preachers considerably increased. These zealous men prosecuted their labours in the midst of the greatest hardships and most grievous sufferings: they had to encounter the very 'beasts of the people;' and their lives were frequently in imminent danger from lawless mobs. They saw, they felt, however, that God was with them: — the word which they thus preached was attended with a divine unction; and an abundant harvest of immortal souls, redeemed by the blood of Jesus, crowned their unwearied exertions!

Amongst the number of those who attended the preaching of the first Methodists, and were savingly converted under their ministry, were several of the noble house of Huntingdon. The Lady ElizabethHastings was a woman of singular excellence. She was the only daughter of Theophilus, Earl of Huntingdon, by his first wife Elizabeth, eldest daughter and co-heiress to Sir John Lewis, of Ledstone, in the county of York, knt. and bart.; one moiety and more of whose very large estate came to her by inheritance. Her Ladyship spent the greater part of her life at Ledstone-house. — Though the splendor of her birth was truly great, it seemed, as it were, eclipsed by her shining qualities. She was amiable in her person, genteel in her mien, polite in her manners, and agreeable in her conversation. Her singular accomplishments in early life, were celebrated by one of the ingenious authors of *The Tatler*, under the name of *Aspasia* †. Lady Margaret, Lady Anne, Lady Frances, &c. were also daughters of the same noble Earl, by his second wife Frances, daughter and sole heiress to Fr. Leveson Fowler, Esq. of Haniage Grange, in the county of Salop. These pious women exhibited a bright example of female excellence to the world. The higher ranks of mankind were, by their acquaintance, some of them charmed into the love of virtue, — while others found their virtues

* This gentleman commenced his ministerial labours among the Methodists. He was rendered remarkably useful; and a peculiar blessing from the Lord accompanied his ministry: — many precious souls were, through his instrumentality, turned from darkness to light, and from the power of Satan unto God. After a few years he left the Methodists, and united himself to the Moravians; but, not finding himself comfortable, he soon left them, and preached for a considerable time in connection with Mr. Ingham. He finished his course, there is reason to hope, in peace, about the year 1780.

† Tatler, No. 42, dated July 16, 1709

heightened and improved. As to the lower sort, they were guided by the wisdom of those excellent women; and, if they wanted it, were cherished by their boundless generosity. Concerning Lady Frances, who died in January, 1751, Mr. Whitefield observes, 'She was a retired Christian, lived silently, and died suddenly, without a groan. — May my exit be like hers!' With this amiable family Mr. Ingham was long in habits of the greatest intimacy. Lady Margaret had many accomplishments, which recommended her to all who had the happiness of knowing her; but the greatest glory that shone in her, was that of religion; in which she was not only sincere, but excelled. To this Lady Mr. Ingham was united; and he continued to the last moments of his life to express the highest veneration and affection for her, and shewed a particular regard and esteem for her noble relatives; several of whom he honoured with a most intimate friendship.

After Mr. Ingham withdrew himself from the church of the United Brethren, he established several societies on the Congregational Plan. Scattered in a circuit of about 500 miles, he had several thousand followers, who had separated from the church of England, and who appeared to love the doctrine he taught. Numbers were received into the churches by the laying-on of hands; they had elders, and the feast of Charity; and the Lord's Supper once a month, or so. Although Mr. Ingham was the chief leader in raising the profession of the faith in Yorkshire, and in the neighbouring counties, he had many faithful associates, by whose indefatigable labours many were added to the societies. More zealous propagators of the doctrines of the Cross than those men were, will scarcely be found. Amongst the most eminent of these was the late Rev. J. Allen, who, in the year 1752, commenced a preacher in that connection, being only 18 years of age; and continued a very favourite speaker among the Inghamites for many years. This gentleman was the eldest son of Oswald Allen, Esq. of Gayle, in the county of York, whose ancestors had lived there for many generations, possessing considerable landed property. His father intending him for the ministry in the Established Church, placed him under the care of a clergyman, the inconsistency of whose conduct with his character, as a professed minister of Jesus Christ, seems to have shocked his pupil, and staggered his resolution of going into the church! In the year 1748 he was placed under the care of Mr. Noble, a clergyman of very respectable character, and master of Scorton School, near Richmond, in Yorkshire. In the following year an opportunity was offered him of hearing Mr. Ingham, and some others in that connection, preach on the doctrines of Justification by Faith without the deeds of the law. The doctrines of imputed Sin and imputed Righteousness were strange and joyful tidings, now first brought to his ears; and though he had no distinct apprehensions of the doctrines of Grace, yet he had such a glimpse of these precious truths as served to relieve his mind from a sense of guilt, and made him for a season full of joy. In 1751 he was sent to Cambridge, and was admitted of St. John's College; where his religious zeal soon degenerated into lukewarmness and neglect. After residing some time at college he returned home; and again was thrown among Mr. Ingham's preachers. His mind was again exercised in religious matters, and he resolved not to return to Cambridge, but proposed to study physic in Edinburgh: but after much conversation with Mr. Ingham, he at length joined the connection; in which he continued a very useful popular preacher for many years. As a public speaker, few excelled him: his language and manner were pecu-

larly impressive, his voice melodious, and his affections much engaged when speaking of the grand things of the gospel. His deportment in life was uniformly exemplary, and becoming a minister of the Lord Jesus Christ *.

In the year 1759 Mr. Ingham first read a part of Sandeman's Letters on Theron and Aspasio: it had been recommended to him by the late Rev. Ignatius La Trobe, as containing the most striking paragraphs on the person and work of the Saviour. Mr. Ingham, some time after, meeting with Mr. Glas's Testimony of the King of Martyrs, perused it with much approbation; and having received from Mr. Whitefield some information concerning the plan of church government, which he had introduced among his followers, Mr. Allen, in company with Mr. W. Batty, a preacher among the Inghamites, was deputed by Mr. Ingham to undertake a journey into Scotland, to obtain more correct information; thinking it might be useful to him, by introducing a similar church-order amongst his own followers. At Glasgow they first received particular information of Messrs. Glas and Sandeman, and of the people in that connection; and went from thence to Edinburgh, where they were introduced to Mr. Sandeman, and had access to their public worship. From thence they proceeded to Dundee, where Mr. Glas then resided, and had much conversation with them: they returned impressed with the soundness of their doctrine, and their extensive knowledge in the Scriptures. After a few years Mr. Allen withdrew from the Inghamites, and joined the churches in connection with Mr. Glas; amongst whom he continued seven years, laboring greatly amongst them in the ministry †.

The alteration in Mr. Allen's views was attended with a similar change in the minds of many of the people. Those unhappy contentions and divisions, which too often prevail where Sandemanian principles are introduced, now began to appear. Many of the members growing dissatisfied, expressed their uneasiness, by a partial withdraw-

* Among the preachers who laboured in connection with Mr. Ingham, were the following: — Mr. Lawrence Batty, of —— college, is said to have been a very eloquent preacher, and remarkably zealous; Mr. Wm. Batty was also for many years a preacher much esteemed; Mr. Christopher Batty was another labourer, and resided at Kendal, where one of their chapels was built on the brow of a hill. Mr. Whitefield, on one of his journies, preached on the spot to many thousands of hearers. In the following night, some evil-minded persons broke into the barn where his travelling carriage was locked up, cut the leather pannels, &c. in pieces, and otherwise much abused it. They also cut off the long tails of a pair of black horses which drew his carriage. Mr. Whitefield endured this cross with much calmness. In an early period of this connection, a Hymn-Book was printed (composed, we believe, in part at least, by one of the Messrs. Battys); from whence several hymns in the Tabernacle and Lady Huntingdon's Collections are taken; among which, if we are not misinformed, were, 'O, my Lord! I've often mused.' —'Saviour, canst thou love a traitor?'—'Head of thy church triumphant.'—'O Lord, how great's the favour,' &c.

When Mr. Grimshaw, of Haworth, near Leeds, began to preach the gospel, with amazing zeal and success, he also, we are told, preached occasionally among Mr. Ingham's people; for in those days most of the evangelical clergy were itinerant, as well as settled preachers. Of late years they have become more stationary, and have resigned the itinerant labours of the ministry to others. It is a blessing of incalculable value to the country, that many able and faithful men still persevere in them, and with great success. B.

† Mr. Allen becoming dissatisfied with the deportment of some individuals in that connection, who were bearing office as Elders, and, as he thought, too much conformed to the world in its vanities, &c. expostulated with them; but in vain. He, therefore, separated from them, and had several followers united in church-order, which continued until his death, which happened in October, 1804, when he was in his 74th year.

ment from Mr. Ingham's ministry. In time the dissatisfaction increased, and several church-meetings were held upon the occasion. Frequent attempts were made towards a reconciliation between the two parties; but it proved ineffectual. At length, the contentions ran so high, that an accommodation became next to impossible. Mr. Ingham thought that the best way to terminate all disputes would be, by a peaceable separation. Those who were attached to Sandemanian principles withdrew, and peace and harmony were once more restored. Since that period the Inghamites have maintained a respectable character. Their numbers are considerable, consisting of some thousands,—but not increasing †.

Mr. Ingham was a man of strong sense and learning. He possessed a large fortune, which he devoted to the cause of God. He was a thorough master of the controversies between the Calvinists on the one hand, and the Arminians and Antinomians on the other; and he possessed great courage in defending what he apprehended to be truth. He had a large acquaintance with the Scriptures; and his manner of unfolding and applying them was very judicious and affecting. He was a scribe well instructed in the mysteries of the kingdom of Heaven; and shunned not to declare the whole counsel of God. He, on all occasions, discovered an ardent desire to promote the interests of the Redeemer's kingdom, and the eternal welfare of the souls of men. His views on doctrinal subjects were published in 'A Treatise on the Faith and Hope of the Gospel,' in 1771. His private character was equally amiable; and an uniform piety shone through the whole of his conversation. He enjoyed the friendship of several eminent characters in the church of Christ, particularly Mr. Whitefield, the Countess of Huntingdon, and the Rev. W. Romaine:—the former of these visited him whenever he itinerated into Yorkshire; and preached in his societies. At what period he exchanged this mortal scene for immortality, I have not been able precisely to ascertain. He left a son, Ignatius Ingham, who preached for a short period, a few years back, among the Wesleyan Methodists.

Thus I have endeavoured to give a brief but imperfect account of that eminent labourer in the vineyard of Christ; and hope that some person, possessing more accurate information and better abilities, may narrate those particulars with which I am unacquainted. — May the great Head of the Church pour forth his Spirit upon those who are now labouring in the same glorious cause, and give them an abundant harvest of immortal souls, such as shall be their joy and crown of rejoicing in the great day of his appearing!

Dublin. ADOLESCENS.

† The writer of this *Note* was in company with the late venerable Mr. Romaine, about the year 1780, at the house of the late D. Parker, Esq. in the King's Mews, when the conversation turned upon the congregations in Yorkshire and Lancashire, raised by the labours of Mr. Ingham and his associates; and among the scattered remnants of whom, the writer occasionally preached while he resided at Lancaster. Mr. Romaine took up the subject with warmth; and referring to that period in which the gospel gloriously prevailed in Mr. Ingham's connection (which was also the period in which Mr. Romaine was greatly opposed and almost excluded from the church) he said, 'If ever there was a church of Christ upon earth, that was one. I paid them a visit, and had a great mind to join them. There was a blessed work of God among that people, till that horrid blast from the north came upon them, and destroyed all!'

PROPOSAL OF MUNGO PARK, *THE TRAVELLER.*

This celebrated character, who has so long been the subject of anxious enquiry and deep regret, made a proposal, in his excellent volume

of travels, of a truly benevolent and religious kind. It has not, so far as my limited information extends, received that attention to which it appears to me to be entitled. I shall here quote it, and afterwards make a few remarks: —'I could not but lament, that although the coast of Africa has now been known and frequented by the Europeans for more than 200 years, yet the negroes still remain entire strangers to our holy religion. We are anxious to draw from obscurity the opinions and records of antiquity, the beauties of Arabian and Asiatic literature; but, while our libraries are thus stored with the learning of various countries, we distribute, with a parsimonious hand, the blessings of religious truth to the benighted nations of the earth. The natives of Asia derive but little advantage, in this respect, from an intercourse with us; and even the poor Africans, whom we affect to consider as barbarians, look upon us, I fear, as little better than a race of formidable, but ignorant heathens. When I produced Richardson's Arabic Grammar to some Slatees *, on the Gambia, they were astonished to think that any Europeans should understand or write the sacred language of their religion. At first, they suspected it might be written by some of the slaves carried from the coast; but, on closer examination, they were satisfied that no Bushreen † could write such beautiful Arabic; and one of them offered to give me an ass, or sixteen bars of gold ‡, if I would part with the book. Perhaps, a short and easy introduction to Christianity, such as is found in some of the catechisms for children, elegantly printed in Arabic, and distributed in different parts of the coast, might have a wonderful effect. The expence would be trifling; curiosity would induce many to read it; and the evident superiority which it would possess over their present manuscripts, both in point of elegance and cheapness, might at least obtain it a place among the school-books of Africa.'

Since the period when Mr. Park's Travels were written, a happy change, in various important respects, have taken place. Britain has abolished the slave trade in her own dominions; and is using her influence, in a vigorous and extensive manner, to have that infamous traffic universally abolished. Very great efforts are now made to send the Gospel to every quarter of the habitable globe. Missionaries have been sent to various parts of the coast of Africa; and even the interior, to a certain extent, has been visited, with the benevolent view of spreading the religion of the Son of God among its numerous inhabitants, who have so long been sitting in darkness, and in the region and shadow of death. The light of divine truth, however apparently slow its progress may be, is gradually and certainly extending. Its benign influence shall, in due time, be felt over all the earth; when it shall be universally filled with a Redeemer's glory.

I should think, however, that the proposal of the traveller should not be overlooked. In his progress through Africa he found many schools, taught by Mahometans. Some of these he visited; and when he saw the diligence of the children, he could not help wishing them a purer religion and better teachers. He recommends the spreading of small Catechisms, containing the principles of the Christian religion; and these printed in the Arabic language and character. Perhaps some portions of the word of God, already translated, might be equally proper.

Christian benevolence is ever dis-

* *Slatees* is a name given to free black merchants.

† That is a Mussulman.

‡ A *bar* is nominal money, about the value of 2s.

posed to devise and execute schemes for doing good; and, perhaps, when this proposal is thus particularly noticed, it may lead to some active endeavour to carry its design into execution and effect. I do not know how this is to be done; but some person to whom these hints are offered may know. The benefit to be derived from it is incalculable. Under the divine blessing, the young in Africa, and in many places even in Asia, may be made acquainted with the truths of God; and by means of them, the precious treasure may be communicated to those who are more advanced in life. It will afford me pleasure, if any general attention is excited to this important object. J. CRAIG.



To the Editor.

Rev. Sir,

If you deem the following Extract, from 'Franck's Free Thoughts,' worthy a place in your valuable Miscellany, by its insertion you will much oblige

Henley, Oxon. O. A. J.

THE LORD'S PRAYER,

In a Method partly borrowed from Bernard's Thesaurus Biblicus,

WITH SCRIPTURE ILLUSTRATIONS.

I. ADORATION.

Our Father,	Thou, O Lord, art our Father. — Isaiah lxiii. 16.
By right of creation,	Have we not all one Father? Hath not one God created us? — Mal. ii. 10.
By bountiful provision,	Thou satisfiest the desire of every living thing. — Psalm cxlv. 16.
By gracious adoption,	They be called the Children of the living God. — Rom. ix. 26.
Who art in Heaven,	Hear thou in Heaven, thy dwelling-place. — 1 Kings viii. 43.
The throne of thy glory,	Heaven is my throne. — Isaiah lxvi. 1.
The portion of thy children,	An inheritance reserved in Heaven for you.—1 Pet. i. 4.
The temple of thy angels,	His train filled the temple. — Isa. vi. 1.

II. PETITIONS.

1. *Hallowed be thy name,*	Not unto us, but unto thy name give glory. — Ps. cxv. 1.
By the thoughts of our hearts,	Unite my heart to fear thy name. — Ps. lxxxvi. 11.
By the words of our lips,	And my mouth shall shew forth thy praise. — Ps. li. 15.
By the work of our hands;	Whatsoever ye do, do all to the glory of God. — 1 Cor. x. 31.
2. *Thy kingdom come,*	Rule thou in the midst of thy enemies. — Ps. cx. 2.
Of Providence to defend us,	Hide me under the shadow of thy wings. — Ps. xvii. 8.
Of grace to refine us,	The very God of peace sanctify you wholly. — 1 Thess. v. 23.
Of glory to crown us;	Then shall ye also appear with him in glory. — Col. iii. 4.

3. *Thy will be done on Earth as it is in Heaven,*	The will of the Lord be done. — Acts xxi. 14.
Towards us, without resistance,	It is the Lord, let him do what seemeth him good. — 1 Sam. iii. 18.
By us, without compulsion,	Incline my heart to thy testimonies. — Ps. cxix. 36.
Universally, without exception,	Walking in all the commandments of the Lord blameless. — Luke xi. 6.
Eternally, without declension.	I will never forget thy precepts. — Ps. cxix. 93.
4. *Give us this day our daily bread,*	Give me neither poverty nor riches; feed me with food convenient for me. — Prov. xxx. 8.
Of necessity for our bodies,	There is no want to them that fear him. Psalm xxxiv. 9.
Of eternal life for our souls,	Lord, evermore give us this bread. — John vi. 34.
5. *And forgive us our trespasses*	For thy name's sake, O Lord, pardon mine iniquity, for it is great! — Ps. xxv. 11.
Against the commands of thy law,	Whosoever committeth sin, transgresseth also the law. — 1 John iii. 4.
Against the grace of thy gospel,	A blasphemer and a persecutor; but I obtained mercy. — 1 Tim. i. 13.
As we forgive them that trespass against us,	If ye forgive not men their trespasses, neither will your Father forgive your trespasses. — Matt. vi. 15.
By defaming our characters,	When men say all manner of evil against you falsely. — Matt. v. 11.
By embezzling our property,	If he hath wronged thee ought, put that on my account. — Philemon 18.
By abusing our persons.	Lay not this sin to their charge. — Acts vii. 60.
6. *And lead us not into temptation, but deliver us from evil*	Watch and pray, that ye enter not into temptation. — Matt. xxvi. 41.
Of overwhelming afflictions,	Out of the depths have I cried unto thee. — Psalm cxxx. 1.
Of worldly enticements,	Love not the world, nor the things that are in the world. — 1 John ii. 15.
Of Satan's devices,	Lest he fall into the snare of the devil. — 1 Tim. iii. 7.
Of Error's seduction,	They have erred from the faith.—1 Tim. vi. 10.
Of sinful affections;	For this cause, God gave them up to vile affections. — Rom. i. 26.

III. BLESSING.

For thine is the kingdom, and the power, and the glory, for ever.	To the only wise God be glory, dominion, and power. — Jude 25.
Thy kingdom governs all,	His kingdom ruleth over all. Ps. ciii. 19.
Thy power subdues all,	Able to subdue all things to himself. — Phil. iii. 20.
Thy glory is above all.	His glory is above the Earth and Heaven. — Psalm cxlviii. 13.

IV. CONCLUSION.

Amen.

As it is in thy purposes	Worketh all things after the counsel of his own will. — Ephes. i. 11.
So it is in thy promises;	All the promises in him are Yea and Amen. — 2 Cor. i. 20.
So be it in our prayers;	Even so come Lord Jesus. Rev. xxii. 20.
So it shall be to thy praise.	Amen, Alleluia. — Rev. xix. 4.

PHILOSOPHY OF THE SCRIPTURES.

Sir, *To the Editor.*

I WAS happy to see that your correspondent, in your Magazine for May last, has revived the opinion, that Philosophy, or a true knowledge of Nature (that is, of the operation of matter upon matter) is to be found in the Hebrew Scriptures; for even the term *Mechanism* has an Hebrew origin.

At the time when it was found necessary to answer Paine's Age of Reason, I thought it would have been very suitable to have answered him in his own way, by shewing, that as he was so fond of philosophy, that philosophy was to be found in perfection in the book of which he thought so contemptibly. I recollect he made particular mention of the book of Job; and judged that it must be of comparatively modern date, because the constellations Arcturus, Orion, and the Pleiades are mentioned in it: but in this he was mistaken; because very early mention is made of these constellations in Hesiod and Homer; from whom, or some such writings, the Greek translation of the Septuagint inserted those names. Not that the words themselves, as they occur in the original language of the book of Job, have these meanings applied to them; but more probably refer to the state of the air: and which, in a modern book, would be called *Philosophy*; — so Mr. Bate, in his Lexicon, in reference to those passages in Job ix. 9. and xxix. 31, 32, says, 'Kesil כסיל is applied, as I take it, not to stars, but to some condition of the air, — the opposite to כימה Kime; which, from the derivation of the word, should be the genial heat or warmth of the air; and that כסיל Kesil is the rigour of the air, or cold weather.' By some such enquiries as these, Sir, I believe that the modern experiments in Physics would confirm what is said on the Philosophy of the Bible; and, in corroboration of this, I would observe, that Mr. Penrose, in his title to his Letters, says, that 'since the edition of these Letters, printed at Plymouth, the late experiments in the new chemistry have confirmed the above theory. These experiments prove, that heat and light, together with oxygen, or cold, are the powers which carry on both animal and vegetable life.' This is also confirmed by what Sir F. Bacon says, 'That heat and cold are Nature's two hands, whereby she chiefly worketh; and it has also been observed, that 'heat opens all the delicacies of Nature, which the cold stops, and binds up.'

I should be pleased if your correspondent J. J. would pursue the subject further, as, in the present extent of Biblical research, it might be hoped that philosophers might be induced to read their Bible, and think reverently of Him 'which doeth great things, and unsearchable marvellous things, without number.' Such an attempt, if regularly managed, and assiduously

pursued, would illustrate each property of the expanse; and would open such a scene of inferences and enquiries, as would demonstrate the complete exactness of the work of Nature, and show the perfect correspondence of the word of Revelation thereunto.

PHILO-BIBLIOS.

AN ORIGINAL LETTER

FROM THE LATE MR. WILLIAMS, OF KIDDERMINSTER, *TO THE REV. MR. DARRACOTT.*

Dear Sir, *March* 18, 1754.

IN reading yours, I cannot but observe what a pleasure it is to feel symtoms of approaching death, and yet also a glimpse of glory! Who would not have endured your fainting sweats for the sake of having, at the same time, the bosom of Jesus to lean upon, and the love of God to be shed abroad in our heart! I congratulate you, my dear friend, upon such a rich and renewed experience of the certainty of your title to mansions in the akies, and such a pledge of your Shepherd's presence with you, when you shall indeed pass through the valley of the shadow of death. I congratulate you upon the comfortable prospect your spiritual spouse, a church of the living God, affords you. I consider under-shepherds as bridegrooms to their particular churches. I, therefore, think such should be very solicitous to discharge the extensive duties of a good husband and parent. You do right in making personal addresses to each of your flock, and praying with each. I wonder not that you have always found such work attended with great pleasure, which it could hardly be without some success! I wonder how any spiritual father can content himself with the neglect of it, if he hath ability and opportunity! How can he be a good husband, that does not love his spouse? — and how can he love her, if he does not love her children?—And how does he sufficiently shew his love to those children, with whom he never converses, or into whose state he never enquires! What an awful view does this give of the work of Christ's ministers!

I heard a most excellent sermon at ——, from the Rev. Mr. ——; and now I will tell you something I heard from him in conversation: — The first time he was to preach as one of the prebends, he was well apprized that among his hearers would be the bishop and several doctors. He found Carnal Self began to plead for moderation, at the same time that the New Man earnestly pleaded for zeal. The former cried, "What occasion have you to run the risk of displeasing these great men, and making them your enemies? You may preach so as not to contradict the gospel, nor their tenets, and why should you not become all things to all men? Give them a moral discourse, and it will suffice; but if you advance the peculiar doctrines of the gospel, you will make yourself the object of their displeasure, perhaps of their contempt and ridicule. You know not what the consequence may be." — The latter pleaded thus: — 'Away with these slavish fears of man. One is your master, even Christ. If you yet please men, how are you the servant of Christ? Will you dare to be ashamed of the gospel of Christ? Will not he then be ashamed of you, when his favour and applause will be more to you than all the world? Do not consult with flesh and blood; — preach now as if you were sure this will be the last sermon you ever shall preach. How do you know but some one precious soul, at least, may be awakened to cry out 'What must I do to be saved?' Wo is unto you, if you preach not the gospel of Christ. To this, Carnal Self again replied; and the New Man rejoined. The dispute lasted many days; and each of the contending parties provided itself with a sermon; nor was he determined when

going to preach, which of them had the ascendency. He took both sermons with him into the pulpit, and there was earnest with God to direct him. He hoped that his prayer was heard and answered; because he felt an undaunted courage and resolution, — so that after his public prayer he was enabled to speak boldly in the name of the Lord Jesus. When he was drawing near the conclusion, a woman, not far from the pulpit, cried out, 'I cannot bear it! I cannot bear it!' He was at a loss, at present, what could be the meaning of such a cry; for he was not thundering out the terrors of the law, — but blowing the silver trumpet of the gospel, and displaying the blessedness of those who win Christ, and are found in him. He afterwards understood, that the woman had been labouring and heavy laden, and had then found rest in Christ; but that the overflowing of her joy in the Lord had extorted from her that outcry. On the whole, he was resolved to persevere in such a strain of preaching. He also added, that having, in that instance, obtained the victory over the slavish fear of man, the same divine grace enabled him to maintain it ever since. — How little reason have those who trust in the Lord to be afraid of a man that shall die, and of the son of man that shall be made as grass!

I am yours, J. W.

THE DEIST'S CHOICE.

Dear Sir, *To the Editor.*

The following Extract, from Doctor Gregory's Letters, worthy of a wide circulation among young persons, if it should impress you in the same manner, you will oblige, by giving it place in the Evangelical Magazine.

Yours, &c. A. REED.

'CHRISTIANITY reveals a God, glorious in holiness; — Deism, though it acknowledges a God, yet, in a great measure, overlooks his moral character:' — therefore, I prefer Deism. Christianity contains a professed revelation of the will of God; — Deism leaves me in perfect darkness as to his will: — therefore, I prefer Deism. Christianity exhibits palpable, obvious, and simple criteria of the nature of virtue and vice; — Deism envelopes the nature of virtue and vice in the greatest doubt and perplexity: — therefore, I prefer Deism. Christianity furnishes the strongest possible motives for virtuous conduct, and the most forcible reasons for abstaining from vicious conduct; — Deism appeals only to some vague notions relative to the fitness of things, or to moral beauty, or to expediency, which makes a man's own sentiments and feelings, however fluctuating, his ultimate guide: — therefore, I prefer Deism. Christianity *often* reforms profligate and vicious men; — Deism *never*: — therefore, I prefer Deism. Christianity often prompts men to schemes of the most extensive philanthropy, and compels them to execute those schemes; — Deism scarcely ever devises any such schemes: — therefore I prefer Deism. Christianity imparts principles that support men under all the trials and vicissitudes of life; — Deism can have recourse to no such principles: — therefore, I prefer Deism. Christianity assures me of eternal existence beyond the grave; and that, if it is not to me an eternal portion of felicity, it will be my own fault; — Deism leaves me perfectly ignorant, let my conduct here be what it may, whether I live beyond the grave or not; whether such existence, if there be any, will be limited or infinitive, happy or miserable: — therefore, I prefer Deism. Christianity will support me under the languishments of a sick-bed; and, in the prospect of death, with the 'sure and certain hope,' that death is only a short, though dark passage into 'an inheritance incorruptible, undefiled, and which fadeth not away, reserved in a heaven for God's people;' —

Deism will then leave me sinking in an ocean of gloomy apprehension, without *one* support,—in trembling expectation that the icy hand of the king of terrors is about to seize me; but whether to convey me to Heaven, to Hell, or to a state of annihilation, I know not: — therefore, I prefer ——. No, my friend, it is impossible that any man in his senses can, after tracing this contrast, say, deliberately and sincerely, *Therefore, I prefer Deism.*

QUERY.

How are we to understand the passage in 2 Chron. xxi. 12, 'And there came a writing to him (that is to king Jehoram) from the prophet, saying, 'Thus saith the Lord,' &c. —for it seems Elijah had been translated to Heaven before Jehoram became king of Israel, — how then could a writing come from him to Jehoram?

Juvenile Department.

The pernicious Effects of Bad Counsel and Bad Example.

THE young are very much exposed to bad company. Every well-wisher to their souls should endeavour to guard them against its pernicious influence. Beware then, my young friends, of the advice of those who fear not God and disregard religion; and take heed that you do not follow their ruinous example. You are beset by two dangers: — You are ready to be assailed by the bad counsel of profane and wicked characters; and you are ready to be enticed, by their example, to forsake the right ways of the Lord, and to walk in the paths of destroyers. Multitudes walk in the counsel of the ungodly: they stand in the way of sinners; and, at last, sit down in the seat of the scornful, laugh at religion, and turn every thing sacred and serious into ridicule. The effrontery of such characters intimidates and confounds many young persons, and makes them either conceal or betray their religion. They have not the courage to avow their attachment to the ways of God, and shrink from the ridicule and derision of these profligate characters.

My young friends, you may be frequently beset by the raillery and ridicule of such persons; but be not moved by their scoffs nor their sneers. Always remember that laughter and ridicule are not arguments. Let them laugh as loud and as long as they please, they cannot show that religion is not necessary or useful; nor prove that they are safe or wise in rejecting and despising it. Be not influenced by their counsel to forsake the ways and the service of God. —Take heed that you do not imitate the example of profane persons. — Whenever you behold such characters, let their conduct be a beacon for you to avoid, and not a mark for you to follow. Surely, those who cast off the fear of God, and cast his laws and statutes behind them should be avoided by you. Their conduct proves them to be enemies to God; and can they possibly then be your friends? If they act in a way as draws down the divine indignation upon their heads, would you run out to meet, unsheltered, the same dreadful storm? Do you not know that the way they walk in leads to destruction? — and would you persevere in it till you also should be destroyed? See then that you avoid all such conduct. Enter not into the way of the wicked, — go not in the way of evil men, avoid it, pass not by it,—turn from it, and pass away. The most pernicious effects will result from your listening to the counsel of the ungodly, or imitating their conduct. Then you will become more and more careless and unconcerned about your situation and danger: — you would become averse to the ways of God, and to all faithful warning as to your danger. Instead of this being a desirable state, it is the most alarming that can well be conceived. Such as are seduced from the right way, soon become inured to the ways of the wicked, hardened against reproof, and become bold and active in the service of the devil. Therefore beware!

URIEL.

Obituary.

Sir, *To the Editor.*

Knowing that the Obituary Department of the Evangelical Magazine has been particularly useful, and wishing to contribute, at least in some measure, to the promotion of this object of your labours, I have sent you a short account of the happy and triumphant death of Mrs Jane Flint, late of Canterbury, who died Sept. 20, 1813.

MRS. JANE FLINT

Was taken off by death in the prime of life, having scarcely attained the age of 31. The disorder which proved fatal to her, was a pulmonary consumption, of which she lingered several months. During her illness, the writer of this visited her frequently; and found her mind, in general, in a resigned comfortable state, although sometimes, owing to a nervous complaint, of which she was the subject, she was much dejected. But the Lord was pleased to strengthen her, and, by his grace, to raise her above this very painful affection; and at length to set her feet upon a rock, and to put a new song of praise into her mouth. Mrs. F. had the happiness to be born of pious parents, whose concern it was to instruct her in those things which made for her peace: and she often expressed her thankfulness that she was made acquainted with the principles of religion, before she felt the saving power of the gospel upon her heart; for after her mind was enlightened from above, she then experienced the advantage of what she had before known only in theory; and found those texts and doctrines of the word of God, which her parents had taught her, frequently brought to her mind with peculiar sweetness and fervour. She would often say, what a mercy it was that she had not her religion to seek in the time of her affliction! — and that God was not to her an unknown God; but that the Lord had made her before acquainted with the way of salvation, and revealed himself to her as her God and Saviour. She was fully satisfied that Christ was the only foundation upon which a poor guilty sinner can with safety build his hopes of acceptance with God; and she was led to look to him alone as the Mediator between God and man; and through him enjoyed a solid peace. The Bible was the man of her counsel and her chief delight; and many a precious promise did she mark, as if intending that, as they had been profitable and edifying to her, so they might prove to others, after her decease; but although Mrs. F. during her last illness, experienced the promises of God's holy word to be exceedingly great and precious, she was more than once greatly harrassed by the enemy of souls; and she had, at times, to conflict with many doubts and fears; but before her departure, these enemies to her peace were all put to flight, and she was enabled to triumph in the faith of the gospel.— A few days before her death, she exclaimed, 'Oh, the wonderful love of God in choosing me, whilst he has passed by thousands!' But disclaiming all idea of merit in herself, on account of this choice of her, she added,

'A guilty, weak, and helpless worm,
'On thy kind arms I fall.'

On the same night, whilst undressing, she said, 'I shall soon have done with all these (referring to her clothes); and be clothed with the robe of my Redeemer's righteousness, which is far better.' After this, the enemy again endeavoured to distress her; but his attempts were fruitless. A friend observing that she seemed to be engaged in a conflict with the cruel foe, asked whether Satan harrassed her; — she replied, 'Yes; but it is out of his power to hurt me. He views those he cannot devour with a malicious joy.' — This took place on the night on which she died. A short time before she breathed her last, she cried out, 'Oh, the goodness of the Lord to me! It is wonderful! wonderful indeed!' She then added, 'Oh, the beauties of the place!' [meaning Heaven.] A friend present said, "You have not words to express yourself." 'No,' she replied, 'I have not: it is glorious beyond description!' In a few minutes after this she departed. S. G.

Canterbury.

JANE AND W. COMPSTON

WERE born of poor parents—Death soon deprived them of the care of a tender mother, but it was their *singular happiness* to find that loss made up in their father's *second wife*, who uniformly manifested the affection and solicitude of an own mother. Their parents removing from Lancashire to Yorkshire, became members of the Independent church at Skipton, and they were taken with them to hear the gospel at that place, which is four miles distant from the village in which they resided. The affable and moral deportment of Jane gained the respect of all her neighbours and acquaintance, though she still remained a stranger to the power of religion upon the heart. In her twentieth year, God visited her by an affliction which brought her to the borders of the grave, and made a deep and lasting impression upon her mind. When returning health smiled upon her, she forgot not the vows her soul had made on a sick bed. The way of salvation was set before her in the conversations of her parents.—How happy the child enquiring the way of life, to have parents capable of directing! The following year, affliction again visited her. Her soul cordially embraced Jesus as her only and all-sufficient Saviour, and she was enabled to meet death with a smile. The question was asked—'Are you willing to die?' 'I wish the Lord's will to be done; for the last year I prayed night and day that the Lord would spare me till he had made me meet for heaven—He has had much patience with me—I trust he has answered my prayers, and I am willing to die whenever the Lord shall be pleased to call me away; "Behold, God is my salvation, I will trust in him, and not be afraid!"' It was matter of thankfulness to this afflicted young woman that Gargrave, the village where she dwelt, was made one of the stations for the ministers engaged in the Yorkshire Itinerancy. From their sermons, conversations, and prayers, she received much consolation and instruction. At times, such was her inward joy on these occasions, she seemed to forget her pains. A few weeks before her death, her mother read to her a little work of the Rev. Mr. Buck's, on the dying '*experience*' of Christians. 'O mother (she said the following morning) I received so much good to my soul from that book, my mind was brought into such a sweet spiritual frame, I wished to be gone, and to be with Christ.—I attempted to sing, but I had not strength—but I had a sweet night.' As she drew nearer the closing scene, she became subject to convulsive fits. On opening her eyes after one of these fits, her father, in much distress, said—'Jane, thou hast got another fit over?' 'Yes (she replied) but the last will soon come.' 'Do you find patience under your affliction?'—asked the anxious weeping father. 'Yes, father, I am supported from above; but O these fits are dreadful; nature could not support me.' The hour of final departure drew near. The eyes of her affectionate parents were fixed upon her pallid face. Her lips moved as in earnest prayer. Suddenly she broke out,—'O rejoice with me, my Jesus will save me, God has made a covenant with his Son, all his children are included in it, and I know I shall get safely through.' She called for her hymn book, turned to the 17th Psalm, and in the act of reading the second part, so appropriate to her situation, her soul took its flight to the mansions of bliss, Aug. 14, 1812, aged 21.

WILLIAM COMPSTON, was the brother of Jane, and died soon after her, and about the same age. He, like the prodigal, left his father's house, and, like him, returned a penitent. Four months elapsed after he quitted the paternal roof, before his distressed parents heard the least intelligence of him, and then the information was such as to transfix their hearts with daggers. He had entered the army!—The comforts of the paternal home, and the strictness of military discipline, formed a powerful contrast. Conscience also began to do its office, when affliction visited him. Then he wrote to his parents, with every expression of regret at his past conduct, and in such language as to convince them that he felt deeply concerned about the salvation of his soul. Having obtained leave of absence, he visited his father's house; but so ill, that he was assisted to the room, in which he continued till his death, which took place a few weeks afterwards.

His whole enquiry was,—'What shall I do to be saved?' And it gave no small degree of satisfaction to his parents to observe that he took pleasure in no conversation but that which related to Christ and him crucified. It was his happiness, as well as his sister's, to have in his parents interpreters, who could point out the way of salvation. His mother also read to him appropriate passages from the sacred volume, to which he listened with the deepest attention, and then said,—'Mother, I believe in Christ with my whole heart!' Peace gradually possessed his mind, and through the influences of the Holy Spirit, he attained an assurance of his interest in Jehovah's covenant love. He would frequently interrupt his mother while reading the Bible, with, 'Mother, that is a sweet passage. It is an everlasting rock, and I firmly rest my soul upon it.' He very often repeated that passage, 'Jesus came into the world to seek that which was lost;' and would add, with peculiar emphasis,—'I was lost—I was the prodigal—O mother, I have been a great sinner!—and tears would flow in abundance. He was now within a few days of his last great change, and his mind evidently became more spiritual. 'I have been visiting Calvary,' was his language, 'and they gave him vinegar and gall: what did he suffer for me!' On one occasion, he fixed his eyes upon his father, and said,—'Would you not be glad, father, to be as near death as I am?' His father paused—'It requires some consideration, my child." 'What! (said the dying youth) requires consideration in you who have known the Lord so long!' The day before he died, he seemed very happy, fixed his eyes upwards, and with a sweet smile on his countenance said—'The angels are yonder—I am going.' The mother said—'It is hard to give you up:' 'I shall meet you in heaven,' was the reply—'and I shall meet my sister there—O what a happiness!' A few hours before he died, he wished all the family to be called to receive his last farewell. He embraced his brother Samuel in the most affectionate manner—he embraced them all; and while fondly clasping his father in his arms, he expired.

Leeds, January, 1814. W. F.

RECENT DEATHS.

The Rev. Mr. Sutcliffe, of Olney, died on the 22d of June last, in his sixty-third year. He had been thirty years pastor of the Baptist Church at Olney. He was a truly pious and valuable minister of Jesus Christ. He had the honour of introducing Dr. Carey to the ministry, and gave him his first Latin lesson. For several years past he has had several students under his roof, some of whom were intended for Missionary labourers; others were supported by the London Education Society. He enjoyed much sacred pleasure in his last illness, but no rapture. His funeral sermon was preached by Mr. Fuller, from a text alluded to by the deceased, Jude 24, 'Looking for the mercy of our Lord Jesus Christ unto eternal life.'—The sermon will be published.

On Lord's day morning, June 5, 1814, died Mrs. Raban, relict of Rev. T. Raban of Olney, Bucks, in the 81st year of her age. After she had made a humble, but steady profession of the gospel for the space of sixty years, she came to her end in peace; not indeed in the language of exultation, but in that of humility and hope, of resignation and love. Though she was more of the retired, than the public character, her uniform regard to the ministers, the ordinances, and the cause of Christ, her affection to her family, and industry in it, and her peaceable spirit in society, made her beloved and esteemed by all who knew her. Such, in substance, was the testimony that the Rev. Mr. Stephenson, of Olney, bore to her worth, in her funeral sermon. This sixty years profession of the gospel, amidst all the changes of life and trials of faith, should lead the reader; as well as her numerous family, to adopt the sentiment of Watts:—

'Should all the forms that men devise,
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart.'

Patrobus.

May 8, 1814, after a few days confinement to her bed, aged 87, died

at Buntingford, Herts, Mrs. Jane Cox, widow of the late Mr. Thomas Cox*, of Winchester-street, London, (who was forty years deacon of the church in Eagle-street). She was called by divine grace when young, under the preaching of the Rev. G. Whitfield, on (it is thought) his first visit to Kingsbridge, Devon, her native place, from which period she maintained a steady course through a long life of humble, peaceful, devotedness to her dear Redeemer. Such was her love to the house of God, that no weather, no slight indisposition, no trivial circumstance, ever detained her from it; the language of her conduct was—'Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth.' The Tabernacle in Moorfields, was her chief resort for a long series of years, till Providence removed her, with her daughter, the wife of the Rev. Mr. Brown, to Burwash, and afterwards to Buntingford. Her remains were deposited in the family vault, Bunhill Fields, May 13. Mr. Ivimey delivered an address at the grave, and improved the solemn providence on the following Lord's day, from Genesis xlvii. 8, 9. It was also improved at Buntingford, on Wednesday, May 25th, by Mr. Collison, of Hackney.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History *of the Propagation of Christianity among the Heathen since the Reformation. By the Rev.* William Brown, *M. D. in two vols.* 8vo. £1. 5s.

Without imputing to the author of these volumes the slightest intention of misleading the public by the *title*, we judge it necessary to announce that they treat only of Missions undertaken by *Protestants*. Missions incomparably more extensive have been executed, *since the Reformation*, by Roman Catholics: but these Dr. B. declines reporting, 1st, because Popery is antichristian in its nature; 2nd, because 'Roman Catholic Missions have been so numerous, so extensive, and of such long standing, that had he included them in his plan, the work would have extended to five or six volumes.' These arguments are not incontrovertible; but if they were, they would not justify the *promise* of the title page, much less that of the preceding leaf, which omits even the restriction to any era of Christianity. We expected from it, 'The History of the propagation of Christianity among the Heathen,' without *any* limitation; a work which is extremely to be desired; and which, by due compression, might be contained in little more space than that before us; while it would exhibit the most interesting and instructive portion of the history of mankind.

We cannot, however, regret that Dr. B. did not undertake such a work. He says (with much propriety) 'he has deeply to regret, that, even with regard to the propagation of Christianity by the *Reformed Churches*, his work is, in some instances, materially defective.' 'It was not in his power to procure the Reports of the Society for promoting Christian Knowledge, and still less the accounts of that mission which are annually published in Germany.' What was his hindrance to the acquisition of documents so needful to the accomplishment of his undertaking, does not appear: but whatever it was, it would doubtless have operated far more powerfully against the attainment of information which would be essential to a history, either of the early propagation of Christianity, or of the Roman Catholic Missions.

* Mr. Francis Smith, the great maternal grandfather of Mr. Cox, sustained, between the years 1659 and 1688, great persecution, by imprisonments, exile, and large fines.—He endured forty-one imprisonments, was fined 500l. and three times suffered corporeal punishment, in the cause of civil freedom and Protestantism; but his tombstone records, 'This spot did not receive him, till Heaven, by the hand of the glorious King William, had restored to his country the rights of men, of Christians and of Britons.' He died Dec. 22, 1691.

In short, the materials which the author has collected, were such as are most easily to be procured; and not one hundred pages of his work relate to any thing that occurred more than a century ago: but his volumes will probably, on this account, not be the less popular. So much interesting matter is comprised in the periodical reports published by the several existing Missionary Institutions, that a judicious compend of these would not fail to gratify and instruct pious readers. The present work, though not fully answering to that character, will, we hope, be found useful, by exciting greater attention to the subject of Missions, and by assisting the perusal of subsequent periodical accounts. The well disposed reader will, on this ground, regard with candour, defects of arrangement, and blemishes of style. It is, indeed, to be regretted, that the latter are so frequent and so gross, as to throw considerable obscurity on the sense. Prepositions and conjunctions are commonly used in a manner so foreign to an English ear, that a Scottish Glossary would have been very serviceable. *At, of, on, with, yet, though*, &c. are introduced, so as only to be interpreted by the context. *Iricisms*, (perhaps *Gaelicisms*) also, not seldom demand an *opposite* construction. The words, *indeed* and *besides*, (the latter both as adverb and as preposition) incessantly recur; and precision of terms seems to have been wholly disregarded. These faults we notice, in the hope that they may hereafter be corrected; and we are chiefly concerned on account of the scope they will afford to cavillers against Missionary undertakings, for turning them to ridicule. By such persons, the piety of the author's sentiments (which might compensate, with religious readers, for greater defects) will not be admitted in apology for so disgusting a style.

A more serious pretence for contempt of Missions will probably be grounded on the manner in which the conduct of them is sometimes unguardedly (and, we apprehend, unjustly) represented. We are told (vol. 2. p. 429,) that 'when the Missionaries (to the Boschemen) first entered upon their work, they laboured to convince their hearers by arguments addressed to their *understandings*;' but afterwards, having found *this* method unsuccessful, "they insisted chiefly on the dying love of Christ in a simple and affectionate manner;' which was attended with remarkable success. So (p. 118,) it is said to be a rule with the Moravian Missionaries, 'to enter into no discussions concerning the existence or attributes of God, &c. *until* the savages appear to believe in Christ.' The same statements occur elsewhere; and unfortunately, the pattern of the apostle Paul is generally alleged, in their support, or illustration. A sceptical reader would, of course, conclude, not only that the Missionaries propagated stark nonsense among their converts, but likewise that the apostles did no better. If such readers searched the Scriptures, they might be undeceived; but this is not to be expected from them. It appears necessary, therefore, to remark, that, as it is *rationality* alone, which renders human beings capable of being religious, consequently *that* mode of preaching which best reaches the *understanding*, cannot but be the most useful. Our Lord himself, the Apostles, and others whose discourses are recorded, or whose writings are comprised, in the Scriptures, uniformly adapt their arguments to the *comprehension* of their respective hearers. Very few among the Heathen, especially in savage nations, can be supposed capable of understanding abstract arguments on the existence and perfections of the Deity: of which, in fact, the ideas of the most enlightened Christians remain very obscure. But when the conduct, the discourses, and the sufferings of our Lord Jesus Christ, are stated with simplicity; and he is represented as 'God manifest in the flesh,' so that 'to know Him is to know the Father, who dwells in the fullness of Deity, corporeally in Him,' the believing savage attains, by the most *rational* means, at once to a knowledge of the only true God, and of Jesus Christ whom He hath sent. The same effects are produced, by the blessing of God on the same means, on numberless hearers of the Gospel in our own country.

There are not wanting instances, nevertheless, among uncivilized nations, of persons where superiority of intellect, under the influence of the Holy Spirit, has discovered both the existence and the leading perfections

of God, before the Gospel has been communicated to them. A very striking proof of this fact, is quoted (vol. i. p. 422,) from Crantz; several more occur in the history; and one of the most remarkable is strangely omitted, in the account of Martha's Vineyard. In most Heathen countries, where the Gospel has prospered, it might probably be ascertained by due inquiry, that the Lord had prepared the minds of some individuals for its cordial reception: and we have no right to deny that he ever accomplished the same work of grace where the Gospel has not been sent, or before the Gospel was promulgated to mankind. To instances of the latter kind, the Apostle Paul seems evidently to refer, in Romans ii. 14, 15.

The *order* which Dr. B. has pursued, is as follows:—Propagation of Christianity by the Swiss, the Swedes, the Dutch (all comprised in 23 pages) the Anglo-Americans, the Danes, the United Brethren, and the Methodists, and by the Baptist, the London, the Edinburgh, and the Church Missionary Societies. He subjoins, in an Appendix, what he terms, 'Missions of inferior note,' by several preceding classes; exertions of some persons distinguished by their zeal for the object; a list of translations of the Scriptures for the use of Pagan and Mahommedan nations; and two articles of intelligence recently obtained by him. The first portion of the Appendix ought doubtless to have been distributed among the divisions of the work. In other respects, this arrangement is suitable to the materials, and was probably chosen on the same account, as being the least difficult. A chronological, or a geographical distribution, would have demanded more labour and research; and neither would have been wholly free from disadvantages. The principal objection to the present arrangement, is, that it leaves unnoticed the mutual effects of missions, carried on in the same country, and at the same time, by different classes of Christians; as in Greenland, North America, and the East and West Indies. An introductory account of the rise of the various Missions, would have afforded a very useful clue to the whole; and their respective exertions in the same countries, might then have been related in their chronological order, and their geographical connexion. Of the two *eyes* of history, a much better use might, however, have been made by our author, without attempting a different plan. He often omits dates that are needful, and hardly ever intimates either the actual or relative situations of places.

We pass, with the sincerest pleasure, to the *merits* of Dr. Brown's work, which we hope will be admitted greatly to outweigh its *defects*. No history can exhibit more exalted heroism, either in action or in suffering, than that of Christian Missions. No pattern merely human, can display more devotedness to God, or more love to Man, than such as have frequently occurred during the propagation of the Gospel among the Heathen, from the apostolic age to ours. Of such examples the work before us often presents a plain and edifying description. In most cases, Dr. B. judiciously leaves the *facts* to speak for themselves, and introduces the characters and eulogies only of those, who, 'through faith and patience have entered on the promised inheritance.' He very properly avails himself of occasions to vindicate the servants of Christ, whether deceased or living, from charges advanced by men of the world; and he has executed this duty in a manner that intitles him to our cordial thanks and applause. He estimates very justly the general character of mankind; and reasonably apologizes for imperfections usually betrayed by converts from uncivilized nations. He has collected, as he had opportunity, into one view, by suitable tables, the numbers baptized, or brought into a course of instruction, at various missionary stations: and notwithstanding the unavoidable deficiencies of such statements, he has thereby afforded the best practicable criterion for ascertaining the comparative utility of the several missions.

With very different feelings we proceed to the last and most unwelcome part of our duty, in noticing an error, against which we are obliged seriously to warn our readers, in their use of Dr. Brown's performance. Without much higher qualifications, and far more accurate information, than he appears to have acquired for the undertaking, he ought to have been extremely cautious in censuring, either

eminent individuals, or collective bodies of his fellow-Christians. Yet, in his account of the London Missionary Society, after improperly making a long extract from an *address* by Dr. Haweis, he adds, 'Dazzled by this pleasing but *imaginary* picture, the Missionary Society resolved, *without further delay*, to commence its operations by a mission to the South Sea Islands.' Vol. ii. p. 286. On the return of the Duff, the author inserts a yet longer extract from a *sermon* preached by Dr. Haweis; and proceeds, 'Such was the representation which Dr. Haweis drew of the success of the South Sea Mission, a representation *far beyond the truth*, and in which every circumstance of an *unfavourable* aspect is *carefully kept out of view*. Animated, however, by this *dazzling* description, &c. on the *very next day*, they passed a resolution to undertake another voyage to the Pacific Ocean.' Ib. i. 302.

Merely to exhibit such statements as these, will enable hundreds of our readers to confute them. Very numerous persons, of very respectable character, well know the complete falsehood of the author's insinuations. Others, we would request only to consider their palpable improbability, and gross indecency. If Dr. Haweis, instead of having exerted his distinguished abilities and extensive influence, for a number of preceding years, to obtain all possible information on the subject, had (as Dr. B. injuriously represents) drawn his picture of the South Sea Islands, from *imagination*, were the founders of the Missionary Society, persons so ignorant and inconsiderate, as instantaneously to resolve in a most solemn and arduous undertaking, on no better ground? — Again, supposing them never to have thought, consulted, or prayed over, so important a subject, *before* they heard Dr. Haweis's representation of it, the result of the *voyage* must surely have thrown sufficient light upon it, to prevent them from being again *dazzled* by Dr. Haweis's description; especially when, if it was (as Dr. Brown roundly asserts) 'far beyond the truth,' they must have *known* it to be so. Our author's own account of the voyage does not explain what he meant by 'circumstances of an unfavourable aspect carefully kept out of view.' To what motive can these unauthorized assertions be reasonably imputed? Why did he prefer quotations from the glowing language of a public orator, to such as he might have adduced from the official publications of the Society? The first paper of *this* kind that he has referred to, is, the instructions for the conduct of the Duff's second voyage. This, he admits to 'display much good sense, extensive information, and calm consideration of the subject,' p. 303. How strange must have been Dr. Brown's prepossessions, to stifle the reflection, that, only the in preceding page, he had represented the authors of these instructions, as the weakest men that ever existed!

We cannot reconcile with common notions of the manners either of a Christian, or a Gentleman, such charges as the author, in the foregoing extracts from his work, has advanced against Dr. Haweis. That they were not dictated by personal pique, may be inferred from the treatment which Dr. Buchanan likewise sustains in this work. Quoting that gentleman's account of the Tanjore Mission, Dr. Brown prefixes the remark, 'how far it is *correct*, we do not pretend to say,' vol. i. p. 272. Again, comparing Dr. Buchanan's report of the natives converted by that mission, (obtained on the spot) with the account which Dr. Carey had received, he adds that if the latter (which states them at 40,000,) be below the truth, 'Dr. Buchanan's, (which reckons them twice as numerous) *we are convinced*, is still farther beyond it,' p. 284. One more insinuation against the *veracity* of a man who has so eminently deserved the gratitude of every friend of God and of mankind, is couched in a commendation of his 'Apology for promoting Christianity in India, which,' says Dr. Brown, '*we consider*, as the most valuable, *and the most authentic* of all his writings, concerning the state of religion in the East,' vol. ii. p. 611.

We cannot impute such insinuations to a prevailing censoriousness of temper. The very few instances of censure against missionaries which occur, would by no means warrant such an inference. They relate, we believe exclusively, to those of the Danish, the Church, and the London Missionary Societies. The account of the Baptist Mission is distinguish-

ed from all the rest, by a strain of uninterrupted and unqualified encomium. This part of his work, from whatever cause, the author has evidently written *con amore;* and his good will must apologize to the worthy and able conductors of that truly interesting mission, for the injury to which they have been exposed by his injudicious adulation. The real usefulness of their labours, either as preachers to the Heathen, or as translators of the Scriptures, can suffer no diminution, in the esteem of judicious readers, from the obvious disparity between the author's laboured panegyric, and the facts which he has stated. Neither the parade with which he has repeatedly exhibited the list of translations, nor the lavish applause with which he has mentioned the execution of these, will *dazzle* the minds of genuine biblical scholars; nor will his table of the numbers baptized, when compared with other missions of equal standing, excite either unjust disparagement, or needless alarm, in the candid and reflecting public. We know not how to account for an omission, during the years 1810, and 1811, of the distinction till then inserted, between *native* converts, and *others*, 'most of whom,' says Dr. Brown, '*we suppose*, were previously professed Christians,' vol. ii. p. 269. As the *proportion* of the latter had rapidly increased in the three preceding years, apprehensions (though perhaps groundless) of its continued and growing augmentation, unless they are obviated in due time, will naturally be excited by such an omission.

With these cautions and abatements, which a sense of our duty to the public has demanded, we cheerfully recommend Dr. Brown's work to general regard. It is, we believe, the only one, professedly on the subject, which has been published since the revival of attention to it in our country. It evidently should not deter others from tracing the author's steps, and we wish that it may stimulate some to surpass them. The *United Brethren*, whom we suppose no one will tax with vanity, have set a very laudable example, in publishing histories of their principle Missions, some of which have been, and others we hope will be, translated from the German. The extent and diversity of exertions by the *Missionary Society*, require and deserve a distinct history; and the liability to misrepresentation by ignorance or prejudice (as is evident from the volumes before us) should prompt to the undertaking persons whose information is ample and correct, and whose talents are more adequate to the subject.

A Sermon *occasioned by the death of the Rev. Henry Foster, M. A. preached in the Parish Church of St. James, Clerkenwell, June 5*, 1814. *By* H. G. Watkins, *M. A. Rector of St. Swithin's, London Stone*, 1*s*.

A good sermon, for a good man! Such indeed was Mr. Foster, who for the long space of forty-six years, preached with simplicity and godly sincerity, the pure gospel of Jesus Christ in the metropolis. The well chosen text of this funeral discourse is Rev. xiv. 13. 'Blessed are the dead which die in the Lord, &c.' which is illustrated in a truly pious manner by the preacher, with a suitable reference to the ministry and character of the deceased. A short memoir follows the discourse. We warmly recommend the sermon to our readers as well calculated to promote their edification.

We hope to be able ere long to present our readers with a memoir and portrait of the deceased.

Second Report *of the Committee of the Southwark Auxiliary Bible Society, Tuesday, April* 5, 1814, *with an Appendix, detailing the Orginization, Progress, and Effects of the Twelve Bible Associations of Southwark.* 8*vo*. 2*s*. 6*d*.

We mention this publication merely for the purpose of recommending it to our readers, and especially to all who are already employed in the support of Auxiliary Societies, and to those who have such institutions in contemplation.

The Report is highly gratifying. This society, with its twelve associations, comprises more than 650 active agents in the Bible cause, whose exertions, under the blessing of God, have already proved exceedingly beneficial. We remark a precaution used by this society, which we would recommend,—the Secretaries stamp, or write, the designation of the so-

ciety on the *title page* of every copy sold under cost price, with the name and address of the receiver in a conspicuous part of the volume. Attention has been paid to the sailors who frequent the port of London, and it was ascertained that on board of eleven ships, only one Bible was found. Arrangements were made to remedy this evil. It was also ascertained, with a view to the establishment of *Adult Schools*, that in the Southwark district, there were 12,000 persons unable to read. The last year's subscriptions and donations, including cash received from the 12 Bible Associations, amounted to £2,147. 19*s.* 5*d.*

The *Appendix* contains many valuable papers, which will be highly serviceable in the formation of similar institutions; and we earnestly recommend them as admirable models, descending to those details and forms of business, which are so needful on these occasions. Many most animating and encouraging *Anecdotes* are also included, calculated to stimulate good men in similar pursuits.

Literary Notices.

A Correspondent regrets, there should be several M.S. of the excellent Leighton still unpublished. When the first accurate edition of his Works was published by Mr. D. Wilson, at London, the whole of the Archbishops M.S. were sent from the library of Dunblane; thro' the death of Mr. Wilson, they were never returned, but should that Gentleman have left relations in London, it is hoped they may still be recovered, and means used for their publication.

The Rev. Mr. Faber has nearly completed a Work on the Origin of Idolatry; to be published by subscription, in 3 vols. 4to.

In the press, and speedily will be published, The Restoration of Israel, by R. J. Crool; and an Answer, in which the whole of the Argument from the Prophecies respecting Jesus is reviewed, and the objections of modern Jews answered. By Rev. T. Scott.

Professor Kidd, of Aberdeen, is preparing for the press, a new defence of the Trinity on metaphysical principles.

The complete Works of the late Rev. R. Robinson, will shortly appear in 8 vols. 8vo.—As will also, Bp. Horsley's Translation and Notes, on the Psalms, 2 vols. 8vo.

Select List.

The 4 Sermons preached before the Missionary Society, in May 1814, with the Report, List of Subscribers, &c. 8vo, 3s.

The complete Works of the late Rev. T. Robinson, of Leicester, in 8 vols. 8vo. £4. 4s.

The Scripture Characters, by Do. 4 vols. 12mo, 9th edition, £1. 8s.

Novum Lexicon Græco-Latinum in Novum Testimentum. By J. F. Schleusner, 2 vols. 8vo, £3. 3s.—royal, £6.

Ridgley's Body of Divinity, a new edition, 4 vols. 8vo, £2. 4s.

Dissertations on the Seals and Trumpets of the Apocalypse. By W. Cunningham, Esq. 8vo, 6d.

The Effects of the 7th Vial in Events of the present time. By J. Purdie, 8vo.

Mrs. Cappe's Thoughts on Charitable Institutions, 8vo, 3s.

Church of England Missions. By the Rev. J. W. Cunningham, 8vo, 2s.

A dispassionate discussion of the objects and views of the B. and F. Bible Society. By a Layman, 8vo, 2s.

Grotius on Christianity, Translated by Dr. Sp. Madan, 8vo, 12s.

Essays Moral and Religious, for the improvement of Young Persons. By W. Potter, crown 8vo, 6s.

Part I, (to be complete in 4) of the Biblical Cyclopedia, with coloured maps and plates. By W. Jones, 8vo, 7s. 6d.

Pleasures of Religion. By M. Grafton, 2nd edition, 3s. 6d.—inferior paper, 1s. 6d.

The Duty and Privilege of Believers, a Thanksgiving Sermon at Trinity Chapel. By Rev. T. Smith, 1s.

Hints to the Clergy on Ecclesiastical Discipline, 1s.

A Sermon to the British Prisoners returned from France. By J. Scott, A.M. of Hull, 12mo, 6d.

Poems on various subjects, Moral and Religious. By M. Staines, 2s. 6d.

Raffles's Life of Spencer, 3rd edition, 12mo, 6s. 6d.

Observations on the late Treaty of Peace, as far as relates to the Slave Trade, 6d.

Shepard's Sincere Convert and Sound Believer, new edit. 12mo, 4s.—fine 5s.

Hervey's Sermons complete, 12mo, 4s. 6d.

Lardner's Works, part 1.

Ogden's Sermons on Prayer, 5th edit. 8vo, 12s.

Memoirs of Cowper; a new edition, revised and recommended by Mr. Greathead.

Buck's Treatise on Experience; new edition, 5s.

RELIGIOUS INTELLIGENCE.

PROVINCIAL.

Anniversary of the Independent College, Rotherham, Yorkshire. Theological Tutor, Rev. JAMES BENNETT, *(late Rev. Dr.* WILLIAMS) *Classical Tutor, the Rev.* JOSEPH GILBERT.

ON the morning of Tuesday, June 28th, the committee of examination assembled in the Library of the Institution, and, after choosing the Rev. Mr. Alliott, of Nottingham, chairman, spent the day in investigating the progress of the students. They read,—in Latin, Horace and Livy; in Greek, the New Testament, Septuagint, Homer, and Demosthenes; and in Hebrew, Genesis and Isaiah. They were also examined in Logic and Rhetoric, Mathematics and Astronomy, in the History of Philosophy, and in Theology. On the following evening, three senior students delivered themes in the vestry of the chapel. Mr. Lees, on the Incomprehensibility of God; and Mr. Capp, on Christian Experience (in English). Mr. Sykes, (in Latin) *De libero hominum arbitrio.*

On Wednesday, the annual meeting of the Institution was held, Joshua Walker, Esq. treasurer, in the chair. The chairman of the committee of examination reported the satisfaction received in witnessing the proofs of diligence and skill in the Tutors, and of improvement in the Students. Three students were admitted; Mr. Lees, from the Academy that lately existed at Leafsquare, Manchester; Mr. Gallop, from Pool, Dorset; and Mr. Cecil, from London. The treasurer's report announced a deficiency in the funds of more than eight hundred pounds; which would have been still greater but for the collections made in Sheffield, Leeds, and other places, during the past year, as the annual income of the Institution is not equal to half the necessary expenditure. It was therefore determined to appeal to the public; not only in the country, but in London, where the subscriptions have in late years fallen short of their former amount. The treasurer generously offered to add half as much as should be collected to liquidate the debt. Mr. G. Bennett, of Sheffield, and Mr. Chapman, of Leeds, were requested to apply, with the Theological Tutor, to the friends of religion in London. In the evening, Mr. Alliott, preached on 2 Tim. ii. 2, 'The things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The next sessions of this Institution, which has existed fifty-eight years, will open the 1st of September. The number of students will be nineteen.

LONDON.

IRISH EVANGELICAL SOCIETY.

THIS Society was formed at a Meeting held at the New London Tavern, on Tuesday, May 17, T. Walker, Esq. in the chair.

Ireland, which has so long presented scenes afflictive to the philanthropist, and alarming to the politician, cannot but open to the Christian a source of painful and anxious reflection. . . .

Happily, it has been demonstrated, where other experiments have been unsuccessful, that the gospel, in proportion to its prevalence, has improved the moral, social, and intellectual condition of mankind, and effected that by knowlege and by motive, which could neither be obtained by the splendid provisions of munificence, nor the firm regulations of authority; and that its institutions, simple, generous, and diversified, are applicable on every scale, and adapted to every state of society.

It is designed that the resources of the Society shall be directed—First, To the maintenance of a Seminary, in which students shall be prepared to preach the gospel of Christ; and as it appears that persons acquainted with the prejudices, and accustomed to the habits of the people among whom they labour, will be received with more cor-

diality, and will conduct their ministry with more facility than foreigners and strangers, that these students shall be selected principally, if not entirely, from among the pious natives of that country in which the Academy is to be established—And secondly, To the support of Itinerants in their attempts to carry the gospel into the most ignorant and neglected districts; or to the assistance of ministers who may be stationed over congregations and churches which are not able to supply their temporal necessities.

The following are the Resolutions of the Meeting on which the Society is founded.

I. That this Meeting, attached to Ireland by every natural, moral, and religious affection, is anxious that that interesting and populous part of the British Empire should participate with the Christians of England in all their religious privileges.—2. That it will therefore, most cheerfully unite in the formation of a Society to assist the friends of the gospel in Ireland in their endeavours to diffuse the knowledge of divine truth throughout their own country.—3. That the Society be denominated, *The Irish Evangelical Society.*—4. That the object of this Society be to promote the preaching of the gospel in Ireland, by maintaining an Evangelical Academy for the education of native and other students; and by assisting Pastors and Itinerant Preachers in the various and important labours of the Christian ministry.—5. That any Minister making an annual collection, or any individual subscribing one guinea per annum, shall be a member of this Society; and that any person subscribing ten guineas at one time shall be a Member for life.—T. Walker, Esq. was appointed treasurer; and the Rev. Mark Wilks, and J. Richardson, Esq. were invited to act as secretaries. Forty-seven were chosen as a committee, among whom were the following resident in London,

Rev. Messrs.	*Also,*
J. Hawkesley,	R. Brooks, Esq.
Rowland Hill,	A. Burt, Esq.
Chas. Hyatt,	J. Curling, Esq.
W. F. Platt,	T. Hayter, Esq.
A. Reed,	S. Legg, Esq.
J. Townsend,	R. Moseley, Esq.
S. W. Tracy,	B. Neale, Esq.
Matthew Wilks,	T. Pellatt, Esq.
R. Winter, D. D.	S. Poindler, Esq.
	T. Wilson, Esq.

That an annual meeting of this Society be held in the Metropolis, on the evening preceding the second Wednesday in May, when the state of its affairs shall be reported, its accounts audited, and its officers appointed.—Nearly one thousand pound is already advanced towards the object.

*** *It is requested that communications or contributions may be forwarded to* THOMAS WALKER, *Esq. Treasurer, 21, Piccadilly; or to the Secretaries,* JAMES RICHARDSON, *Esq. No. 78, Basinghall-street, and the Reverend* MARK WILKS, *39, Goswell-street, London.*

COUNTESS OF HUNTINGDON'S COLLEGE, CHESHUNT.

ON Wednesday, the 29th of June, was held the twenty-second Anniversary of this Seminary. Since the last year several students have been admitted; and there are now two Tutors, viz. the Rev. John James, for Divinity, and resident; and the Rev. John Macaulay, M. A. in the Classical Department.—The service commenced as usual, with singing; and the Reverend Alexander Waugh, offered up a solemn prayer; some of the students read selections from the Church Service; and the Rev. Mr. James called upon the second student, Mr. James Poole, to deliver an oration upon 'the Divine Origin and Authenticity of the Sacred Scriptures of the Old and New Testaments.' After which, Mr. Griffith Davies Owen, the senior student, was called upon to deliver another, upon 'the Faithfulness and Veracity of God in the fulfilment of his promises.' The discourses by the students being ended, the Rev. John Townsend, of Rotherhithe, preached a very appropriate sermon, on the first six verses of the sixth chapter of the second book of Kings. And the Rev. Edward Lake concluded the service with prayer. The attendance was very good; there were several Ministers present; and the services of the day were very satisfactory.

HOXTON ACADEMY.

WEDNESDAY, the 29th of June, the anniversary of this Academic Institution was held at the chapel adjoining the Seminary. Three of the students delivered short discourses:—Mr. Blackburn, on Conscience; Mr. Morrison, on the Control of Providence over the

Destinies of Nations; Mr. Philip, on the Speech of Paul on Mars'-hill. The Rev. Mr. Rayson gave an account of the examination of the students on the preceding day, at the Academy House; at which the Rev. Alexander Waugh, A. M. presided. The proficiency of the students in the languages was ascertained by their reading select portions—

In Hebrew—from Genesis, Isaiah, and Jeremiah.

In Greek—from Demosthenes, Homer, and Xenophon.

In Latin—from Livy, Cicero, Horace, and Cæsar.

One of the classes was examined in some of the problems in the third book of Euclid's Elements.

A numerous class was examined in the philosophy of the human mind. Essays were read by several of the senior students on subjects connected with biblical criticism. Essays were also prepared on subjects connected with Theology, Jewish Antiquities, &c.

Mr. Rayson gave some account of a very interesting meeting of the subscribers to this Academy, which was held on the morning of the anniversary, at the New London Tavern; at which Mr. Shrubsole was called to the chair. Mr. H. F. Burder read a report containing a sketch of the history of the Academy from its commencement, with an account of the extended plan of study now pursued, and exhibiting the claims of Academic Institutions on the liberal patronage of the religious public. By this report it appears, that from Dr. Simpson the students receive lectures in Hebrew; Systematic Theology, Jewish Antiquities, and Church History.

The study of the Latin and Greek languages is pursued under the tuition of the Rev. John Hooper, M. A.

The department allotted to the Rev. H. F. Burder, M. A. embraces, during the first year, a course of reading on the belles lettres, history, and geography, with exercises in composition; during the second year, mathematics, and lectures on intellectual philosophy and logic; during the third year, the various branches of biblical criticism. The following ministers addressed the meeting in animated speeches, viz.—Messrs. Leifchild, Castleden, Andrews, Thornton, Whitehouse, Rayson, George Clayton, Hackett, and Clunie. The treasurer, T. Wilson, Esq. stated, that in consequence of the late enlargement of the Academy House, the Institution is more than six hundred pounds in arrears, and that the present amount of subscriptions is by no means adequate to the support of its large and increasing establishment. Several ministers present pledged themselves to the most zealous exertions to promote the interests of this Seminary, by procuring additional subscriptions and contributions; and it is intended to have a general meeting of the subscribers in the month of January.

HOMERTON ACADEMY.

On Tuesday, the 17th of May, two of the senior students in the above Institution delivered English theological exercises publicly in the Meeting-house, in New Broad-street, on the following subjects,—

The Nature and Characteristics of Christian humility, by Mr. Noble.

The Attribute of Divine Mercy, by Mr. Thodey.

On Wednesday, evening, the 18th of May, a sermon was preached at the same place before the friends of the Institution, by the Rev. John Mead Ray, of Sudbury. And on Thursday, the 19th of May, the students were examined at Homerton, in classical and philosophical literature, and in theology. A larger number of ministers attended than were ever before present on a similar occasion; and they unanimously concurred in expressing themselves much gratified by what they witnessed, as being highly honourable both to Tutors and Students, and greatly encouraging to the friends of that venerable Institution.

PROTESTANT UNION.

It is with pleasure we learn that the funds of the Protestant Union, for the benefit of the widows and orphans of Protestant Ministers, of all denominations, are rapidly increasing; affording the pleasing prospect, that at no very distant period, it will be one of the most beneficial Institutions that ever was formed for the comfort of the families of its deceased members. The present amount of its capital is nearly £10,600 in the 5 per cents—notwithstanding 15 widows, besides orphans, are enjoying its benefits; and therefore we were much concerned at being informed, that only four ministers were admitted as members in the course of the past year; as we know that many who have died, leaving families behind them, as well as many

who are at present labouring in the vineyard of the Lord, have deeply lamented their inattention to an object of so much importance to their temporal interests, that they did not apply for admission before the two years from the date of their ordination had expired; at which period, by one of the laws of the Society, they were excluded: which, we are sorry to say, was the case of several applicants at the last annual meeting.

We hope that this will be felt as it ought by every young brother, who has not been ordained two years, and especially his congregation, whose affection as well as duty will, we have no doubt, constrain them to assist him to make so comfortable a provision for his family after he has spent his time and strength in their service.

Any information required may be obtained by applying to Rev. W. F. Platt, Wilmot-square, secretary.

JUNE 23, the annual sermon for the Baptist Academy, at Stepney, was preached by the Rev. Mr. Kingshorn, of Norwich, from 1 Tim. iv. 15. After public worship, the report of the committee was read, and the business of the Society transacted.

A Meeting was lately held at Mr. Reed's Chapel for the formation of the East London Auxiliary Sunday School Union. Mr. Birt in the Chair.

Appropriate speeches were delivered by Messrs. G. Evans, H. F. Burder, W. Fox, W. F. Lloyd, T. Griffin, Frey, McAll, Bridgman, Jones, and other gentlemen.

Thanksgiving Day.

ON Thursday, July 7th, the Prince Regent went in state to St. Paul's Church, to offer up thanksgiving to God for the restoration of peace after a long, bloody, and extended war.

While we contemplate with pleasure this public offering of thanksgiving to the God of peace, made by the three branches of the British Legislature, we lament that the procession attracted the notice of thousands of the metropolis, who might otherwise have attended at their several places of worship; and, as to multitudes, turned the day of devotion into a season of dissipation.

British and Foreign Bible Society.

A GROSS blunder appeared lately in several of the Newspapers, which ought to be corrected. It was stated that on June 24th, the *British and Foreign Bible Society* had a public dinner, and chose Dr. Schwartz their foreign secretary. The fact is, that it was *not* the *Bible Society* that held a meeting on that day, but the institution formerly called the *Lancasterian*, now entitled, *The British and Foreign School Society*.

FRANCE.

WE have repeatedly mentioned the tour to France by the Rev. G. C. Smith, for the purpose of distributing Bibles and Religious Tracts, and to ascertain the present state of religion there. This journey was not intended to occupy more than six weeks or two months; but Lord Wellington's army moving forward into France, Mr. S. followed to the head-quarters at Toulon, where he formed an interesting acquaintance with the French Protestants in those parts. Peace being announced there, Mr. S. travelled through Bourdeaux and Paris to obtain exact information, with a view to further exertions; and in all his journies he distributed freely the publications of various religious institutions in this country with the fairest prospects of utility; and we hope to give a farther account of his proceedings in our future pages. In the mean time we are happy to state that 13 young men, educated for the ministry at the Protestant College at Montauban, were to be ordained on Lord's day, July 31st. They had narrowly escaped the conscription. We hope they will prove blessings to the Protestant churches in France, of which we are informed there are more than 200.

WE are obliged to defer till our next the whole of our Provincial Intelligence respecting Associations, Ordinations, and Chapels opened; but we are desired to state, that the next meeting of the Middlesex and Herts Union will be at Mr. Iron's place, Hoddesdon, and not Mr. Jones's, as mentioned in our last, p. 288. Also, that the annual meeting of the Independent Benevolent Society in Gloucestershire, will be held Sept. 28th, at Mr. Pain's, Forest-green. An open committee at Mr. P.'s house on the preceding evening.

Missionary Chronicle,

FOR AUGUST, 1814.

MANCHESTER.

A GENERAL MISSIONARY MEETING, for the County of *Lancaster*, will be held at *Manchester*, on Tuesday, Wednesday, and Thursday, August 2d, 3d, and 4th. The intended order of the services is as follows:—

TUESDAY evening, 7 o'clock, Mr. Bogue to preach at Lloyd-street.

WEDNESDAY morning, 7 o'clock, a prayer meeting, Moseley-street.—Forenoon, 10 o'clock. Mr. Campbell, at Grosvenor-street.—Afternoon, half-past 2 o'clock, Mr. Waugh, at Lloyd-street.—Evening, 7 o'clock, Mr. Townsend, at Grosvenor-street.

THURSDAY forenoon, 10 o'clock, Mr. Hill, at Moseley-street.—Afternoon, half-past 2 o'clock, public meeting for business, at the Exchange Room; Mr. Burder to state the object and operations of the Parent Society; Mr. Campbell to give a brief summary of his journey in Africa, &c. &c.—Evening, 7 o'clock, the Communion, at Moseley-street.

On their return, one or other of the Ministers is expected to preach at *Macclesfield*, Monday evening, August 8th.

Derby, Tuesday evening, Aug. 9th, and at

Leicester, Wednesday evening, and Thursday morning and evening, Aug. 10th and 11th.

BRISTOL MISSIONARY MEETING.

WE are authorized to state that this meeting will be held on Tuesday, Wednesday, and Thursday, the 13th, 14th, and 15th of September.

The order of the services will be as follows; viz.—

TUESDAY morning, at Redcliff church, the Rev. ———— to preach.—Evening, Bridge-street, the Rev. Dr. Collyer to preach.

WEDNESDAY morning, at Castle Green, Rev. Mr. Campbell (lately returned from Africa) to preach.—Evening, the sacrament to be administered at Tabernacle.

THURSDAY morning, the meeting for business will be held; and in the evening, the Rev. Rowland Hill will (God willing) preach at the Tabernacle.

IT is with peculiar pleasure that we announce this approaching anniversary; because the good friends of Bristol and its neighbourhood have hitherto discovered so lively an interest in the Missionary cause, and derived so much satisfaction from all their former meetings for the promotion of the salvation of the Heathen. We hope the attendance will be more numerous than ever.

DEMERARY.

Extract of a Letter from Mr. Wray, dated Berbice, 18th April, 1814.

THE evening before we left Demerary, Mr. ———, of the court of justice attended Bethel Chapel. His honour heard several of the Negroes read in the Bible, he was much pleased, and observed that they appeared by their tones and emphasis, to understand what they read. I catechised them in his presence. We went nearly through the catechism, and he was pleased to hear them answer the questions with so much correctness and propriety. They sung 'Salvation, O the joyful sound!' and 'Let the India, let the Negro,' &c. delightfully. Mr. ——— expressed much satisfaction, and observed that he thought they understood as well as many congregations in England.

Mr. Davies mentions a plantation in this colony, where some of the Negroes had behaved in a very disorderly manner. The Proprietor requested Mr.

D. to go and talk to them. He gladly complied; and addressed them in the presence of their master, their manager, and other people. He then said, 'Are you not very sorry for the bad things you have done?' With one voice they cried aloud, 'We sorry, massa, we very sorry, massa!' The whole gang (consisting of 640 negroes) then fell down at the feet of the Proprietor and Manager, and kissed them. This was the most affecting sight I ever beheld. Could all the lovers of Jesus and of immortal souls that dwell in Europe, have been present, they would immediately have added £100,000 to the funds of the society, to enable them to diffuse the glorious Gospel of the blessed God throughout all the West Indies, and wherever else there are Negro Slaves.

AFRICA.

Extract of a Letter from Mr. Read.

Cape Town, Feb. 12, 1814.

THINGS are now come to a point, and I must part with my dear brother Campbell, and be left here with a large burden on my shoulders, which he has chiefly borne since he came to Africa, and from which I hope I shall by some other brother be relieved. I think you have done well, and hope we shall now receive perpetual visits. We want pushing on. The heat of Africa makes us faint, we need cheering, and have not been a little refreshed by his presence, which we trust will leave a lasting impression.

I have just received a letter from Pella. Brother Albrecht is sickly. He thinks he may probably be called home; and he begs, in that case, that I would take care he is succeeded by a faithful missionary. He says they have instituted a prayer meeting on Sunday morning, the Lord's Supper is more frequently administered, and the Lord's blessing is sensibly among them.

It afforded us great pleasure on returning to the colony, to learn that the friends of the society had increased in the year 1813, so considerably, that all doubt respecting the possibility of sending a mission to Letakoo vanished at once, and we resumed courage, as if God had said—'Go on, I will provide.'

AUXILIARY SOCIETY, WEST RIDING OF YORKSHIRE.

THE first anniversary of this Society was held at Sheffield, on Wednesday, June 22d, and the following day. For the convenient reception of the numerous congregations which were expected to attend, the large room belonging to the Lancasterian School, in Gibraltar-street, was commodiously fitted up; on several opportunities the place was crowded; on all, the audiences were considerable. The arrangements commenced on Tuesday evening, with a general meeting of the Juvenile Missionary Union, of Sheffield and Attercliffe, consisting of five distinct societies, of young people of both sexes, amounting to more than 800 members, who in the course of nine months have contributed upwards of 100l. out of their precarious pocket-money, to the funds for promulgating the gospel among the Heathen. The Rev. W. Eccles engaged in prayer, and Mr. G. Bennet, the Chairman, opened the business in a suitable address to the youth and their friends, who nearly filled the spacious room. A very pleasing joint-report from these Societies was then read and welcomed with much approbation.

On Wednesday morning prayer meetings were held at Howard-street and Garden-street chapels, which were respectably attended. In the forenoon the Rev. J. Fletcher, of Blackburn, delivered a very impressive sermon on the rise and progress of the gospel. He was followed in the afternoon, by the Rev. R. Alliott, of Nottingham, in an excellent discourse on the words of Isaiah, 'Every valley shall be exalted,' &c. In the evening, Dr. Winter, of London, with great energy and ability, shewed how in past ages, 'mightily grew the word of God and prevailed,' and how in future times it shall be magnified throughout the whole earth.

On Thursday morning prayer meetings were held in the Nether and Lee Croft chapels. In the forenoon the meeting for business was opened by the Rev. E. Parsons, of Leeds, with a fervent prayer. George Rawson, Esq. of Leeds, being called to the chair, in glowing language expressed his feelings on the subject of Missionary labours, and their blessed effects on the hearts of Christians at home, as well as on the hearts of Heathens in far countries. An able, comprehensive, and highly gratifying report, in which Scripture phraseology was beautifully interwoven, was then read by the Rev. W. Eccles, one of the secretaries. This report was received and adopted with the warmest applause. Various resolutions were then proposed and supported in powerful and pathetic speeches, by the Rev. Mess. Bennett, of Rotherham, Hamilton, of London, Farmer, of Leeds, Rayson, of Wakefield, Cockin, of Holmfirth, &c. At this meeting also, the Rev J. Campbell, who had charmed the audiences after former services, with por-

tions of his journal on his late visit to Africa, closed his entertaining and edifying narratives, concerning what he had seen of the glory of the Lord, as well as of the darkness of the people that sit there in the region of the shadow of death, on whom, however, now the true eternal light is rising. In the afternoon an interesting sermon was preached by the Rev. J. Browning, of Macclesfield, on the conversion of the Heathen, by the power and the Spirit of the Lord. —The ordinance of the Lord's supper was administered to about six hundred communicants, in the evening. Dr. Winter presided. Sacramental exhortations were given by Dr. Winter, the Rev. J. Cockin, Fletcher, and Bennet, which awakened feelings, and infused sentiments suitable to the affecting occasion, and calculated to produce a deep and indelible impression on the souls of the hearers. Mr. Eccles concluded with prayer.

At this Missionary festival, as it has been justly designated, many ministers and Christian friends were assembled from various parts of Yorkshire and the neighbouring counties. The collections after the several services and public meetings, amounted to 300l.

CORNWALL AUXILIARY MISSIONARY SOCIETY.

THE second annual meeting of this Society was held at Truro, 28th June, 1814. The morning services commenced at 11 o'clock. Mr. Skeat, of Lostwithel, read suitable portions of Scripture. Mr. Wildbore, of Penryn, preached from Matt. xxi. 28, 'Go work to-day in my vineyard.' Mr. Douglas, the county itinerant, prayed after the sermon. The evening service was entered on at six o'clock; Mr. Smith, of Fowey, prayed; Mr. Guard, of Megavissey, preached from Acts i. 6, 7, 8, 'When they therefore were come together,' &c. Mr. James, of Truro, prayed after sermon. The solemnities of these services closed with the celebration of the Lord's supper; in which several ministers were engaged, and Christians of different denominations united with sacred delight. Mr. Moore, of Truro, and Mr. Hart, of Bodmin, assisted in the several services.

Upwards of 90l. was received on behalf of the Parent Society. Mr. M'Dowall, of Falmouth, was unanimously re-elected treasurer; and Mr. Wildbore, of Penryn, secretary of the Society for the ensuing year.

BAPTIST MISSION.

Extract of a Letter from India.

OUR opportunities of dispersing the word of life among the natives around us, are much increased; but at present we are in great want of every means to enable us to dispense the word to any great extent. Hedul Ulla, who went off into Mahomedanism continues incorrigible. He is now living at Dinapore, but will have no communication with brother Brindabund, nor will he come to us, though we have repeatedly intreated him. He went back in such a deliberate way, that we have no hope of his being restored. Almost all the opposition we meet with from the natives, is from Mussulmans. Some of them are very violent, I suppose in consequence of Hedul Ulla's representing to them that we are come hither for the purpose of destroying their cast.—Brother Brindabund was treated very roughly by some of them in the market of Dinapore a day or two ago, but the old man bears it with much patience. He is the only native brother we have with us. He has his hands full of work at home, so that he can get but little time to go abroad. We have finished our Hindostanee School. Its situation is excellent, being close to the Public road leading to Patna, which is continually crowded with natives from all parts of this and the adjacent countries. In the front of the School we have dug a well, and one of the boys is constantly employed in drawing water, and giving it to travellers, scores of whom stop every day for this purpose. Here brother Brindabund sits to tell them of that living water of which if they drink, they shall never thirst. We have lately had three enquirers, who stopped on their journey from Juggernauth to Lahore. They said this journey would take them about twelve months, and they acknowledged that at present it was quite uncertain what benefits they shall reap from it. The Gospel was quite a new thing to them, and they heard it with considerable attention. After staying there three or four days they proceeded on in their journey. The natives make frequent applications for the Hindostanee Testament. The children in the school are reading and copying parts of the New Testament, and we hope the seed thus sown will at some future period spring up. The Hindoos in general hear the word with considerable attention, and warmly express their approbation of the excellency of the doctrines of the Gospel. They readily acknowledge their ignorance of the way of acceptance with God, and that the way revealed in the Gospel is fraught with wisdom. Some of their teachers, hearing that we are Padree Sahibs, now and then come and claim a kindred with us. When they do this I generally get as many of the

natives together as I can, who seem greatly pleased to see the Brahmins confounded, and disclaim the relationship on the ground of our views respecting salvation being dissimilar. They soon give up the point, acknowledge their main object to be that of obtaining a maintenance, and confess that they have never thought much about the way of acceptance; this opens a way of preaching Christ to the bystanders, some of whom shew much pleasure at the teachers' confusion, and others appear as if they were greatly ashamed that their instructors should be so ignorant. We had a Sircar who felt so much shame on an occasion of this sort that he professes to have given up idolatry outwardly, and says he daily reads the word and prays to God, through our Lord Jesus Christ. Our Hindostanee School-Master always reads, and professes to approve the word. Brother Brindabund got a great deal of abuse the other day in a neighbouring village from a proud Byragee, in the presence of several brahmans and sooders. The Byragee held him in great contempt on account of his being a Bengalee, and boasted much of his own wisdom and holiness. Brother Brindabund was very cool, and the Byragee in a great rage. I took up the subject, and endeavoured to prove from outward appearances that Brindabund possessed the most of these excellencies. I told the Byragee that a heart so full of rage could never be the seat of wisdom or holiness; and that it appeared singular that a man who made such high pretensions to holiness, should manifest so much rage in a discussion respecting salvation. All around approved the conclusion, and the Byragee found himself under the necessity of changing his visage and arguing in a milder way. Before we parted he promised he would read a New Testament if I would give him one. I had not one with me at the time, but I intend taking him one tomorrow.

Digah. J. ROWE.

THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

At a special meeting held in compliance with a Requisition to the Secretary, at the Crown and Anchor Tavern, in the Strand, on Monday the 18th day of July instant; the R. H. Lord Gambier, President, in the Chair; the following Resolutions were unanimously adopted;

I. That this Society has been, for about ten years, actively engaged in endeavouring to communicate to the Natives of the Western Coast of Africa, the blessings of Civilization and Christian Instruction; and has, for this end, established on that coast several Settlements and Schools: and that, in the prosecution of its endeavours, it has had many and great difficulties to contend with; but that the most serious obstruction to its views has arisen from the depraved habits fostered among the Natives by the Slave Trade, and from the machinations, and misrepresentations of Slave Traders.

II. That, notwithstanding these difficulties, the Society has been enabled, by the blessing of God on the wisdom, piety, and perseverance of its Missionaries, to obtain the confidence and friendship of a number of the Native Chiefs, who have committed many children to their care. These children the Missionaries have been successfully employed in instructing; and they have gradually weaned their minds from their native superstitions, and have induced among them habits of industry, and a growing respect for Christianity, and for the manners of Europe: and this improvement has been found to produce very salutary effects on their Parents and Friends, and to have raised the British Character through extensive districts in Africa.

III. That, next to the Divine Blessing, the success which has attended the labours of the Society is to be ascribed to that great act of National Justice—the Abolition of the Slave Trade by the British Legislature; and to the subsequent enactment, by which the brand of Felony has been affixed on that nefarious traffic: that if their success has not been more complete and extensive, the cause is to be found in the partial continuance of the Slave Trade by other nations: and that, therefore, the Society has looked forward, with the utmost solicitude, to the entire Abolition of that Traffic by all the European Powers.

IV. That, under these impressions, the Society has witnessed, with exultation and gratitude, the total Abolition of the Slave Trade by the United States of America, by Denmark, by Sweden, and by the United Netherlands;—and the avowed repugnance to this trade, of the Emperors of Russia and Austria, and of the Kings of France and Prussia: and the Society cannot but derive great satisfaction from the consideration of the share which the example and efforts of Great Britain have had in producing these happy results.

V. That the Society, encouraged by some of these circumstances, and more especially by the gracious assurance of

his Royal Highness the Prince Regent, in reply to the unanimous Addresses of both Houses of Parliament, that, in any negotiations which might be entered into with foreign powers, the influence of the British Crown should be exerted for the total Abolition of the Slave Trade, had anticipated with sanguine expectations its immediate and total abolition by France—a country which had itself experienced so signal an interposition of the Divine Goodness in delivering it from the galling yoke of oppression.

VI. That the Society cannot, therefore, but feel the deepest sorrow and disappointment to find, that, in the Treaty of Peace lately negotiated with France, His Majesty's Ministers have not succeeded in obtaining a complete and immediate Abolition of the Slave Trade by that power: but that, on the contrary, while it is acknowledged to be 'repugnant to the principles of natural justice,' yet ground is laid for its revival, on a large scale, and under circumstances of peculiar aggravation: not only as it respects the important Colonies which have been ceded to France, and from which that inhuman traffic had been for several years wholly excluded; but still more as it respects those parts of the African Coast where the depraving and desolating effects of this trade are now gradually wearing away under the efforts of British Benevolence, and where this revival of the trade will reduce, once more, to a state of anarchy and barbarism, those numerous natives who are now gradually acquiring useful knowledge, and habits of peaceful industry:—and the Society cannot but lament, that the period, when deliverance from long and severe oppression should have taught sympathy with the oppressed, and gratitude to Him who had delivered, should be the time for renewing a system of most inhuman oppression.

VII. That the Society looks forward, with the most serious and well-founded apprehensions, to the effects of the revival of the Slave Trade on all its Institutions in Africa, reared with much care, and at a heavy expense, and with so promising a hope of benefit to that long oppressed and desolated Continent: and cannot but anticipate, not only the melancholy prospect of those very individuals whom it has been the means of rescuing from ignorance and barbarism, either themselves suffering as the victims of this cruel traffic, or being seduced by the temptation which it presents to become its agents; but even the necessity which may possibly occur of desisting from any further efforts for the improvement of the injured inhabitants of Western Africa.

VIII. That the Society does, therefore, feel the utmost solicitude, that, at the ensuing Congress at Vienna, an entire, immediate, and final Abolition of the Slave Trade may be obtained from such States as still favour that traffic: and, contemplating with fearful concern the various and extensive interests which will be created by a renewal of the trade, and the increased obstacles which will be opposed thereby at any future period to its Abolition, would see with delight any reasonable sacrifices made to conciliate those parties who may suppose themselves interested in its revival or continuance.

Lastly, That the Society will not cease to call on its Members, and does hereby call on every one of them throughout the United Empire, for unshaken perseverance in their exertions, until the foul stain of the Slave Trade shall be removed from Powers denominating themselves Christian; and the Heathen shall have no longer to reproach Christianity, through the national crimes of its professors, as a system of rapine, of treachery, and of blood.

[It was also resolved that petitions grounded on these Resolutions, should be presented to both Houses of Parliament, and a Deputation was appointed to wait on Lord Castlereagh, to state the above circumstances, consisting of the Chairman, and of Mess. Babington, Grant, Stephen, Wilberforce, and Thornton.]

Jos. PRATT, B. D. *Secretary.*

SLAVE TRADE.

A VAST number of Petitions have been presented to both Houses of Parliament against the revival of the Slave Trade by France. In the address of the House of Commons to the Prince Regent on the Treaty of Peace, the following clause was included:—'On the stipulation referred to, the House abstains from expressing any further opinion, relying on his Royal Highness for giving effect to the wishes repeatedly expressed by the House, by using his utmost endeavours to obtain the universal abolition of the Slave Trade.'

In the answer which his Royal Highness was pleased to return to this address, we observe with pleasure and thankfulness the following sentence:—'You may rely on my utmost exertions to promote your wishes with respect to the abolition of the Slave Trade.'

PRAYER FOR AFRICA.

To the Editor.

Dear Sir,

THE promptitude and unanimity of the British Public in appealing to the Legislature on every subject connected with the rights of humanity, justice, and religion, is most gratifying to a benevolent mind. The recent instance of comparative disregard of Africa in the late treaty, has justly called forth the voice of the country. The result of our petitions with Parliament, and the promises of the ministry and the Prince Regent, are well known. But let me request your numerous and serious readers to make use of a much higher privilege—that of prayer. You have appealed to the wisdom, the humanity, and justice of your rulers; now also appeal to the wisdom, the goodness, and mercy of the Deity. Carry the cause of injured Africa to a throne of grace, to him who sits on the throne judging right and wrong; to the great deliverer, the Saviour, the desire of all nations. Let ministers of every name take the lead in their public addresses to heaven; and let those who engage in prayer meetings, offer their petitions constantly, as the season returns, for the oppressed Africans. And let masters of families, and private Christians, never forget these 'five ill fated years, which two of the most polished governments of the world have decreed shall roll over Africa, charged with every species of crime which man can practise, and every species of wretchedness which human nature can endure.' But I suppress my own remarks to give place to those of an able writer in the Christian Observer.

'Under the operations of this fatal treaty, the very districts which have been rescued from the Slave Trade will be the earliest and the severest sufferers from its revival. The places restored to France in Africa are situated in those very districts, and will naturally become the resort of slave merchants. Senegal has for several years had no Slave Trade; but it will now be its chief seat. One of its dependencies, called Gambia, is a small island in the river Sierra Leone. This will doubtless be reoccupied by the French without delay; and from the many advantages of this river, it will be likely to form one of the most considerable entrepots for the Slave Trade. Gambia is situated about eight or ten miles above the British settlement at Free Town; and the French slave ships going thither, sailing near this settlement, and frequently anchoring in its road, the intercourse between the British settlers and the French slave traders will become unavoidable, and the colony will not fail soon to experience all the corrupting effects of such an intercourse.

Many slave ships have been condemned in the Vice-admiralty court at Sierra Leone, and thousands of slaves on board have been set at liberty. Many of these have been settled on the mountains of Sierra Leone, where they are engaged in cultivating the lands assigned them by the governor. These will prove a very convenient prey to the kidnappers, who will again commence their depredations; and having been seized at labour on their little farms, may find themselves in two or three hours in the slave depot of Gambia, or in the hold of a French slave ship, where no inquest, nor any Habeas Corpus, can reach them.—How strangely *inconsistent* must the whole conduct of England now appear! She has instituted courts for the confiscation of slave ships; she has condemned as guilty of felony, every British subject and resident who shall be concerned in buying or selling slaves, either in Asia or Africa; she has been employing her forces in destroying the last strong holds of the traffic on the windward coast of the latter continent; and has punished as felons of a high order the miscreants who had stained the British name by daring to carry it on;—and while she has been doing this, she coolly stipulates for the admission of the French people to the free exercise of this criminal traffic; and not only so, but she puts into their hands the very means and instruments of carrying it on; without which, they would have had, if the power, yet not the same inducements, to become participators in its guilt.

'But we cannot quit Africa, without suggesting one consideration which must deeply affect every Christian mind. We had began to make reparation to Africa for her wrongs by the formation of Missionary establishments and of Christian schools on different points of the coast. The Church Missionary Society has distinguished

itself in this labour of love, and a rich harvest of blessing promised to reward their benevolence. But what will now become of their institutions of mercy? The very youth whom they had trained up to aid them in their Christian enterprizes, and who bade fair for future usefulness, will become, in this traffic, its agents or its victims. In short, all that this Society, all that the African Institution, all that the British Parliament has done for Africa, has vanished *at a single stroke of the pen.* The anxieties, the labours, the cares, the hopes, the triumphs, of *twenty-five years*, will be all swept away, as if they had never been! And even should we witness the promised renunciation when five years are over, we shall not only find Africa far more barbarized than ever by the calamities of this new and tremendous visitation, but we shall have lost our hold of that country, as well as the credit and influence which we now possess.

'Without wishing to say one word which should check the liveliest emotions of gratitude for the astonishing events we have witnessed in Europe, will it be thought an unreasonable intrusion to remind our readers, that unhappily the peace which we are called to celebrate, is the harbinger to a whole continent of misery and desolation? Let us spare to Africa, from our full cup of blessing, at least our commiseration and our prayers. If we had our wish, a day of intercession should be set apart by Christians of every name with a view to this object.'

I need not add any more, Mr. Editor, to this interesting extract than to express my earnest hope that every Christian will continue his prayers till Africa be delivered from all the miseries of this unjust and inhuman commerce.

Yours, &c. ARISTOBULUS.

AT a late meeting of Ministers in the neighbourhood of London, it was agreed that on LORD'S DAY, AUGUST the 21st, they would make the *Abolition of the Slave Trade* the matter of their special intercessions at the throne of grace, either at one of their stated services, or in the evening of that day, exclusively appropriated for the purpose; and they beg leave to recommend a similar measure to their brethren in the country.

MISSIONARY COLLECTIONS, &c.

Collections and Anonymous Contributions only, from 16 of June, to 15 July, inclusive.

Liverpool Auxiliary Society, Mr. J. Job, treasurer.

Collections by the Rev. Messrs. Edwards, Hughes, and Jones, at the Welch Calvinist chapels, Pall Mall and Bedford-street; including Prayer Meetings and Sunday Schools, from 1st May to 8th June, 1814 . . . £ 6 16 5		
From sundry Collectors 22 14 4		
	29	10 9
Rev. David Garratt and Friends, Buckfastleigh, Devon	1	0 0
Rev. J. Doney and Friends, at Neath, South Wales	5	12 0
A Friend, at Great Missenden, by Mr. Wilson	1	0 0
Rev. W. Smelle and Congregation, Great Grimsby	5	0 0
Rev. Thomas Loader and Friends, Fordingbridge	8	13 0
Auxiliary Society, Stewarton, North Britain, by Rev. Js. Douglas	21	0 0
Female Friends, belonging to the Church and Congregation of Rev. Mr. Bristów, Wilton	5	0 0
Rev. Mr. Surman and Friends, Chesham	3	7 6
A Friend—Uttoxeter post-mark	2	0 0
V. P.	2	0 0
I. H. H.	4	0 0
Mr. Johnson and Friends, at Farnham	14	0 0
Two Friends at Bocking £5. Latitat £1 . . .	6	0 0
Mr. Panton and other Friends, Wareham, Dorset, by Rev. J. Snelgar	1	13 8
Half a Year's subscription of a Penny Society, Jewin-street, by Rev. Thos. Wood	4	9 0
J. C. Woolwich	1	0 0

N. B. The Collections by Rev. Mr. Bogue, inserted in the List of Contributions for last Month, beginning with the sum of £22 12 5, and ending with that of £3 14 0, should all have been brought out in one sum of £158 3 5, as Contributions by Rev. D. Bogue.

POETRY.

A POEM

ON ADULT SCHOOLS IN BRISTOL AND OTHER PLACES.

Lord! are there eyes that see the sun,
And gaze with joy on Nature's face,
Yet, while thro' all thy works they run,
Thy glorious Godhead never trace?

Lord! are there eyes, to which thy Book
No hidden mystery reveals?
O give them power thereon to look,
Lion of Judah! break the seals *.

There, with new light, may they behold
Thy counsels, since the world began,
Like morning's gradual beams, unfold
The wonders of thy love to man.

For whom, a rebel from his birth,
Thine only Son, thou didst not spare,
The Lord from heaven came down to earth,
His guilt and punishment to bear.

Thus while instruction they receive,
Thy Spirit's inward light impart,
Till trembling penitents believe,
And Mercy heals the broken heart.

Not eyes alone shall then rejoice
In the rich comforts of thy word;
Deaf ears shall hearken to thy voice,
And bless the day its sound was heard.

Tongues, that were wont to pledge thy name
In oaths and cursings, change their tone,
Thy free salvation to proclaim,
And make thy loving-kindness known.

Bosoms, by cruel fiends possest,
Dark dungeons of in-dwelling sin,
Are temples with thy presence blest,
All-glorious, like the ark, within.

Though earth no lovelier prospect show
Than children walking in thy ways;
And Heaven no sweeter music know
Than infant voices join'd in praise:—

Though *such*, secur'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear:—

Yet will the tears of transport swell,
Our spirit's pure affection burn,
When aged sinners warn'd of Hell,
Though late, and slow, to God return.

Humbly they take the lowest seat,
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are *little children* once again.

Lord! we commit them to thine hands;
To thee their new-born hopes aspire;
O take them, keep them; these are brands
Pluck'd out of everlasting fire!

J. MONTGOMERY.

Sheffield, Dec. 22, 1813.

* Rev. v. 3.

ON THE RETURN OF PEACE.

EUROPE at length with wonder and surprize,
In rapture hails the blest return of peace;
From off the land War's baneful dæmon flies;
Hush'd is the din of arms: the tumults cease.

The "Man of blood," who truth and power defied,
The Tyrant, who but late held high command,
Who slaughter'd millions but to glut his pride,
Now dwells a fugitive in Elba's land.

Let all the nations join to praise his name,
Who hears the cry of the oppress'd and wrong'd;
May injur'd virtue now aloud proclaim—
Justice and vengeance to the Lord belong.

While thus with joy we view our blessings rise,
And peace dispersing ev'ry fear away,
To heathen lands we cast our anxious eyes,
And hail the dawning of a happier day.

That happy day, proclaim'd in times of yore!
When o'er each clime religion's truths shall fly,
And Heathen millions will his name adore,
And shout their songs of triumph to the sky.

When all shall join the Saviour's name to praise,
Be this their joy and universal theme;
While Satan's empire trembles to its base,
"Peace to the world" the Saviour reigns supreme.



Rev.d William Rooker,
Tavistock.

Pub.d by Williams & Son Stationers Court September 1.st 1816.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

SEPTEMBER, 1814.

MEMOIR

OF

THE LATE REV. HOWELL DAVIES,

MINISTER OF PRENGAST CHURCH, HAVERFORDWEST, SOUTH WALES.

I HAVE always considered it as a reflection on the Calvinistic Methodists, that so many of the early preachers among them have passed without notice into the grave. Almost every circumstance of their history is important, as the fathers and founders of many of our societies. If this be neglected much longer, it will be almost impossible to preserve any thing interesting of their experience, labours, and usefulness, as their friends and children in the gospel, from the lapse of time, are fast moving off the stage of life. We know their names, a few places of action, and we see the fruits of their labours; but we want more positive information relative to men, to whom, under God, we are so much indebted. We see persons every day registering their own infamy, and perpetuating the crimes of others by publishing them; and shall we not be equally zealous in rescuing from the unworthy obscurity in which they have been too long concealed, those excellent men who counted not their lives dear, that they might testify the gospel of the grace of God to all around them! With this view I have collected the following imperfect account of a zealous and faithful minister of Christ, worthy to be had in imitation. In his life-time he certainly stood high in the public opinion for singular seriousness and invariable steadfastness; and was justly esteemed for unbounded zeal and ardent love in the service of his Master and the church of God, until the frost of time had honoured with hoar his head, and nature sunk into the grave.

This eminently useful minister was a native of Wales, and descended from a religious and respectable family. A thirst for learning, joined with a quickness of genius, engaged him in an early and successful application to study. Having spent some time at a country school, he was put under the care of the *Welch Apostle*, as he was sometimes styled, the Rev. Griffith Jones, late rector of Llandowrer, in Carmarthenshire: a man who has a record deeply engraved in the hearts of thousands, — *ære perennius* (more enduring than brass). Under his tuition, Mr. Davies made great proficiency in the Latin and Greek languages, and in other branches of learning, — though he laboured, at that time, under the disadvantage of a very delicate constitution of body.

From his youth up, his turn of

mind had been extremely serious; and, under the ministry of Mr. Jones, he was led to a deeper knowledge of his state by nature, and to a clearer view of 'the truth as it is in Jesus.' His inclination strongly disposed him to the work of the ministry, — though he always considered the office as of the utmost importance. Constrained by the most sacred motives, after mature deliberation, he solemnly determined to offer himself a candidate for holy orders in the Church of England. On the day of his ordination, Mr. Jones gave notice to the whole congregation of it; and desired an interest in their prayers, that the great Head of the Church would pour out his Spirit upon him, and give him abundant success in the ministry. He went forth, and, in the spirit and power of Elias, preached — not himself; but Christ Jesus the Lord.

The first church in which he was called to officiate was Llys y frân, in Pembrokeshire; but he was soon turned out, on account of his faithfulness and zeal for Christ, and for the salvation of immortal souls. Mr. Davies was a Boanerges; and mere formalists could not bear the faithful manner in which he proclaimed the salvation of Jesus. For some time the largest churches throughout Wales were open to him; and thousands upon thousands flocked to hear. This latter circumstance giving umbrage to the unconverted clergy, the pulpits became gradually shut against that great messenger of God; on which occasion he acted as the prophets of old, as the Lord Jesus himself, and as the apostles, reformers, martyrs, and divines had done before, by preaching in the open air to listening multitudes. In this he was encouraged by the example of Mr. Jones, who frequently preached in the church-yards, — the churches not being large enough to contain his congregations. Mr. Davies was soon followed by several well-known characters in Wales, particularly the Rev. Daniel Rowland and Mr. Howell Harris, faithful men, whose whole souls were consecrated to the cause of religion among the Methodists. Opposition lifted up her frowning face against the labours of these despised servants of Jesus. The hatred manifested towards them and their zealous assistants, was keen and inveterate. The clergy blew the trumpet of alarm, and proclaimed the church in danger; but, as usual, the blood of the martyrs was the seed of the church; for the more they were persecuted, the more they grew,—so that Methodism here struck its roots deep, and spread its shade over all Wales.

Mr. Davies was wholly devoted to his great Master's work; and, treading in his steps, 'he went about doing good.' His audiences were always large wherever he itinerated. He preached in four different places statedly, besides his daily labours in houses, barns, fields, commons, mountains, &c. As a faithful ambassador of Christ, he was determined to spread, as far as possible, the savour of his name; for this purpose he went forth on the highways and hedges, and preached everywhere 'that men should repent.' The stated number of communicants at the monthly sacraments in his church, was seldom less than 2000; and sometimes more than double that number. The church has been frequently emptied to make room for a third congregation to partake of the Lord's Supper. He would break through the form of words used upon these occasions; and would speak of Christ, and his sufferings, in a variety of Scripture expressions. His addresses to the communicants were delivered with such earnestness and affection, that the whole congregation was frequently borne down and overcome while the sweet and precious accents fell from his lips. He was the chief leader of Calvinistical

Methodism in Pembrokeshire, and the western parts of Carmarthenshire. He was the intimate friend of Mr. Whitefield; and frequently accompanied that great man in his journies through Wales. By his advice, Mr. Davies greatly enlarged the sphere of his usefulness. He was invited by him into England, with some other eminent Welch Methodist preachers, in order to assist him and his fellow-labourers in the work of spreading the everlasting gospel. In London, Mr. Davies's ministry was abundantly blessed to the conversion of many souls; and, to the day of his death, he continued one of the regular supplies at the Tabernacle and Tottenham Court Chapel. The numerous congregations that assembled in these vast buildings were powerfully affected by the Welch fire which was displayed in the animated addresses of this Cambrian preacher. The Tabernacles at Bristol and Kingswood were much indebted to his services for many years. He also cordially united with that great Mother in Israel, the Countess of Huntingdon, in the glorious work in which she was so zealously and so actively engaged. At Bath, Brighton, Oat-hall, Tunbridge-Wells, &c. he laboured for her ladyship with singular benediction. In these favoured places he united with these apostolic men, Messrs. Romaine, Venn, Jones (of St. Saviour's) Madan, and others; and was blessed with some singular tokens of the divine favour. He devoted his whole time and talents to the promotion and extention of the glorious gospel of the blessed God. He was a great advocate for itinerancy, as he firmly believed that much of the life of religion depended upon it; and whilst he exerted himself to procure ministers from a distance to supply the congregations he had been instrumental in raising, so, with all readiness of mind, he would go to distant congregations, where he knew his services were desired. In one of his letters to Howell Harris, he writes thus: 'With respect to our Master's work among us, I think it is on the increase; — though we have some that have fallen from their former zeal and simplicity, yet, in most places, their growth is visible. The Lord Jehovah reigneth in them of a truth: his glory is seen more than ever; and we still have many here and there added to us, — blessed be his name! Since we parted at the Association, I have been a round in Glamorganshire; and some had a very sweet time of it. As for myself, I long to go there again soon, for surely God is with them. As for my going to the north, I am thinking it is too tedious for me, still continuing weak and sickly; but however, I am resolved to try, if I die on the way*.' His adorable Master owned his servant in a signal manner, so that he was eminently a successful preacher. He scarce ever returned from his journies, but he brought very pleasing accounts of sinners being plucked 'as brands from the burning,' and of the most abandoned and obstinate rebels against his Lord and Master being compelled to lay

* As he was walking early on a Lord's Day morning to preach, he was accosted on the road by a clergyman on horseback, who was on the same errand, but from a different motive. The latter gentleman was complaining, that the drudgery of his profession was unprofitable; for he never could get above half a guinea for preaching. The honest Welshman replied, that he preached for a *crown*. The hireling retorted, 'You are a disgrace to the cloth!' "Perhaps," says Mr. Davies, "I shall be held in greater disgrace, in your estimation, when I inform you, that I am now going nine miles to preach, and have but *seven-pence* in my pocket to bear my expences out and in; and do not expect the poor pittance remitted that I am now in possession of; but I look forward for that *crown of glory* which my Lord and Saviour will freely bestow upon me when he makes his appearance before an assembled world."

down the weapons of their rebellion, and sue for mercy from the Lord Jesus Christ, who is 'exalted as a Prince and a Saviour to give repentance and remission of sins.' Being willing and determined to spend and be spent in the best of causes, and serving the best of Masters, he found his wages in his work; and many from the highways and hedges, the mountains and commons, and other places, where he sounded the gospel-trumpet, warning, inviting, and exhorting the ungodly sinner to fly to Jesus for life and salvation, will he, in the great decisive day, present before the great Shepherd and Bishop of souls, as seals to his ministry, saying, 'Lo! here am I, and the children thou hast given me!'

Previous to his settling at Haverfordwest, Mr. Davies was for some time curate to Mr. Jones, at Llandowrer. Here he was much beloved by a numerous and affectionate people; and was instrumental in awakening many to a conviction of their state by nature, who were afterwards added to the society, and adorned the doctrine of God our Saviour by a life of holiness. On removing to Haverfordwest he found religion in a very low state, — professors generally lifeless, and the body of the people careless, carnal, and secure; but a visible change soon took place. The divine influence of the Spirit of God accompanied the word preached. Many were brought under deep convictions; and, instead of frequenting vain company as usual, flocked to their minister with this important enquiry, 'What shall I do to be saved?' This concern increased for a considerable time; and many were daily added to the society. A universal concern about religion spread all over Pembrokeshire, by means of the preaching of Mr. Davies, the Rev. David Jones, Howell Harris, and other Methodist exhorters. Multitudes of people were convinced, reformed, and converted; numerous societies were formed; and such an evident alteration took place in the lives, conversation, and tempers of multitudes, that nothing but the almighty power and grace of God could effect.

Mr. Davies's discourses were plain and faithful: he never affected a display of great learning, or deep reading; but his whole aim was to speak to the heart, and in plain language. He did not wish to make his hearers profound philosophers, but sound believers. For though philosophy might be useful and proper in its place, — yet he well knew that it would never bring the soul to Heaven. Though blessed with uncommon endowments, it was not his design to blow the trumpet of Fame,—but to preach the gospel with simplicity, and to profit the souls of the people. Knowing the awful state of man by nature, he endeavoured to awaken him to a sense of his danger by the thunders of the law, and the lightnings of Sinai. Deeply acquainted with the gospel-scheme of salvation by Jesus Christ, he published the glad tidings with all the fervour and affection of one who experimentally knew their inestimable worth. He frequently added tears of pity and commiseration to his intreaties, after he had displayed the unsearchable riches of Christ, and invited the poor, careless, Christless sinner to come and partake of them; yet, being convinced that no human persuasion could prevail, he with earnest supplication recommended them to the efficacious influence of the Spirit of grace and truth. On these solemn occasions every feature and every nerve seemed intensely animated; his movements were the very language of nature. His appeals to the conscience were close and pointed. A sacred pathos distinguished his address; he spoke naturally, for he spoke feelingly. Every thing he uttered bore the stamp of sincerity,

which Art may mimic, but cannot reach. Great was the power of the divine Spirit that accompanied the word. He never imagined that he could convert souls by persuasive eloquence, but relied altogether upon *his* promise, who hath said, 'Lo! I am with you always, even unto the end of the world.' The prayerless cried for mercy, and the ignorant were made wise unto salvation. Solemn weeping and deep concern appeared wherever he preached. The 'word of the Lord had free course, and was glorified' in the conviction and conversion of great numbers. Many who 'came to mock, remained to pray.' Several ministers were awakened from their lethargy, and went forth proclaiming the salvation of the gospel in churches, houses, and fields; and the great Head of the Church crowned their labours with success!

Mr. Davies, towards the close of his pious warfare, was filled with more than ordinary comforts: his soul had long been accustomed to look into eternity with pleasure. He delighted in contemplating the moment when his spirit, freed from the shackles of flesh and sense, should enter his Father's kingdom. His faith was firm and unshaken to the last; and his hope, as an anchor sure and steadfast, was cast within the veil. He endured as seeing the Invisible, and counted not the sufferings of this life worthy to be compared with that weight of glory which he knew awaited him beyond the grave. Thus, in the full triumph of faith, and with the placid smile of conscious victory, did this eminently laborious and highly-honoured servant of Jesus, about the end of March, 1770, pass into eternity, covered with the prospects of a blessed immortality. He died in the same year as his friend Mr. Whitefield; and was buried in Prengast Church, Haverfordwest. His name is recorded in the annals of eternity; and the honours conferred upon him will be ever blooming and incorruptible! — 'He died in the Lord, and his works follow him.'

Dublin. ADOLESCENS.

THE PEACE.

'Is it not good,' said the pious Hezekiah, 'if peace and truth be in my days?' — a sentiment which every Briton has surely the greatest reason to adopt on the present joyful occasion. Already has the return of peace been hailed in every quarter of the land with the most rapturous expression of public feeling. By festivities, illuminations, processions, charitable donations, and other testimonies of joy, almost without number or example, the people of Britain have been giving free course to the exultation of their hearts. Nor are such indications of national pleasure to be rigidly condemned, provided they are kept within the bounds of good sense, temperance, and moderation; but, surely, while we rejoice as men, it becomes us to adore as Christians; and while we attribute all deserved honours to the illustrious characters who have been, either in the cabinet or in the field, instrumental to the pleasing change, we must not forget the infinitely higher Source, from which this and every blessing is derived. Public thanksgivings have accordingly been offered up on this account to the Author of all good; and many a pious heart has, no doubt, poured forth its secret praise at his feet; yet a few more observations on this subject may not be altogether superfluous.

It is the peculiar mercy of the present era, that (referring to the words at the head of this paper) both '*peace* and *truth* are in our days,' — that while the one is restored, the other prevails; — for these are blessings which the Christian desires ever to contemplate in strict union

and reciprocal prosperity; because he is fully aware, not only that they are both desirable, but that they promote greatly the value and energy of each other; and that either possessed alone would be at least an imperfect good.

Yes; *peace* is at length restored! Peace so anxiously desired, but so long delayed! Peace, the purchase of so many painful sacrifices, the answer to so many fervent prayers. She comes to heal the wounds of our bleeding, our almost exhausted country; and, at the same time, to reward her noble perseverance! Our efforts have not been thrown away,—our treasures have not been expended in vain,— our best blood has not flowed for nought. With returning peace, Liberty revives, Commerce seeks again her wonted channels, Industry resumes her energies, and Science throws around a brighter, broader radiance. The fair fields of Europe, too long drenched with 'the blood of the slain,' are again peacefully consigned to 'the tiller's toil,' — the balance of political power and mercantile relations is renewed, — and all countries bless the name of Britain as the instrument of their deliverance!

'In the shipwreck of nations we stood up alone,—
'The world was great Cæsar's,— but Britain our own.'—MONTGOMERY.

A Peace attended with so many remarkable circumstances; so honourable to ourselves, yet equally honourable to our enemies; and which may, on this account be expected to be as secure as it is welcome, as lasting as it is glorious, must surely be considered as the gift of Divine Benevolence. As a nation, it is true, we have not deserved that benevolence: we have rather done every thing to forfeit it. Our crying public sins, our continued irreligion and profligacy under divine judgments, render the removal of those judgments so much the more astonishing; and, now that Jehovah 'blesseth his people with peace,' how anxious should we be that his 'goodness' may work a general 'repentance' and reformation!

It is to be recollected too, that though, by a kind Providence, 'the snare is broken and we are escaped,' we have escaped but narrowly. We *are* 'saved;' but it is 'so as by fire.' We stand surrounded by the wreck of other nations, once potent and happy as our own; while even this country has, to all appearance, been repeatedly brought to the very verge of disgrace and ruin, yet we have escaped, as it were, by a miracle. Many a political Calculator, — not at all biassed by either party spirit or habitual gloom, has prognosticated his country's fall as an inevitable consequence. Many a dying Christian has left the world, under the persuasion that he had but bequeathed to his children an inheritance of public misery and perdition. Let us then look back with a sensation of humble awe, and acknowledge 'it is of the Lord's mercies we are not consumed.' Let us look forward without presumption, yet with the delightful anticipations of hope. Rejoice ye aged men, that ye have not been destined to close your eyes in death till ye had beheld your country's happiness; and 'bless the Lord, ye young men and maidens,' that ye have been born to see 'good days,' and 'peace upon Israel!'

There is, however, another blessing which is even more valuable than peace; and that is 'Truth;'— divine truth, as revealed in the gospel of Jesus Christ, and operating in the hearts and conduct of mankind. 'In our days' the spread and prevalence of truth has been truly astonishing. 'In troublous times' the wall of Jerusalem has been rising with unexampled rapidity. How then can we fail to connect in our prayers and our expectations the speedy completing of the spiritual fabric with the tem-

poral felicities of the world! Consider, Christians, the great multiplication of Evangelical Ministers in the Established Churches! Mark the increasing spirit of decision, unity, and zeal by which they are distinguished. Look around, and behold the vast accession recently made to the number of chapels and meeting-houses among various classes of Dissenters. Calculate, if you can, the additions continually making to the members of different churches. Think in how many villages, towns, and even cities of your land, the gospel is now faithfully and successfully preached, where, at the commencement of the war just terminated, it was wholly unknown! Set Village Itinerancies, County Missions, Sunday-School Unions, and charitable institutions, in all their vast diversity and extensiveness, in view before you!— Examine the prevailing spirit and character of the sacred ministry,— of the churches,— of the rising generation of professors, and even of some individuals high in political stations, and say, 'What hath God wrought *!'

Look abroad. Has not God already blessed, to a large extent, the labours of Missionaries in the east, in the west, and in the south? Is there not an increasing readiness, or rather anxiety, manifested in many parts to receive the holy Scriptures, as well as moral instruction? Is there not evident improvement in the spirit of various religious communities,— the Catholic, for instance, equally favourable to civil liberty and to evangelical exertions? Do not some of the princes of the earth, most eminent for the extent of their territories, and the glory of their arms, begin to cast their crowns at the feet of Jesus Christ? Are we deceived by these appearances! Do our hopes mislead us? Surely not. Surely, the Lord is arising out of his place, to plead his own cause with power, — to give unto his Son 'the heathen for his inheritance, and the uttermost parts of the earth for his possession!' Happy combination! are we not ready to exclaim? Peace thus restored, thus sanctioned, shall open new facilities for the propagation of truth, and at the same time shall inspire us with new motives to improve them. Truth, thus progressive, shall at once teach us the value, and secure the perpetuity of peace, until those still happier days arrive, when 'swords shall be beaten into plowshares, and spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.'

Ringwood. A. B.

[*To be concluded in our next.*]

* At one of the Public Meetings lately held in the metropolis, a minister from the country stated, That a traveller, who might now proceed across the counties of York and Lancaster, on the direct road from Hull to Liverpool, would find as much religion within a space bounded by an extent of 12 miles on each side of his route, as, 30 years since, he would have found in the whole of those counties. Such is the pleasing change in the north of England. The same might be asserted of many other parts of the kingdom.

REMARKS
ON THE
FIRST FRUITS OF THE SPIRIT.
ROM. VIII. 23.

THE greater part of those who have heard of Jesus Christ the Saviour, entertain the hope of admission into Heaven after they die, and leave this world. It is to be feared, however, that many who indulge in the hope of that blessed and eternal state, have very unscriptural, and, therefore, very mistaken ideas of that wherein its blessedness consists. In their carnal imaginations they fancy to themselves a state of existence after death, in which there shall be no pain, no affliction; and in which they shall for ever possess

security from the torments of hell. This is all the heaven an unregenerated man has any conception of,—all the blessedness in a future state which he wishes to enjoy! But, alas! such imaginations are founded in mistaken views of the holy Scriptures, and shall issue, if divine mercy do not prevent, in awful and eternal disappointment. That heaven which the gospel hath brought to light, that heaven which Jesus has purchased with his blood, and gone to prepare for his followers, is a state in which an eternal exemption from sufferings is only a part of the felicity. These mansions above, are mansions where the full enjoyment of God, and perfect purity of heart and of conduct, constitute the supreme bliss. They who are enlightened and renewed by the Spirit, have here on earth some knowledge, by experience, of what heaven will be; and the heaven they wait, and look, and long for, is just the perfection of that which they enjoy here in part. 'For,' says Paul, 'we ourselves, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, — the redemption of the body.'

The first fruits of a tree, or of a field, are the same in nature and kind as the full product or harvest. The expression conveys nearly the same idea as the *earnest* of the Spirit. Both these expressions are different from a *pledge*. A pledge is indeed given as a security for the bestowal of any thing promised at an appointed time; but it may be very different in kind from that for which it is given as a security. A man may pledge his coat, or a piece of goods, as a security for the payment of a sum of money; but every one knows that goods and money, though they may be equivalent in value, are not the same in kind or quality: but the first fruits are the very same in nature and kind, and differ only in measure; —the same in quality, differing only in quantity from the full harvest. Where believers in Jesus are said to have here on earth the first fruits of the Spirit, it is implied, that in the future state the harvest is to be reaped, or the full and complete enjoyment of what they possess here in part.

The first fruits of the Spirit may, therefore, be understood as descriptive of that knowledge, love, purity, and joy which all true Christians possess in some degree in this, and which shall be perfected in the future state. To consider this a little more particularly,

1. We have the first fruits of the Spirit; that is, we have the Spirit of God dwelling in us. The Spirit and his fruits cannot be separated. — Where these are, there he is. 'But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. — Now, if any man have not the Spirit of Christ, he is none of his;' plainly intimating, that it is the privilege of every real Christian to have the Spirit of God and of Christ dwelling in him. They who have not the Spirit are sensual, carnal, and unrenewed in their minds. A piece of wax, as may be often seen, can be moulded into human form, exhibiting the lineaments and features of a man; but, alas! there is no life, no motion, no breathing; — so a man of an outward decent deportment may have the likeness of a true Christian; but unless the Spirit of Christ be dwelling in him, there is no spiritual animation,—no holy breathing towards God and divine things, — no principle of holy actings to the glory of the Redeemer. 'If Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness; but if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'

2. We have not only the Spirit, but his first fruits. The Spirit dwelling in true Christians is not as

dead, but a living agent, — the active principle of all illumination, love, holiness, and joy. Through the word of truth, he operates on our souls, producing the saving knowledge of God and of divine things. Until that our understandings are enlightened by his agency, there is nothing but darkness respecting the true character of God in Christ; but when he who commanded the light to shine out of darkness, shines into our hearts, then we receive the light of the knowledge of his glory in the person and work of Jesus Christ. Love to God, to Jesus Christ, and to men, is another grace of the Spirit which is possessed by every true Christian, and which is included in the expression, The *first fruits* of the Spirit. 'We love him, because he first loved us.' Nothing more is necessary to produce supreme love to Jesus, the Saviour, than the knowledge of him. When enlightened in the knowledge of him, in his personal and office-glories, we love him more than father or mother, wife or children, brothers or sisters, houses or lands. 'Whom have I, O my Jesus, in Heaven but thee! and there is none on earth that I desire in comparison of thee!' is the language of every soul who hath seen his glory in the glass of the gospel: and the inseparable attendant of love to Jesus is sincere love to all his people for his sake. Joy in Jesus Christ, and in God through him, is also included in the first fruits of the Spirit. 'We rejoice in Christ Jesus, and have no confidence in the flesh. We joy in God through our Lord Jesus Christ, by whom we have received the atonement; —whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.'

3. That the enjoyments of the heavenly world shall be the same in nature and kind with those which we possess by the Spirit in this world. Are not the first fruits the same in kind and quality as the full harvest? The sheaf of corn, which the priest was commanded (Lev. xxiii.) to wave before the Lord, was of the same substance and kind as the full harvest. Surely then, by this we are taught that the blessedness of Christians in the celestial state through eternity, shall consist in knowing God in Christ, contemplating his infinite perfections and glorious characters, — in loving him with all our hearts, — and in rejoicing in him as our all-sufficient Good and everlasting Portion. It is the same God and Saviour whom we know, admire, and love here on earth, that we shall know, admire, and love in heaven.

4. That in heaven the graces of the Spirit shall be possessed by Christians in an inconceivably larger measure than they are by any in this world. Though the first fruits be the same in kind, they bear only a small proportion to the full harvest. The knowledge of God, of Jesus Christ, and of the great and wonderful work of redemption, which any Christian attains by the Spirit in the present world, is but very little, in comparison of that which is reserved for a future state. The difference is compared to the difference between the knowledge of a child, whose reason is only beginning to dawn, and that of a full grown man; to the difference between seeing in a mirror (a piece of polished brass or silver) and seeing face to face.— 'For (now) we know in part, and prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I reasoned as a child; but when I became a man, I put away childish things. For now we see in a glass darkly, — but then face to face; now I know in part, — but then shall I know even as also I am known *.' — The full

* 1 Cor. xiii. 10—13.

meaning of these words we cannot at present understand; but certainly it must imply something inexpressibly superior to any thing we can attain to in this world; and yet that is the same in kind. A child has the same soul and reasoning faculty when he is a child, that he has when he arrives at the age of manhood; but vastly different are his views and his knowledge of men and things. It is the same person whom we see in a mirror, that we see directly when the mirror is removed. In the former case, we do not see the person himself, but only his image, a representation of him corresponding to the clearness of the mirror; in the latter case, we see him face to face. In this world we do not see the Lord Jesus himself; but only a representation of him in the glass of revealed truth. To see him *as he is*, face to face, is a privilege reserved for believers in the future and heavenly state of the church.

Love to God and the Redeemer in this world, though sincere and unfeigned, yet, ah! what coldness attends it! The things which are seen and temporal occupy too much place in our affections; but in Heaven, all the faculties of our soul shall be completely purified from every thing selfish and earthly, and God and the Lamb be the object of our supreme and unchanging love.

We joy in God through our Lord Jesus Christ in this world; but this is only tasting the stream. In Heaven, every true Christian shall sit down at the fountain-head. There 'thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended *.'

5. That the graces of the Spirit which believers possess in this world, are a security given for the full and perfect enjoyment in heaven. The first fruits of the ground were consecrated to God as an earnest of the full harvest. The resurrection of Jesus is denominated *the first fruits* †, to intimate, that by rising again he hath secured and rendered absolutely certain the resurrection of all his people at the great harvest day. God hath given to us the first fruits of the Spirit to support our minds under the sufferings of this present time, — to animate us to holy and cheerful obedience, — and also to give unto us a foretaste of what Heaven will be, and a pledge of its enjoyment in due time. These graces of the Spirit given to us, are to us what the grapes of Eshcol were to Israel in the wilderness, — a foretaste of the goodness of Canaan, the land of promise; and also an earnest of the enjoyment.

The exercises in this world of those who have the first fruits of the spirit, 'groaning within' themselves, waiting for the adoption, the redemption of the body—Some remarks upon these may, perhaps, be the subject of another paper, lest I should occupy too much room in your Magazine.

Now, reader, are you a Christian indeed? Do you possess the first fruits of the Spirit? Have you seen, in the glass of the gospel, the glory of God in the face of Jesus Christ? Then you already know, in some measure, what heaven will be. 'No man,' said the judicious Dr. Owen, 'should look for any thing in heaven, but what he has some experience of here on earth.' 'Grace is glory begun, and glory is grace perfected,' is an old remark; but a true and scriptural one. Oh, seek in the diligent observance of all divine ordinances, a larger measure of the first fruits of the spirit. The larger the measure you attain of these, the more of heaven you have in you; and the more experience of what the full enjoyment shall be. What though you be now groaning within yourself by reason

* Isa. lx. 20.

† 1 Cor. xv. 20.

of indwelling sin,—the hiding of the countenance of your God,—the fiery darts of the wicked one,—personal or family affliction!—these are not the groans of despair. Wait and believe, look and long for the adoption, to wit, the redemption of your body. 'Lift up your head and look up; for the day of your redemption draweth nigh.' He who hath given you the first fruits, will give you, in due time, the joy of the full harvest. 'For he who hath begun the good work in you, will perform it until the day of Jesus Christ.' D. H.

Banks of Tay.

ADDRESS TO A YOUNG PERSON DESIROUS OF ENTERING INTO *CHURCH-FELLOWSHIP.*

[IN A LETTER FROM DR. CONDER.]

Rev. Sir, *To the Editor.*

I beg leave, through your valuable Miscellany, to present the religious public with an Extract from another of the late Dr. Conder's friendly epistles; which was addressed to a serious young person, desirous of entering into church-fellowship, but greatly discouraged through an apprehension of not having felt *sufficiently* the burthen of sin, and of not being suitably *humbled in spirit* before God, and therefore not warranted to embrace the invitations and promises of the gospel. His wise and scriptural remarks on the subject, afforded much relief to that individual; and, in hopes of their contributing to the spiritual advantage of others in similar circumstances, which, I apprehend, are not very uncommon amongst young Christians, your insertion of them is respectfully requested by, Sir, your constant reader,

VERAX.

March 28, 1778.

RELIGION is not designed to excite distraction and despair. A work of grace in the heart consists in dispelling former darkness, rousing from former security, detecting latent corruption, charging guilt on the conscience, filling the soul with remorse and humiliation, and deep concern about salvation; so as to apply, by faith in prayer, to the great remedy, CHRIST and his blood, grace, power, &c. with a *Lord save, or I perish!* But this is oftener effected by the *still, mild* whispers of the gospel, than by the thunders of the law.

It is true, young Christians are often hampered and discouraged with the thought, that they are not enough humbled for sin,—that their faith is not of the right kind,—and that they have not experienced that sensible change of heart which others speak of, &c; whereas that soul is humbled enough to whom Christ, and Christ alone, is truly precious. That faith is a true faith, which fixes and knits the soul to Him, as its only Saviour and Lord; determined to lie at his footstool for mercy, with a 'Though he slay me, yet will I trust in him.'

As to a real experience of a saving change of heart from sin to holiness, this is at first a secret; made out by degrees afterwards. But the conceit that our hearts must be sensibly changed from sin to holiness before we may come to Christ for salvation, is *a very hurtful mistake.* We are to come to Christ as *sinners*; weary, heavy-laden sinners, empty-handed, and without any qualifications to recommend, or make us fit to believe in him.

With respect to repentance, humiliation, godly sorrow for sin, and the like; all these are *fruits*, and so evidences of regenerating grace. Coming to Christ, as guilty, polluted, worthless worms, with weeping eyes and aching hearts, is the first grand movement of the new-born soul. Nor are we to conceive, when we have once repented, made confession of sin, believed, and dedicated ourselves to God in Christ, that these graces are to be laid aside and done with; no, it is in the continuance and gradual increase of these that the Christian or spiritual life consists; and thus we are helped to grow in faith and holiness unto the end. —— JOHN CONDER.

ORIGINAL LETTERS
FROM THE LATE REV. P. HENRY, *TO THE REV. F. TALLENTS.*

The following Letters were addressed by the Rev. Philip Henry to the Rev. F. Tallents, who, like himself, was separated from his flock on the fatal Bartholomew-day, 1662; and whose worth is recorded in a funeral sermon and Memoir published by Mr. Matt. Henry. The second of the three letters has no date; but, on the top of the original, there is, in Mr. Tallents's hand-writing, this note: — *Answered April* 7, 1696. It may be remarked, that Mr. Henry died the 24th of June following. — The insertion of these Letters in your Magazine, will, probably, afford pleasure to many of your readers, as well as to,

Rev. Sir, yours, J. B. W.

My dear brother Tallents, *Nov.* 1, 1695.

You do in all your letters *spirare Christum*, which, I thank God, besides your love to me, unworthy me, declared in them, is the thing that I can truly say makes them sweet to me; to see that when I myself am so poor and low in my knowledge of him, desires after him, delight in him, there are you and others that do so abound therein. He is truly worthy, altogether worthy, that it should be so. To learn him, and to love him, and to live him, is all in all. He is foundation, food, root, raiment, refuge, righteousness, head, hope, light, life, peace, propitiation, and what not, that we have need of to make us holy and happy?

Our joint dear love to you both. Our God perfect his good work in you and by you in the world, and bring you safe when your race is run, to his eternal rest.

This from, dear Sir,
your brother, friend, and servant,
PHILIP HENRY.

Dearest Brother,

It rejoices us to hear that your bow still abides in strength. The Lord continue it! I return you Rowbotham's Disquisition. — I judge he is in the right; but I have neither head nor heart for controversies: I would die in peace. It is finishing time: O for grace for finishing work! We are dying here and hereabouts, like as they are with you. Blessed are they to whom to die is gain! — and who are they but those to whom to live is Christ? It rejoices my heart that every one of your letters is so full of Christ! Glad that others love him so affectionately and warmly, when myself am so poor and cold in it? Is he not all in all? Is not every thing else nothing at all without him? Psalm lxxi. 16, holds him out fully in both the things wherein we have daily need of him,—strength and righteousness. Dear love to our dear sister. Farewell.

Yours, P. HENRY.

[*The remaining Letter in our next.*]

SLAVE TRADE.

Mr. Editor,

As the nation and legislature have been using active means to keep France from reviving the Slave Trade in those colonies which may be conceded to her, the following Extracts from Robertson's History of America will shew, that liberal minds among Papists, as well as among Protestants, have always been averse to that nefarious traffic. The characters referred to are Bartholomew de las Casas, a Dominican Monk, and Cardinal Ximenes, who was prime minister in Spain when Charles V. came to the throne.

'The violent operations of Albuquerque, the new distributor of Indians, revived the zeal of the Dominicans against the Repartimientos, and called forth an advocate for the oppressed people, who possessed all the courage, the talents, and activity requisite in supporting such a desperate case. This was Bartholomew de las Casas, a native of Seville, and

one of the clergymen sent out with Columbus, in his second voyage, to Hispaniola, in order to settle in that island. He early adopted the opinion prevalent among the ecclesiastics with respect to the unlawfulness of reducing the natives to servitude; and, that he might demonstrate the sincerity of his conviction, he relinquished all the Indians who had fallen to his own share, in the division of the inhabitants among their conquerors; declaring, that he should ever bewail his own misfortune and guilt in having exercised for a moment that impious dominion over his fellow-creatures. From that time he became the avowed Patron of the Indians; and by his bold interpositions in their behalf, as well as by the respect due to his abilities and character, he had often the merit of setting some bounds to the excesses of his countrymen.

'Cardinal Ximenes, however, when solicited to encourage this commerce peremptorily rejected the proposition; because he perceived the iniquity of reducing one race of men to slavery, while he was consulting means to restore liberty to another.

'The Emperor appeared with extraordinary pomp, and took his seat on a throne in the great hall of the palace. Las Casas, at great length, and with great fervour, defended his system. He rejected, with indignation, the idea that any race of men was born to servitude, as irreligious and inhuman. He asserted that the faculties of the Americans were not naturally despicable, but unimproved: — that they were capable of receiving instruction in the principles of religion, as well as of acquiring the industry and the arts, which would qualify them for the various offices of social life; — that the mildness and timidity of their nature made them so submissive and docile, that they might be led and formed with a gentle hand.'

Perhaps, it would be of some advantage to the great cause of universal abolition, could the originals of the above be produced, which are most likely to be found in Herrerae Descriptio Indiae Occidentalis, and circulated in Catholic countries.

Yours, &c. T. RANKIN.

Miscellanea.

ARTIFICE AND ADDRESS.

THE instances of *artifice* which occur in Scripture are not to be imitated, but avoided. If Abraham, or Isaac, or Jacob equivocate, in order to obtain their ends, this is no warrant to me to do so. David's falsehood concerning Goliath's sword, argues distrust of God. If any part of the truth which I am bound to communicate be concealed, this is sinful artifice. The Jesuits in China, in order to remove the offence of the Cross of Christ, declared, That it was a falsehood, invented by the Jews, that Christ was crucified; but they were expelled from the empire; and this was designed, perhaps, to be held up as a warning to all Missionaries, that no good end is to be carried by artifice.

But *address* is of a different nature. There is no falsehood, deception, or equivocation in address. St. Paul, for instance, employed lawful address, and not artifice, when he set the Sadducees and Pharisees at variance: he employed a lawful argument to interest the Pharisees in his favour. This was great address; but it had nothing of criminal artifice. In Joshua's ambushes for the men of Ai, there was nothing sinful: it was a lawful stratagem of war. It would have been unlawful to tell the men of Ai there was no ambush; but they knew that they came out of their city liable to such ambushes. Christ's conduct at Emmaus, and that of the angels at Sodom, were meant as trials of the regard of those with whom they were conversing. — *Cecil's Remains, p.* 341.

The following EPITAPH is inserted for its strange singularity, while we cannot but dislike an apparent want of reverence to the sacred name it contains: —

EPITAPH,

taken from a Tomb-stone in the Church-yard at Leipzig, in Upper Germany.

CAPITAL ACCOUNT.

For Christ's invaluable Purchase and Ransom, 100,000.

PROFIT AND LOSS ACCOUNT.

A fortunate End, a Prize; to die well is the best Prize. 100,000.

Scheibenberg, ye 7th April, 1669.

Upon the appointed day of Felix Adam Blacksmith's death, which shall happen on the 21st of October, 1700, I, Jesus Christ, promise to pay this my only bill of exchange to him, having purchased the value thereof through my merits, therefore, being satisfied with his life and faith, give him eternal happiness through grace.

JESUS CHRIST.

Bibl. Sloan. 3985.

ANECDOTE.

DURING the late severe frost, in the last winter, a gentleman went to take a place at one of the coach-offices in the city, where he met with a fine noble honest sailor, about six feet high, with a cudgel in his hand, blustering vehemently at not being able to proceed to Hull. He said he had paid for his place, and did not comprehend why he should be detained. In vain did they remonstrate with him that the roads were so bad, they could not proceed. He replied, he did not care for roads, or any thing else, he would go; for his captain had desired he should join his ship; and he had never disobeyed orders in his life, and he never would. At length one of the gentlemen belonging to the office came forward, 'My friend,' said he, 'you must look to a *higher* power than your captain. When *God Almighty* thinks proper to make a change in the weather, you shall go.' 'Ah! ah! if you talk to me about *God Almighty* I will hear you: that's another thing. God Almighty is my captain's Master, and my Master, and all our Masters! — Well, well then, I will stay till *God Almighty* pleases.'

SABBATH EVENING LECTURER.

Sir, *To the Editor.*

I BEG leave, through the medium of your extensively circulated Magazine, respectfully to recommend to all ministers who may be engaged in the Sabbath Evening Lectures of the metropolis and its environs, what they make a point of concluding their discourse by eight o'clock at the latest. A great number of reasons might be urged against prolixity on these occasions. One shall at present suffice, which I hope, will be deemed sufficiently cogent: — It is well known that a very considerable part of such audiences are *servants*; of course, to keep them out beyond the usual hour is highly improper, and very imprudent. In religious families it interrupts family devotion; in others, it is often an objection to their being permitted to attend. Yours, &c.

AN OBSERVER.

The Answer of the Abbot of Bangor to Austin, the Monk, requiring Subjection to the Church of Rome.

BE it known, and without doubt unto you, that we all are, and are every one of us, obedient and subject to the church of God, and to the Pope of Rome, and to every godly Christian; to love every one in his degree in perfect charity, and to help every one of them, by word and deed, to be the children of God; and other obedience than this I do not know due to him whom you name to be the Pope or the Father of fathers to be claimed and to be demanded;—and this obedience we are ready to give, and to pay to him and to every Christian continually.

Besides, we are under the government of the bishop of Kaerleon upon Uske, who is to oversee, under God, over us, to cause us to keep the way spiritual. — *From the History of Popery.*

Obituary.

MRS. SALT,

Wife of the Rev. W. Salt, of Lichfield.

The amiable subject of this Obituary had known the glorious truths of the gospel about 12 years; during which time she was called to fill several important stations in society; and was enabled to discharge the duties of each, so as to bring credit to the profession she made, and to be worthy of imitation by those Christian females who may read these lines. When first brought to the knowledge of the truth, she had the duties of a daughter to perform; and had to attend an aged widowed mother in the last stage of tiresome life. The services which were then required at her hands were delicate and important: she considered them well; and attended to her afflicted parent with a fidelity and affection seldom surpassed.

A dutiful daughter is an interesting character. They who can despise or neglect a mother when she is old, appear awfully destitute of the fear of God. In proportion as young persons professing godliness 'learn to shew piety at home,' and to requite their parents, they adorn the doctrine of God their Saviour, and secure his blessing, who has said, 'Honour thy father and mother, that thy days may be long in the land,' &c. Eph. vi. 2, 3.

When she had closed the eyes of her beloved parent, her situation in the world was a very critical one: — she had no father's prudent counsel to direct, nor mother's watchful and constant care. Here the most enlightened prudence marked her whole conduct. Her best friends, those that feared God, were always consulted in cases of difficulty; and she never omitted to regard their Christian advice. Prudence in young people is of eminent worth; for whatever talents may be possessed without this too rare quality, the possessors are not likely either to be very useful or happy. After her piety and character had been tried and admired for several years, she was invited to take a part in a useful school. By this providence she was removed a considerable distance from her native place, and brought under the roof of the writer of this short account; which gave him a fair opportunity of observing her whole conduct. In this situation her diligence and desire to be useful were evident to all; and she will long be remembered here with devout regard. The writer had many opportunities of witnessing the tenderness of her conscience, and her deep concern to see professors of religion walking worthy of their 'high vocation.' The prosperity of the church of God lay near her heart; and she embraced every opportunity to impress divine things on the attention of the rising generation.

From this station she entered on the serious and weighty concerns of the marriage state. The duties of this honourable connection are in all cases important; but none more so than those which devolve on the wife of a Christian minister. This great undertaking she studied with much concern before she entered upon it; and at times the responsibility of her expected station considerably discouraged her. To serious consideration she joined fervent prayer to God. Sometimes spending much of the night in this manner; and she found in her happy experience that promise verified: 'As thy day is, so shall thy strength be.' For more than four years as the wife of a minister, where the cause of Christ has met much opposition, she maintained an amiable deportment: she was beloved by all who knew her; but most by those who knew her best.

She was an Israelite indeed. Her friends that had to do with her could place a confidence in her; for certainly in her deceit and guile were not found. She was frequently consulted; and the affection and sincerity which were evident in her advice or admonitions, always rendered them truly valuable. Such a character is of immense worth, especially where the cause of Christ is in its infancy: 'A prudent wife is from the Lord;' and that minister who is not careful to obtain such a treasure in his partner,

is in danger of having both his preaching and his prayers hindered.

Humility was an eminent feature in her character; and, however highly her husband and friends thought of her, she had the meanest views of herself. She was deeply impressed with her sinfulness in the sight of a holy God; and knew very sensibly that she had nothing good but what she had received from Him.

Meekness was an ornament with which she was adorned. 'The ornament of a meek and quiet spirit is in the sight of God of great price.' These words deserve the especial attention of women professing godliness; and if real worth may be estimated by this rule, our departed sister was certainly among the most excellent of the earth. The writer affectionately intreats all Christian females, and especially the lovely young, by the meekness and gentleness of Christ, to cultivate this most engaging disposition.

Gratitude was a principle she delighted to exemplify. Whatever kindnesses she received from her friends, were thankfully remembered with the obligations she was thus laid under; and it was a considerable pleasure to her mind when, in any instance, she was able to make some suitable return. Among the few wishes she expressed before her departure, the gratitude of her heart was affectingly seen. Mr. Hervey says, 'I have always looked upon gratitude as the most exalted principle that can actuate the heart of man. It has something nobly disinterested, and (if I may be allowed the term) *generously devout*. Repentance indicates our nature fallen, and Prayer turns chiefly upon a regard to one's self; but the exercise of gratitude subsisted in Paradise when there was no fault to deplore; and will be perpetuated in Heaven when God shall be all in all. The language of this sweet temper is, 'I am unspeakably obliged, — what return shall I make?'

The last 16 months of Mrs. Salt's life were spent in wasting sickness. During this period of severe exercise, Patience had its perfect work: it is not remembered that a murmur ever dropped from her lips. To be thus supported for so long a time, under such trying circumstances, declares the excellence of those principles she derived from the gospel; which enabled her patiently to suffer (as she had before cheerfully done) the will of God. She was peculiarly happy in her partner; and felt as a tender Christian mother towards the lovely boy God had graciously given them; but with Christian submission could say, 'The will of the Lord be done;' and was enabled to speak of the parting stroke at times with remarkable composure, and to make those arrangements which bespoke an eminent character.

She knew in whom she had believed; and her hope of life eternal, founded on the mediation of Jesus Christ, was as an anchor to her soul, 'both sure and steadfast;' and tho' she neither spoke nor felt so much rapture as some persons do, she enjoyed what is very desirable, — a happy serenity of mind! In the last struggle, and with almost her last words, she assured her affectionate partner she was quite free from fear. In this peaceful state her happy spirit entered the joy of her Lord, December 24, 1813, aged 32. — On the Lord's Day after her funeral, her death was improved at Lichfield by her brother-in-law, Rev. Mr. Greatbatch, of North Meoles, Lancashire, from Jer. xv. 9.

RECENT DEATHS.

February 13, died Mr. W. Tucker, of Chard, aged 83, Author of some interesting Letters, which were inserted in the *Old* Gospel Magazine; and have been since printed (1798) in a pamphlet, entitled 'Predestination calmly considered;' and which have been since defended in another, entitled 'Arminianism dissected;' — both of which are written with great ability; and are sold for the benefit of the Baptist Mission.

On Saturday, July 23, died the Rev. W. Bull, of Newport Pagnel, in the 76th year of his age, and the 50th of his ministry. The last illness of this excellent man was very short; during which the frame of his mind was remarkably serene, possesing to the last the full exercise of reason, and the peace which passeth all understanding. — We hope soon to be able to give a Memoir and Portrait of this venerable character.

REVIEW OF RELIGIOUS PUBLICATIONS.

Remains selected *from the Manuscripts of the Rev. James Bowden, late Minister at Tooting, Surrey. Edited by* R. Bowden. 8vo, 12*s*.

THE editor of this Work justly observes in the preface, that 'when a volume of Remains is presented to the public which possesses no peculiar claim to originality of thought, or other mark of literary distinction, an apology may be expected.'—The apology he offers is, the consideration of the author's superior and *acknowledged* excellence of character,—the high tone of piety which distinguished him from his childhood,—and that uniformity of holy principle which actuated him through a life sacred to the service of his Redeemer, and the best interests of his fellow-men. This apology (if apology be necessary) will be deemed fully satisfactory by every reader who has a taste for that exalted (though plain) piety, which is displayed in the author's intercourse with his family, his flock, and his friends.

This volume includes—1. A Retrospect of the Divine Proceedings towards Mr. Bowden, from the time of his entering into the ministry to the period of his death.—2. A Fatherly Address, designed as a Legacy to his family.—3. Five Sermons on various subjects.—4. A Charge at the Ordination of his son, the Rev. Richard Bowden (the editor of the work,) and another at the Ordination of the Rev. James Knight, (now of Ponder's End) and—5. A selection of Sixty Letters from the author to his friends and relations.

The editor's preface conveys so just an idea of the work, that we think it unnecessary to add our own opinion of it. It is impossible to read Mr. Bowden's Remains without admiration of his eminent piety, and without a secret wish (which does his character the highest honour)—'O that I were like him! Let me live his life, let me die his death!'

Discourses *on the principal Points of the Socinian Controversy. By* Ralph Wardlow, *Glasgow*, 8vo. 5*s*. *fine paper*, 9*s*.

'IN revolving various subjects for a series of monthly Sabbath evening discourses, it occurred to me,' says the excellent author, 'that at such a time, when the leading doctrines of Christianity were openly impugned and denied, and the sentiments of those who held them in many particulars grossly misrepresented, a short course on these points might be seasonable and useful.'

The first discourse is on the Unity of God, and the Trinity of Persons in the Godhead. The four following discourses are on the Supreme Divinity of Jesus Christ. The sixth discourse is on the Test of Truth in Matters of Religion. The seventh and eighth on the doctrine of Atonement, and its practical influence. The ninth, tenth, and eleventh on the Divinity, Personality, and Influences of the Holy Spirit. The last discourse is on the Christian Character.

We are not surprised to learn, that these valuable discourses, when delivered from the pulpit, excited an unusual degree of interest and attention, and that the proposals of publication were speedily justified by the names of more than two thousand subscribers. We are persuaded that the friends of evangelical truth, who peruse this volume, will gratefully acknowledge themselves highly indebted to the author, and will assign to his performance a place in the very first class of those works which are designed and adapted for the 'defence of the gospel.' It is of the highest importance that a controversy which involves the essential principles of revealed truth should be conducted with ability, learning, piety, and candour. A clear and faithful exhibition of the gospel may be given by the unlettered Christian, whose mind has never been

disciplined by argumentative discussion; but since subtle reasoning, and the ingenuity of daring criticism have been, without restraint, employed on the side of error, it is necessary that sound learning and solid argument should be displayed by the advocate of truth. For a defender of the faith Mr. Wardlaw has shewn himself to be singularly qualified. No one can read his work without attributing to the author a faculty of clear and distinct conception, of acute discrimination, of comprehensive survey, of close and conclusive reasoning. Where the indulgence of feeling might interfere with the cool deductions of argument, the author appears all *intellect*; yet where the subject opens an avenue to the heart, he never fails to display the most lively *emotion*. Of the general management of the controversy, no idea could be conveyed by any brief quotation; but of the amiable author's susceptibility of feeling, and of his power of exciting in others emotion, some opinion may be formed by the following specimen, taken from the concluding discourse.

'Convinced that there is only one spot on the face of this earth from which a guilty creature, whose mind is properly impressed with the holiness of God, and the evil of sin, can view the solemnities of an approaching judgment without dismay, the Christian transports himself in imagination to the heights of Calvary, takes his station there at the foot of the cross—and with one arm embracing the sacred wood, and the other uplifted towards heaven, surveys, with steady eye, the overwhelming scene.—The heavens open—not in tranquil serenity, as when on the banks of the Jordan the Spirit of Peace alighted on the Redeemer, to consecrate him to his office—but rending and rolling away with a mighty noise,—he beholds the descending Judge revealed in effulgent glory, and all his holy angels with him, ten thousand times ten thousand, and thousands of thousands: he hears the voice of the archangel, and the trump of God, louder than a thousand thunders; he sees the great white throne erected—the millions of the dead starting to life, and gathering before the dread tribunal!—With the eye of prophetic faith he beholds all this, and with deep solemnity of spirit he anticipates his own appearance at the bar of judgment. Conscious of unworthiness and guilt, and impressed with holy awe in contemplating the purity and the majesty of the Judge, and the inconceivable magnitude of the results of that great and dreadful day of the Lord, he prays with humble fervour, 'God be merciful to me a sinner!' But his supplications are not the language of despair. He has hope—good hope through grace. Did he look only to the throne, indeed—only to the judgment-seat, with all its attendant solemnities—his heart would fail him: but, looking alternately to the throne and to the cross, the view of the one takes away the terrors of the other. He who occupies the throne of judgment, is the same who bore the sins of his people in his own body on the tree. The Saviour is the Judge! The remembrance of this re-assures his spirit, and animates him with the confidence of hope.'

The History *of the Baptists, by Dr.* Robertson, *Principal of the University of Edinburgh*, 12*mo*, 2*d*.

THIS small piece is an extract from Dr. Robertson's History of Charles the Fifth, in which we have an account of the first Baptist Society ever known in the world. Their origin, as a body, is placed in the sixteenth century, about the year 1525. The editor of this tract professes not to have had the most distant idea of degrading the Baptists by publishing this account of the vices and extravagancies of that body of people, but to shew that the Baptists, as a *society*, are of a very *recent date*; and for this purpose he alledges the testimonies of the following modern writers—

Dr. Osgood.—'If there be any truth in history, the Baptists' opinions are wholly modern, and unknown to antiquity.'

Messrs. Bogue and Bennett.—'It is said that among the Waldenses there were some Baptists; but the first notice of them as a distinct community, is about the time of the reformation by Luther.'

Mr. Towgood.—'No less than 90 different heresies are said to have sprung up in the three first centuries. Irenæus, Philastrius, Austin, and Theodoret, wrote catalogues of the several sects of Christians they had heard of; but none of them mention any that denied infant baptism, except those who denied all baptism.'

Here we have a very curious fact—the first rise of a Baptist community—in the sixteenth century, after the

commencement of Luther's reformation.

Instead of a review of a different kind, it may probably entertain and instruct the reader if we endeavour to account for this remarkable fact. And without keeping the reader in suspence, or assigning various causes of this historical document, we will venture to account for it by supposing the true cause to be this—that the Baptist system is an entirely unsupported system—that it has not for its support so much as one text, one pattern, precedent, or example in all the word of God.

If this be made evident, as we suppose it may, there will be nothing very surprizing in a case of this kind, —that there should be a lapse of more than fifteen centuries of the Christian æra, before a single Baptist community makes its appearance in the world. For who can wonder for a moment at the very late commencement of a community which has not, in Scripture, either precept, pattern, precedent, or example to rest upon?

To prove our assertion, we shall first of all consider the examples, or precedents, of Scripture relating to baptism. And with respect to these, we may safely affirm two things.

1. That there is no example in Scripture in favour of the Baptists.

The truth of this will appear by observing, that whenever an example is to support a practice, it is indispensibly necessary that the example and the practice should both be of one and the same kind. For if the example be of one kind, and the practice of another kind,—the practice is not founded upon the example—nor does the example give any support to the practice. Every man of sense must be convinced of this, that one kind of example can never support another kind of practice; for by the very supposition, it is no example to the practice; such an example and such a practice being two different and distinct things. So when things are thus circumstanced, that the practice does not agree with example, the practice, in this case, has no example at all; but is purely a practice without an example. And this is precisely the condition of the Baptists at this moment—they have neither precedent nor example for their practice in any part of Scripture.

For the truth of this, we have only to look at their practice. It is evident from Scripture, that all the adults, whose baptism we read of, were the first of their families who embraced the Christian religion. But what is the practice of the Baptists? —They would baptize all adults promiscuously, whether descended from Christian parents, or Heathens, or Jews; and this they do as often as opportunity offers. But Scripture examples only go to the latter cases, Heathens and Jews; nor is there any example whatever for the former, the descendents of Christian parents: consequently it follows (and this was to be shewn) that the Baptists follow no example at all, and their practice, in relation to Scripture, is completely without precedent. But we say,

2. That all the examples of Scripture are in favour of those called Pædobaptists.

In the first place: What adults do these baptise?—Surely none but Heathens and Jews, and such as have not been before baptized. This is evident in their Missionary Transactions, and in the case of those Jews who are brought over to Christianity, in London, or any where else. This the Pædobaptists do, and the apostles did no more. Herein we have the necessary agreement between the example and the practice—that they are both of one and the same kind. Not as in the case of the Baptists, in which there is no correspondence between the example and the practice. In their case they entirely differ,—the example is this—and the practice is that—and there is not the least agreement between the two.

But in the second place: What shall we say to baptism of households?—Do not these look with a favourable aspect upon Pædobaptists?—There can be no doubt of that. But, says a Baptist, there were no infants in them. This is more than he knows—However the aspect is favourable; and that is sufficient for the present purpose.

The reader is desired to observe, that what has been just said has very nearly put the Baptists and their system out of the Bible. We shall now proceed to throw them entirely out. From the examples we go to the word and precepts of Scripture.

How are persons to be baptized?—

By immersion only, say the Baptists; nothing is baptism, but immersion only. Now no passage in any part of Scripture will prove this. 1. Can it be proved that the word Baptism itself means immersion only?—This is utterly impossible; nay, the contrary is true, that it does not mean immersion only. 2. Can it be proved that any one person, whose baptism we read of in Scripture, was immersed?—It cannot possibly be proved. 3. Can it be proved, that any one, said to have been baptized, was at all so much as in the water?—No man in the world can prove it.—See a review of Mr. Booth's book in this Magazine for December last.

But possibly some Baptist may say, that the Apostle tells us, in Romans vi. 4. 'We are buried with him by baptism.'—True, '*by* baptism'—baptism may be the *means* of our burial with Christ, whatever may be the *form* of it. Before any conclusion can be drawn from this text, three things must be adjusted.—1. Does the Apostle speak of the baptism of the *Spirit*, or of *water* baptism? This question is necessary, because the probability is, from the context, that he actually speaks of the baptism of the *Spirit*;—And if so, the Baptists' inference is at an end: for the mode of this baptism was pouring. 2. But suppose the Apostle to speak of *water* baptism; does he allude to any *mode* of administration? We propose this question because it is probable he has no allusion to any *mode* at all. When he says, 'baptized into Christ,' or 'baptized into his death,' he does not seem to allude to any mode, so, probably, not in this. But, 3. Suppose he does allude to some mode; what mode does he allude to? We propose this query, because, if there be an allusion to any thing in a burial, it may be either to the putting of the body into the earth, or to the throwing of the earth upon the body; which would resemble suffusion. If all these queries cannot be adjusted, and their adjustment is perfectly precarious, the inference of the Baptists from this passage is lost.

Let us remind the reader again, that there is no passage in all the Scriptures to prove immersion only, or to prove any immersion at all, or that any one of the baptized did so much as go into the water. And now there remains but one thing more to prove, that the Baptists have not a passage, precept, precedent, or example in all the Scripture to support their system.

The Baptists deny infant baptism—which is the last thing. But have they any thing in Scripture for this?—Not one passage: but they deny it by inference. If the inference be good, it is sufficient. Of what kind is the inference, and from what is it drawn? A Baptist will tell us, that the Scriptures require faith in those who are to be baptized; as in this, 'If thou believest, thou mayest.' So likewise in other passages. Infants, they say, cannot believe, therefore they are not to be baptized. This is their inference—but a single remark will completely destroy it. The remark is this:—It is the manner of Scripture, that when any thing is enjoined as a *mean* to an *end*, it is enjoined upon those subjects *only* who are naturally capable of it; but those subjects who are naturally incapable of the *mean*, may, notwithstanding, have a right to the *end*. For example;—'He that believeth shall be saved.' The *mean*, believeth, is in order to the *end*, saved. Now, according to the above remark, infants who are incapable of the *mean*, may yet enjoy the *end;* that is, they may be saved. But according to the inference of the Baptists, infants must all be lost. So in another instance,—'If any will not work, neither shall he eat.' But if infants cannot work, which is the *mean;* yet they may eat, which is the *end*. But upon the Baptists' principle, it does not follow that they should *eat*—because they have no will to *work*:—so all infants, by this inference, may as well be kept from meat as from baptism. As this inference is as bad a one as any inference can be, and as they have nothing better to bring, they are in fact completely out of the Bible.

In this way we account for this singular historical document, that the Baptists never existed as a community till the sixteenth century. And we presume that no better reason can be given for the very recent existence of the Baptists as a body, than by shewing that the system of that body of people has neither text, precept, precedent, or example in any part of Scripture to support it.

As our limits will not allow us to be

more diffuse upon this subject; we leave this outline, which indeed can be considered as nothing more, to the serious consideration of the reader.

Hints to the Clergy *of the Established Church, particularly to its Rulers, on the present relaxed state of Ecclesiastical Discipline, and the consequent increase of National Corruption. By a Member of the Established Church.* 8*vo*, 1*s*.

This pamphlet exposes many instances of criminal neglect in ministers of the Established Church, particularly in a large cathedral city (which is not named) containing 14 or 15 parishes, in scarcely any of which is there a resident clergyman. If the abuses mentioned actually exist, we can only say, we deeply regret them, and sincerely hope that this pamphlet will attract the notice of the Bishops, and of his Majesty's ministers, who, we trust, will exert themselves to apply proper remedies. Some severe but just strictures are made in the conclusion of the work on the growing abuse of the Lord's Day, some glaring and alarming instances of which have lately been exhibited, to the grief of all good men. Unless some authority be exercised to restrain these evils, we have reason to fear that 'they will increase to more ungodliness,' and load our country with sin and misery.

David Dreadnought, *or Nautical Tales and Adventures, in verse, in four parts. By* S. Whitchurch. 12*mo*, 5*s*.

We have been much pleased at meeting with this volume of Nautical Tales, for it was quite a desideratum. Before Mr. W. employed his pen in this work, who could have found a volume of entertaining narratives, maritime science, and evangelical principles, in easy verse, which we might present to a friend who was going on a voyage? As a poet, the writer makes no pretensions to a residence on the giddiest heights of Parnassus; but he drinks of Silva's-brook, and enjoys the favour of the condescending Muse, who presides over useful thoughts, in numbers simple yet not rude.

The first part is founded on a narrative which the author heard related from the pulpit. It is the story of David Dreadnought, a profane sailor, who, on strolling into a place of worship, heard a sermon from the text, 'Pray without ceasing;' which words came afterwards to his mind, when he was on an outward-bound voyage, and proved the power of God to his salvation.

In the second part we find Dreadnought at sea again. The narrative is enriched by many maritime allusions, and by an interesting description of the winter spent by a ships-crew, when blocked up by the ice in the north west coast of America. This part, which was almost tedious to us *terræ filii*, mere land lubbers, will probably prove most welcome to the sons of old ocean. It is rendered devotional and useful by an episode, in which John Marrant relates his conversion under the ministry of Mr. Whitefield. The substance of the story, says Mr. W. was narrated by himself in my hearing about the year 1785.

The third tale is that of Donald Henderson, another of Dreadnought's praying companions. Henry Mowbray is the hero of the fourth part. 'With respect to the most prominent characters in these parts, says Mr. W. I have been no phlegmatic observer either of their actions or destiny. I may assert of one of them in particular, that I have been deeply interested in part of the eventful history of his life. I was his companion in the day of battle, and have fought and bled by his side.'

This has given a distinctness of outline to the narrative, and an air of originality to the principal heroes of the poem, which is highly favourable to the interest of the whole. The imagination of the writer has frequently wandered after incidents, and lingered over descriptions; but the heart of the Christian has seized all opportunities of displaying the Saviour's glories, and of eulogizing the exertions of his disciples in the cause of knowledge and religion.

Christian mothers, if your sons *will* go to sea, put this book into their chests: it may recall a pious parent to memory in a foreign land, and may cause 'them that go down to the sea in ships, that do business in great waters, to see the works of the Lord and his wonders in the deep.'

Four Sermons, *preached in London, at the Twentieth General Meeting of the Missionary Society, in May*, 1814; *also, the Report of the Directors, and a List of the Subscribers.* 8vo, 3*s.*

THE Missionary cause cannot lose its interest while there are nearly five hundred millions of heathen upon earth, and while the value of souls is reckoned according to *His* estimate who paid the price of our redemption —namely, that one soul is of more value than the whole material world. Nor can the subject be exhausted while any part of the mine of Scripture is unexplored; for the duty is implied in all the precepts of the gospel, and the encouragement to that duty in all its promises. On the contrary, every opening page of providence, and of prophecy, gives new interest to the cause; and the present page, which is inscribed with *peace on earth*, gives new facilities to the work, and invites to new Missionary exertions throughout the world.

The first of these Discourses developes this idea, and presents to us 'the world' as the vast field of Missionary labours'—from Matt. xiii. 38, 1st part,—'*The field is the world.*' Mr. Steinkopff points us—I. To the extent of this field. II. Its need of cultivation. III. To the means necessary for its improvement. IV. To the difficulties which this undertaking presents, as well as to its final success. It is not our method to eulogize the sermons of our preachers; but we believe there was but one opinion on this Discourse; namely, that it was completely Missionary in all its parts, and delivered throughout in a Missionary spirit. And so much does the merit of this Discourse consist in its unity as a whole, that we find it difficult to select any part as of superior excellence; except indeed the introductory paragraph, which therefore we shall lay before our readers.

'Here I stand in the presence of God and this congregation, anxious conscientiously to perform the sacred task assigned me; at the same time deeply sensible of my insufficiency to execute it in any degree proportionate to its vast importance. Indeed, I long hesitated, before I could reconcile my mind to accept the invitation given me by the Directors of that Society on behalf of which I appear before you. But laying the subject in humble prayer before God, I felt no liberty to refuse; for *His* I am, and *Him* I wish to serve. When *He* calls, I *must* not shrink back, but cheerfully obey, humbly trusting in the fulfilment of his promise,—"My grace is sufficient for thee; for my strength is made perfect in weekness." To plead the cause of the Heathen, is to plead the cause of God, who gave this solemn promise to his Anointed,—"Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." British Christians have pleaded this cause, and foreigners must not remain silent. A large field requires many hands to cultivate it—a great building various artificers for its completion. Allow me, therefore, to present my mite of service. I feel much indebted to the Missionary Society, the report of whose operations reached me when in Switzerland, and the flame of Missionary zeal was then kindled in my breast. Oh that it had always burnt with equal fervour! Since it has pleased God to conduct me to Britain, I have often been delighted with the sacred festivities of these and similar meetings. To my British fellow-Christians I owe a debt of gratitude, not only on the score of personal obligations, but also for the kindness shewn to my countrymen who labour as Missionaries, and for the temporal and spiritual blessings conferred upon my native land. It is utterly out of *my* power to repay this debt; but I pray God to be your shield and your exceeding great reward; and may he enable me this morning, in some measure, to refresh your spirit, as you have often refreshed mine.'

The second Discourse, by Mr. Raffles, is intitled, 'Missions to the Heathen vindicated from the charge of Enthusiasm;' and is founded on the stir made by Demetrius, the silversmith, on the attempt of Paul to introduce Christianity among the Ephesians, Acts xix. 23—27. Having analysed this Discourse pretty much at large in our June Magazine (p. 246) we shall avoid repeating the heads of it; and only observe, that it flows with a tide of rapid eloquence throughout; but will be perused, we fear, to disadvantage, as readers in general cannot supply that animated action which accompanied the delivery. The reasoning however remains invincible, as a masterly defence of Missions; and the following paragraph, in which the preacher addresses his audience as Britons, with reference to the present

happy period, will perhaps be as just to the preacher, and as acceptable to the judicious reader as any passage we can select. Alluding to the collection, Mr. R. exhorts his auditors to give like Men—like Britons, and—like Christians: under the second particular he thus expatiates—

'You will all give like Britons, 'tis your country's cause.—What is it that adorns, dignifies, defends us?—The gospel, the Bible, the Sabbath, the spirit of benevolence and Christian zeal that glows on our altars, and breathes throughout our land—these will render us invincible, when fleets and armies are of no avail—this is the salt that will save the mass from putrefaction, though all the nations should lie rotting and dismembered round us. Why did the destroying angel pass us by, when he marched in terror through the neighbouring continent;—he saw upon our cliffs the sacred symbols of Jehovah's presence, and retired. The Missionary Society, the Bible Society, the Tract Society,—these are the true palladium of our liberty, and the invulnerable ramparts of our isle. And if we rallied round them in time of war; and when oppressed with its burdens, displayed in their support a liberality which amazed the world, what shall we not do on the happy return of peace—when wealth will again pour her tide to our shores, and every facility will be afforded for the distribution of our bounty? Peace, like an angel, is seen hovering over the neighbouring cliffs, and beckoning to Britain, she says, The way is open—*Go ye into all the world, and preach the gospel to every creature.* You have fed the famished Germans, whose bread rapacious armies had devoured; now listen to the cries of dying millions who perish for lack of the bread of life; and feed with heavenly food a starving world.'

[*To be concluded in our next.*]

A Sketch *of the Countries between Jerusalem and Aleppo, (a map of two sheets.)* By A. Arrowsmith. £1. 1*s.*

THE acknowledged imperfection of all our maps of Palestine, and the countries north of it, induced Mr. Arrowsmith to devote, for several years past, many of his leisure hours to produce this sketch (as he modestly calls it). The Holy Land, a country so interesting to all Biblical Students, and lovers of the Bible in general, is here laid down in a manner superior to any thing we have before seen, and we congratulate our religious readers on the production of it.

Literary Notices.

In the press, A Vindication of the received Text of the Greek Testament. By the Rev. F. Nolan.

A comparative View of the Churches of England and Rome. By H. Marsh, D. D.

A New Edition of Mr. Ely's Visits of Mercy, recommended by Messrs. Waugh and Collison.

An Essay recommending the Religious Observance of the Lord's Day. By Rev. Js. Purkis, Lechlade.

Mr. Myers, of the Royal Military Academy, Woolwich, is about to publish an Essay in Answer to the important Question,—How men of landed property can best contribute to the general improvement of the lower classes on their own estates?

Dr. Gill's Sermons and Tracts are Re-publishing in Weekly Nos. at 1*s.* and in Monthly Parts at 4*s.*

Select List.

Select Nonconformist's Remains: being Original Sermons of Oliver Heywood, T. Jollie, H. Newcombe, and H. Pindlebury. Selected from M.S. with new and interesting Memoirs. By R. Slate, 12mo, 6*s.*—8vo, 10*s.*

Dr. Gill's Cause of God and Truth, new edition, 2 vols. 8vo, £1. 4*s.*

Dr. Gill's Sermons and Tracts, No. I. 1*s.*—Part I. 4*s.*

More's (Mrs.) Sacred Dramas, pocket edition, 2*s.* 6*d.*

The Character of an Evangelical Pastor drawn by Christ. By the Rev. J. Flavel, 8vo.

Right Rejoicing; or the Nature and Order of Warrantable Joy. An abridgment of a Sermon by R. Baxter, 8vo, 3*d.*

The Punctuality of the Divine Promise illustrated in the way of obeying the Divine will. A Sermon at the Independent Chapel, Knaresbro', by W. Howell, A. M. 8vo, 9*d.*

The Downfall of Napoleon, and the Deliverance of Europe. A Thanksgiving Sermon at Whitby, by G. Young, 1*s.*

The great Mission of the Son of God. A Funeral Sermon for W. Tucker, of Chard, with the Address at the Interment, by J. Toms.

Benhadad and Bonaparte delineated. A Sermon at the Episcopal Chapel, Stirling, by the Rt. Rev. G. Gleig, LL. D. 2*s.*

England's Mercies and Duties. A Sermon at St. George's Church, Bolton, by W. Thistlethwaite, M. A. 1*s.*

Christianity the glory of England. A Sermon by B. Downing, LL. B. Rector of Quainton, 1*s.*

Christian Minister's Address to Persons presenting a Child to be Baptized, three-halfpence.

RELIGIOUS INTELLIGENCE.

BRITISH AMERICA.

Extracts of Letters from Halifax, Nova Scotia.

Halifax, March 9, 1814.

My dear Friend,

No doubt my letters have reached you respecting our extraordinary success in establishing in the Province of New Brunswick, a Society for the benefit of poor Indians, of which Sir Thomas Saumarez (the worthy brother of Sir James,) is President.—I have great reason to bless God for the encouragement I have received here. Last night I delivered an Address to about 1000 people, on the deplorable situation of the Indians, in the old theatre, (now the Arcadian School,) and I never in my life saw so much decorum at any public meeting. The heads of my Address were—1. The natural disposition, and intellectual powers of the Indians.—2. The causes of their jealousy and suspicion of the Europeans.—3. Their fidelity, and strict observance of their treaties with the English.—4. The probability of their acceeding to any wise plan that may be proposed for their civilization,—and 5. The cause of failure of the plans hitherto adopted by the British Government, or benevolent individuals.—I trust that every thing was explained to the satisfaction of the people, as a provisional committee was unanimously appointed to correspond with the Society of St. John's, and collections will immediately be made. Sir John Sherbrooke is a warm friend to the institution. The school flourishes beyond my most sanguine expectation: no less than 408 children have been admitted, and hymns, and prayers, and moral and religious instruction have taken place of vice and immorality. The present school mistress (who has charge of the females) *trod* the very *stage* as an *actress*, on which she is now teaching the children. I have myself seen her in that character: she has since become a serious character, and while she performs her part of instruction with the girls on the *stage*, I am, with a master, superintending the boys in that part of the theatre formerly the *pit*.—'O to grace how great a debtor!'

The children make rapid progress, and the system will soon be established all over this part of British America. The two houses of assembly, both at Frederikton (New Brunswick,) and here, have expressed their warmest approbation of it. Applications are constantly made for my assistance in the country, and I have already the satisfaction of informing you that a pious Englishman lately arrived here, has acquired a knowledge of the system in our school, has taken his departure for Liverpool (Nova Scotia,) and will be able to establish one on the same plan there.

The Bible Society goes on gloriously: £70. were sent to-day from Liverpool, and large sums are collecting in all parts of the country.

March 28th, 1814.—O my dear friend, could you view nearly 500 of the sweetest children in the world, lisping praises to our dear Redeemer, in the Arcadian School four times a day, and all offering up prayers at the opening and closing of the school!—Yet a few weeks ago, the wickedness of the Halifax children was proverbial—how admirable the change, and what a blessing to the country!

School masters are assembling from all quarters to our school, and the system will shortly be universal. I have just seen a letter from Liverpool (Nova Scotia,) which states that a Mr. Gorham had made the benevolent offer of a piece of land, and to build a house upon it at his own expence, to be a free-school for ever for 200 children, on the exact plan of our school.

The house of assembly, and his Majesty's council (now sitting) have voted £200. to the school, and I trust the other house at New Brunswick, will do something also.

I think if I could obtain a printing press, and a complete set of printing types, I might be very useful here in publishing the vocabularies, and such other information as might be useful.—I should be able to furnish the inhabitants here with extracts from the various institutions at home, as also of our proceedings here.

Extract from another Letter.

'The provinces of Nova Scotia, and New Brunswick together, are nearly as large as England, and the people are generally in want of information. About 800l. has been collected in different parts of this province for the Bible, and I hope we shall be able to transmit 300l. by this mail.

'The ministers of the various sects here assured me that the Roman Catholic clergy would strain every nerve to check me in the attempt to civilize the Indians; but I was determined to try the experiment, and accordingly waited on Father Burke, who has the same authority as a bishop, and I never in my life met with more kindness and affability. He told me that he would not only render me every personal assistance; but he would answer for all the clergy of his persuasion doing the same. Here you see, my friend, the hand of Providence!

'The Manager of the Theatre has applied to me to instruct him in the new system of education, in order to enable him to obtain a livelihood as a teacher; for he has been deprived of his bread in consequence of our having turned the stage into a school.—The town of Liverpool has set a noble example; 142 scholars have been already received, and I am informed that double that number are expected. Another school of above 100 children will be established about two miles from hence . . . .Pray remember me to all friends.

Your's, &c.

W. B.'

JAMAICA.

Extract of a Letter from a Merchant of Kingston, Jamaica, to W. F. London, dated April 25th, 1814.

'I HAVE no doubt but you will rejoice when you hear that we have had the foundation of a Kirk begun this week in Duke-street, and that three lots of land to the north of the house, late Mr. C.'s with that house, are purchased to erect the building on, and the house for the minister to reside in. It is a great work, and I trust the Lord will open the heart of every friend to religion to aid it to the utmost of their power. There has been already a sum considerably above £8000 subscribed; but I am of opinion the undertaking cannot be completed with a less sum than £20,000, that is, including 5 or £600 to fund towards supporting the minister; which, with the hire of the pews, will, I hope, afford the minister comfortable and certain income for his support.

'The great depression of the price of coffee has reduced our coffee-planters so much, that few of them have it in their power to contribute to this undertaking; and therefore the committee chosen for carrying on the work have lately been writing to all who have retired from this island in affluence, soliciting their aid towards the completion of this undertaking; and they have written circular letters thro' the island, requesting donations from all who have not already given to it; so that I trust and hope the work will not stop for want of means to finish it.

'There is at present a great spirit of religion spreading among the blacks and coloured people here; and it begins to shew itself among the white, and I have great hope that when the Kirk is opened, a great reform will take place. Matrimony seems to be more general among all classes, particularly the black and coloured people.

'We have had a very neat building erected by the Trustees of Wolmer's Free-school, which is used as a place of worship on Sundays, and will receive 4 or 500 people. The Methodist Chapel is at present shut up, which I am sorry for, as that building would contain near 1000 people. The Kirk is calculated to receive a congregation of 1500 people, and when the Methodists send out another minister, I have no doubt their chapel will be permitted to be opened also.

ROME.

THE following extraordinary article is copied in the Times of July 21, from the French newspapers:—

'General Lord Wm. Bentinck, according to our journals, having been presented to his Holiness the Pope, addressed him as follows:—

"Great Monarch of Rome, and of the two Legations! My Sovereign affectionately felicitates you, and as a proof of his regard sends you this bill of exchange, (it was a blank, hav-

ing only the signature of the British sovereign), leaving it to you to insert the sum for which you have occasion towards the establishment of your dominions."

'His Holiness could not abstain from testifying his admiration and gratitude; he was for a moment unable to speak. Could it be? a King of England, to the Pope, the chief of the Catholic Apostolic Roman Church! At last his Holiness thus replied with his eyes full of tears:—

"Illustrious General! present from me the most lively thanks to your King, and tell him that I will never cease to implore the Almighty to reward his Majesty's love for the church, and that God may pour out all his blessings on the English nation."

THE POPE RESTORED.

THE Pope made his grand public entrance into Rome on May 24th. Before day-break, an immense crowd of all ranks hastened through the gate at which he was expected to enter. The ministers from the courts of Vienna, Portugal, Naples, &c. formed part of the cavalcade, and the whole entered Rome amid the acclamations of the people.

The Pope has sent Cardinal Gonsalvi, his nuncio, to England, with a letter of congratulation to the Prince Regent, and he has been most graciously received.

REVIVAL OF THE ROMAN CATHOLIC MISSIONS AT ROME.

JULY 6, the College of Propaganda, which carried the light of civilization with that of the faith, among the most barbarous nations, is recomposing from its fragments. The printing-office of this establishment, which rendered such great services to the oriental languages, will resume its labours as soon as its pecuniary resources permit.

FRANCE.

Paris.—THE processions of the *Fete Dieu*, which had been discontinued twenty-five years, were renewed, June 12. The inhabitants of the streets through which they passed decorated their houses. All the population of the city seemed to be assembled. It has lost however much of its former effect, and the Parisians shew more anger at being obliged to shut up their shops on the Lord's day, than joy at the renewal of this religious show.

IT is said that an official communication from Lord Castlereagh has announced to the Catholics of England, through their secretary, Mr. Jerningham, that his Majesty Louis 18th, had ordered the restoration of the English and Irish establishments for education in France, with all the funds and property belonging to them, which had been sequestrated by the revolutionary governments, and retained by Bonaparte. These establishments consist of several extensive colleges at Paris, one at Douai, and minor schools at Louvain, Angers, Bordeaux, and Toulouse.

PROVINCIAL.

NEWPORT PAGNEL EVANGELICAL INSTITUTION.

THE members and supporters of this Institution, residing at Newport Pagnel and its vicinity, held their second anniversary at that place, on Wednesday, July 13, 1814. Two sermons were preached on the occasion, in the Rev. Mr. Bull's Meeting. That in the morning by the Rev. J. Clayton, jun. of London, from Matt. ix. 38; and that in the evening by the Rev. Mr. Whitehead, of Creaton, from Psalm lxxx. 1. The devotional parts of the services were conducted by the Rev. Messrs. Higgs, Smith, Hobson, and Ward.

The business of the Institution was transacted in the afternoon, J. H. Handscomb, Esq. in the chair. The meeting was numerously attended, a report was delivered, and several resolutions were passed, which were moved and seconded by the Rev. Messrs. T. P. Bull, Aston, Clayton, Higgs, Hillyard, Hobson, Jackson, Morris, Smith, Tomlin, West, and Whitehead; Messrs. Goode, T. Kilpin, W. B. Kilpin, Rogers, and Scott.

Several interesting speeches were delivered, tending to excite the attention of the friends of this Institution to its importance and usefulness, and recommending its support to their benevolent exertions.

The Newport Institution urges an

additional appeal to the benevolence of its friends, and of the religious public in general, from the much lamented death of the Rev. Wm. Bull, which took place within the short space of ten days after the anniversary, who on that day enjoyed his usual degree of health. This afflictive event very materially affects the interests of the Institution. The annuity granted by the late John Thornton, Esq. for the support of the Old Academy, now entirely ceases, and by a rule of the present Institution, it stands engaged to support, for at least one year, the students remaining on the old foundation; but to fulfil this engagement the present annual subscriptions are totally inadequate. This circumstance adds to the importance of a resolution adopted at the late anniversary, to forward a circular letter to those ministers who have been educated at Newport, and to other ministers who are members of the Institution, to use their influence in procuring subscriptions and making annual collections.

It is hoped that this resolution will not be confined in its operations to those it immediately embraces, but that the religious public in general will be disposed to support an Institution intended to perpetuate an Academy which has existed more than 30 years (sending forth during this period many acceptable and useful ministers) and which must otherwise expire with its venerable Tutor.

PAISLEY SABBATH AND WEEK DAY EVENING SCHOOLS.

We have read with pleasure the report of these Schools made at their sixteenth anniversary. The Sabbath evening Schools contain, 1. Schools for Children. 2. For Young Men. 3. For Young Women.

Each School is under the inspection of one stated teacher. The number of children in the 33 Schools, is 1874. The manner of conducting the Schools appears to be excellent, and worthy of the consideration of similar institutions. We regret that the Report is not sold in London.

We are informed by a Correspondent, that the first Sabbath School in Britain was founded by the Rev. D. Blair, late one of the Ministers of Brechin, who, half a century ago, taught one for many years at his own house. This laborious divine also taught an Evening School for spiritual instruction, on Wednesday, when the youth of the Latin School attended.

On Sunday afternoon, June 26th, the children of the Tabernacle, Kingswood and Baptist Mills Schools, amounting to nearly 1000, assembled in the galleries of the Tabernacle, Bristol. The Rev. R. Cope, of Launceston, delivered an address to them on the nature and excellency of the fear of the Lord, from Prov. xix. 23. After the Reports were read, Mr. Cope examined several of the children, and distributed a number of rewards to them, which had been merited since last January. An aged man, belonging to the School for Adults, likewise read a portion of Scripture, to the great satisfaction of all present.

The appearance of so many children was truly gratifying, and their prompt answers to the questions proposed to them, and their correct recital of different chapters plainly discovered the attention of the teachers, and the industry of the children.

TUNBRIDGE WELLS.

A friend who has lately visited this place has been instrumental in forming a Bible Association, by the following means. He sent the crier round the town to invite the attendance of the poor, and, the better to excite the attention of the children, placed in his parlour window several Tracts with cuts, with a paper, stating that any child desirous of obtaining a Tract, might have one, on calling next day, at 12 o'clock. More than 100 attended. He explained to them the nature of a Bible Association, and asked if they were willing to subscribe one penny per week for a Bible. They cheerfully exclaimed, 'O yes, O yes.' Many of their names were taken down and enquiries made as to the number of Bibles among their parents; the result of which was a calculation, that only about 15 Bibles could be found among 450 persons. The names of 43 children were taken down at the first meeting, others were added afterwards; and our friend adds, that it

he could have protracted his stay, he thinks the youthful subscribers would have amounted to 150.

We have the pleasure of informing the religious public that the ancient lecture at Heckmondwike (the anniversary of the Dissenters in Yorkshire) is now united with the general meeting of the Itinerant Society for spreading the gospel in the West Riding of Yorkshire. This important union was formed on Wednesday, June 15. Mr. Eccles, of Leeds, and Mr. Bradley, of Manchester, preached in the morning, and a collection was made after the sermons. In the afternoon a meeting for business was held; Mr. Clapham, sen. of Leeds, was in the chair. Mr. John Cockin, of Holmfirth, read the Report of the Society's labours during the last year, and several ministers expressed their sentiments and feelings in speeches which rivetted the attention, and drew tears fromh e eyes, of a crowded assembly. Mr. Hamilton, of Hoxton, preached in the evening.

The friends of the gospel in Yorkshire will now be gratified with two numerous meetings every summer; one for the Missionary, and the other for the Itinerant, Society; one for the foreign, and the other for the home, concerns; both proceeding in lovely union, and in active co-operation; both animated by one spirit, and aiming at one object. We rejoice that while the mighty river of public benevolence is diffusing the water of life in Heathen nations, its streams are fertilizing and refreshing our own land.

On Wednesday, July 7th, was holden, at Keswick, Cumberland, a meeting of the *Northern Congregational Association*. Mr. Rose, of Whitehaven, preached on the preceding evening, from Luke xviii. 13; Mr. Scott, of Parkhead, in the morning, from Luke xix. 9; Mr. Whitridge, of Carlisle, preached in the evening, from Zech. iv. 7. The Divine blessing evidently has attended their itinerant exertions hitherto, and therefore they have been encouraged to devize additional plans for evangelizing the destitute market-towns and villages in the counties of Cumberland and Westmoreland. It is indeed in agitation to establish an *Itinerant Seminary* in the former county. An institution of such promising usefulness will no doubt experience a due share of support from the religious public in the North, as well as from many in the South.

The 3rd Report of the *Hibernian Sunday School Society* in *Dublin*, states that during the last year, assistance has been given to 93 institutions, of which 20 received aid before, and making a total of 117 Sunday Schools, in which 15,800 children have received instruction. That since the commencement of the Society in 1811, 436 Bibles, 5293 Testaments, more than 14,000 Spelling-books, &c. have been distributed, beside £102 in money. This Society is under the Patronage of Ld. Bp. of Kildare, and a number of the Nobility and Gentry, the R. H. David La Touche, Treasurer, and J. D. La Touche, Esq. Sec.

ORDINATIONS.

April 13th, 1814. Rev. T. Williams, late of the London Itinerant Society, was ordained over the church which he had been the instrument of raising, in Hackney Fields, Middlesex. Mr. Coles, of Poplar, began the service by reading, &c.; Mr. Barton, late of Sheffield, described a gospel church, &c.; Mr. Williams, of Ratcliff, engaged in the ordination prayer; Mr. Evans, of Mile End, (Mr. W.'s Pastor,) gave the charge, from 1 Tim. iv. 16. Mr. Cavalier, late of Stansted, addressed the church from 1 Thes. ii. 19, 20; and Mr. Emblem, of Stratford, concluded. Mr. Coles preached in the evening. The services were solemn and interesting.

April 27. Rev. Joseph Herrick was ordained Pastor of the Independent Church, in Helen's Lane, Colchester, the place was crowded at an early hour by a respectable auditory. The services of the day were commenced by Mr. Savill, of Colchester, who read and prayed; Mr. Douglas, of Chelmsford, asked the questions, &c.; Mr. Crathern, of Dedham, prayed the ordination prayer. Mr. Thornton, of Billericay, under whose tuition Mr. H. sometime was, gave the charge from 'Preach the word.' Mr. Ray, of Sudbury, preached to the people from 'Suffer the word of ex-

portation.' Mr. C. Atkinson, of Ipswich, concluded with prayer. In the evening, Mr. S. of Colchester, prayed; Mr. Stevenson, of Castle Hedingham, preached from 'We seek not yours but you;' Rev. Mr. Coppin, of Messa, concluded.

June 15. The Rev. Thos. Byatt was ordained Pastor of the Baptist Church, at Thaxted, Essex. Mr. Hoddie, of Clare, began by reading and prayer; Mr. Smith, of Ilford, asked the questions, &c.; Mr. Bain, of Potter Street, offered the ordination prayer; Mr. Wm. Shenstone, of London, gave the charge from 2 Tim. ii. 15. Mr. Wilkinson, of Saffron Walden, addressed the church from Ephes. v. 8; Mr. King, of Halstead, concluded. Mr. Shenstone preached in the evening The Church consisting of about 20 Members, was formed the evening before. The place was well attended.

July 1. Rev. Mr. Vernon was ordained to the Pastoral office over the Baptist Church, at Downend, near Bristol. Rev. Mr. Holloway began with prayer and reading the Scriptures; introductory discourse, Mr. Page; ordination prayer, Mr. Ward, of Melksham; charge, Dr. Ryland; sermon to the people, Mr. Saunders, of Frome; conclusion, Mr. Cope, of Launceston; Mr. Walford preached in the evening.

On Wednesday, July 6th, Mr. J. Harrison, jun. was ordained minister of the New Chapel, at Little Moor, near Glossop, in Derbyshire. Mr. Galland, of Greenacres, opened the service; Mr. Batley, of Marple-bridge, delivered the introductory discourse; Mr. Bennet, of Duckingfield, offered up the ordination prayer; Mr. Blackburn, of Delph, gave the charge; Mr. John Cockin, of Holmfirth, preached to the people; and Mr. Brook, of Tutbury, concluded with prayer.

July 21. The Rev. W. Thompson was ordained over the Independent Church, at Walkern, Herts. Mr. Brown, of Buntingford, began the service by reading the Scriptures, and prayer; Mr. Sloper, of Hitchin, delivered the introductory discourse, and received the confession of faith; Mr. Towne, of Royston, prayed the ordination prayer; Mr. Harris, of Cambridge, gave the charge, from 2 Tim. ii. 15; Mr. Maslen, of Hertford, addressed the church, from Phil. ii. 29; Mr. Tapp, of Cave, Yorkshire, offered the general prayer; and Mr. G. Browne, of Hull, gave out the hymns; Mr. Sloper preached in the evening, from Gal. vi. 14.

Aug. 8. The Rev. G. Moose was ordained at Hatherleigh, Devon. Mr. Sharp, of Chumleigh, began the service; Mr. S. Rooker, of Bideford, proposed the questions, and engaged in the general prayer; Mr. W. Rooker, of Tavistock, the ordination prayer; Mr. R. Crook, of Newton Bushel, delivered the introductory discourse; Mr. Gardener, of Barnstaple, the charge to the minister; and Mr. Allen, of Exeter, the address to the people, and concluded the solemn, interesting services of the day.

Aug. 9. The Rev. David Lewis, late of Wrexham Academy, was ordained Pastor of the Church recently formed at Newport, Shropshire. Mr. Fernie, of Brewood, read and prayed; Mr. Weaver, of Shrewsbury, delivered the introductory discourse, &c.; Mr. Francis, of Ludlow, engaged in the ordination prayer; the charge was delivered by Dr. Lewis, Tutor of Wrexham Academy; the sermon by Mr. Burder, of London, who concluded with prayer. Mr. Harris, of Whitchurch, preached on the preceding evening; and Mr. Burder, on Tuesday evening.

CHAPELS OPENED.

Sep. 2, 1813. A New Chapel, 60 ft. by 45, was opened in Queen Street, Wolverhampton, for the Independent Congregation, late worshipping in Prince's Street. In the morning, the Rev. T. Grove, of Walsall, preached from Matt. xvi. 18; Mess. Fernie, of Brewood; Richards, of Stourbridge; and Cooper, of West Bromwich; engaged in the devotional services. In the evening, the Rev. J. A. James, of Birmingham, preached from Ezekiel xxxiv. 26; and Mess. S. Johnson, of Wickham Brook; and Hammond, of Hardsworth; engaged in prayer.

May 4. A new Independent Chapel was opened at Brigg, in Lincolnshire, when sermons were preached on the occasion, by Mr. Bennet, of Rotherham, from Hag. ii. 4; Mr. Spry, of Hull, from 2 Chron. vii. 16; and Mr. Morley, of Brigg, from Ezek. xxxiv. 26. The devotional parts of

the service, by Messrs. Collings and Brown, of Hull; Mr. Newman, of Gainsboro'; and Mr. Brown, of Winterton. Notwithstanding the friends have acted liberally on this occasion, it will still be necessary to appeal to the generosity of the religious public.

The Meeting-house at Brentwood having been considerably enlarged, was re-opened July 14, when three sermons were preached; by Dr. Collyer, in the morning, from Eccles. viii. 11; by Mr. Collison, from Ps. lxxxiv. 5—7; and by Mr. Morell, of Baddow, from Isa. xliv. 5. Several members of the Established Church have shewn their liberality in contributing to this place.

The Ministers from the association at Exmouth, assembled at Dawlish on the 23rd of June, when the chapel recently erected by the exertions of several of their number, was opened for divine worship. Mr. Cobbin preached in the morning, from Mark iv. 24; and Mr. Small in the evening, from John v. 2—4; Mess. Allen, W. Rooker, Gleed, Davison, &c. engaged in the other parts of the services. The congregation was respectable, and the contributions encouraging. Mr. Mends gives his services for the first month, and several serious families have taken up their summer residence at this place, with a view to countenance the preaching of the Gospel.

ASSOCIATIONS.

May 25th. The Annual Meeting of the Somerset Association, was held at Yeovil. Three sermons were preached on the occasion; by Mr. Paize, of Milborn Port, from 1 Cor. iii. 7; by Mr. Tattren, of Bridport, from Act ii. 21; and by Mr. Tozer, from Psalm xix. 7—11. The other parts of the services were filled up by Messrs. Buck, of Wiviliscombe; Lane, of Wells; Trowbridge, of Cerne; Weston, of Sherbourne; Cuff, of Wellington; and Reynolds, of Kingsdon.—The next annual association is to be at Martoch, the last Wednesday in May, 1815.

The first Anniversary of the Kingston Branch Bible Society, was held in the Guildhall of that town, on Tuesday, the 7th of June. S. Thornton, Esq. M.P. in the Chair. The Report of the Committee was read by Mr. Shrubsole one of the Secretaries. Various motions were made and seconded by the Rev. Dr. More, of Ham; the Rev. Mess. West, of Stoke; Wilson, of Guildford, Owen, of Fulham; Philipps, of Clapham; Whitehouse, of Dorking; Knight, of Kingston; and by S. Palmer, Esq. Mess. Crowther, Ranyard, and Haycraft. The meeting was conducted with much order, and the speeches delivered on the occasion, had a pleasing effect, which it is hoped will produce an increased attachment and support to this valuable institution.

June 8. The Annual Meeting of the West Norfolk Association was held at Burnham, Westgate. The first sermon was delivered by Mr. Carter, of Mattishall, on the 'The Deity and Atonement of Jesus Christ;' the 2nd by Mr. Arrow, of Lynn, from Heb. iv. 14; Mess. Searle, and Creak, engaged in the devotional parts of the service.

June 21, was the Anniversary at Oldland Common, near Bristol. Mr. Lowell began the service by prayer; Mr. Saunders, of Frome, preached from John iv. 14; evening, Mr. Thorp prayed; Mr. Cope, of Launceston, preached from 1 Kings viii. 29, and concluded.

June 22. The Devonshire Association assembled at Exmouth. In the morning, Mr. Mends, of Plymouth, preached from Ps. cxviii. 22, 23; and Mr. Turnbull, of Ottery, read the address on Christian Zeal; Mess. Gleed and W. Rooker, engaged in prayer before the sermon; and Mr. Turnbull, concluded. In the afternoon the Association met publicly to transact business. Mr. W. Evans, of Axminster, was called to the Chair. On the motion of Mr. Mends, seconded by Mr. W. Rooker, in speeches of some length, it was resolved to employ renewed energies for the support of an itinerancy in the various districts of the county; and on the motion of Mr. S. Rooker, seconded by Mr. Cobbin, in speeches warmly recommendatory of the object, it was also unanimously resolved to employ greater exertions in the county, in support of *The Missionary Society*.—Other resolutions such as are generally adopted on such occasions, were moved, and seconded by the Rev. Messrs. Allen, Small, Gleed, and Evans, and S. Davy, Esq Mr. Clyde, and Mr.

Evans, jun. of Ottery. Mr. Cobbin concluded in prayer. In the evening Mr. Allen, of Exeter, preached from Heb. i. 10—12; and Mess. Gardener, of Barnstaple, and Cobbin, of Crediton, prayed. It was a day highly gratifying to all, and long to be remembered.

LONDON.

THE Report of the *African and Asiatic Society* for 1814, is just published. It states that the objects of the Society are—to provide Religious instruction for those persons of colour who come under their notice,—to promote among them a habit of economy, and foresight;—to assist in providing situations for such as are out of employment, and to afford pecuniary relief to the destitute and afflicted. To promote these objects, a lecture is preached every Lord's day evening at Peter Street.—A prayer meeting is held one evening in the week, at which from 20 to 30 generally attend Schools. A Benefit Society is established, by which 490 have been relieved in the course of the last year. Schools have been opened in various parts of the Metropolis, both for children and adults, and it is now proposed to open a Register in Peter Street, and at the house of Mr. Niven, the Treasurer, No. 15, King Street, Soho; and at the house of Mr. Bethuin, assistant Secretary, 22, Cateaton Street; where people of colour, who want employ, may enter their names, &c. and those who want servants may apply. The Committee have it farther in contemplation, so soon as the funds will enable them, to procure a house as an asylum for their aged and infirm pensioners; in the mean time they mean to board and lodge, as many as possible, of the most necessitous, and deserving objects. Wm. Wilberforce, M. P. is President, and the Vice-Presidents are, the Earl of Crawford, Lords Gambier and Calthorpe; and J. Steven, T. R. Kemp, H. Thornton, S. Whitbread, L. Way, and Z. Macauley, Esqrs.—Rev. G. Greig, Hampstead Road, Secretary.

RECENT DEATH.

ON Friday, Aug. 12th, at his house, on Denmark Hill, Camberwell, aged 64, Capt. Js. Wilson. This excellent man, who voluntarily undertook the command of the Missionary Ship DUFF, in her first voyage to Otaheite, is entitled to the grateful remembrance of the religious public. We shall be happy, if enabled to lay before our readers some memorial of his life.

JULY 14. The Members of the Auxiliary Missionary Society, in the district of Huddersfield, held their annual meeting in the Rev. Mr. Moorhouse's chapel. In the morning, at half past ten, the Rev. Mr. Hamilton, from Hoxton, and Rev. Mr. Parsons, of Leeds, preached. In the afternoon, at half past three, a meeting for business was held; the Rev. Mr. Moorhouse, sen. was in the chair; and speeches were delivered by the chairman, the Rev. Mess. Cockin, sen. Cockin, jun. Hammond, Crockford, Clough, Hanson, Blackburn, Richards, Parsons, Hamilton, and Mr. R. Houghton. These was one of those memorable and pleasing days which are anticipated with sanguine expectation, and recollected with cordial satisfaction. A large place was crowded with people from the town, and the adjacent country; the sermons were in a style of superior excellence: and the speeches exhibited that diversity of talent among ministers which happily corresponds with diversity of taste among hearers. If every future meeting of the Huddersfield district be equal to this, there can be no doubt of the prevalence and success of the Missionary cause in that part of Yorkshire.

The Annual Meeting of the Cornwall Auxiliary Missionary Society, was held at Truro, on Tuesday, June 28th, when two sermons were preached, that in the morning, by the Rev. Timothy Wildbore, of Penryn, from Matt. xxi. 28. The warm and affectionate appeals which the preacher made to his hearers, on behalf of millions of the human race, who are destitute of the gospel, must have been powerfully felt. The Rev. John Caird preached in the evening, from Acts i. 6—8.—The subscriptions (chiefly by penny Societies,) amounted to upwards of £90. It is supposed that when the accounts are made up, the receipts will amount to £100.

A GENERAL meeting of the Auxiliary Missionary Society for Cambridgeshire and its vicinity, was held on Thursday, the 26th of May last, when two very appropriate sermons were preached in the forenoon; one by the Rev. William Carver, of Melbourne, from 2 Cor. v. 14, 15; the other by the Rev. George Collison, President of Itinerant Seminary, Hackney, from John iii. 8. The devotional parts of the service were conducted by Messrs. Harris, Brown, and Pyne; the hymns read by Messrs. Miles, Golding, Towne, J. H. Hopkins, and Pearce. In the afternoon, at 4 o'clock, the congregation re-assembled when the Rev. C. Sloper prayed; the Rev. J. Campbell gave a most interesting report of his late Mission to Africa; and Mr. Towne concluded.

The congregations were numerous, the services of the day peculiarly impressive, and the people went away praising and blessing God for the wonderful things they had heard and seen.

A handsome collection was made on the occasion, and it was determined that the next annual meeting should be held at the Rev. W. Caver's meeting-house, Melbourn, the last week in May, 1815.

CHURCH MISSIONARY SOCIETY.

ON Wednesday, June 1st, a meeting was held in the School Room, Salthouse-lane, Hull, for the purpose of forming an Auxiliary Missionary Society. The chair was taken by the Mayor; the Rev. Mr. Pratt, the secretary, addressed the meeting in an impressive manner, and alluded happily to the names of excellent men born in that town; the Rev. Mr. Dikes, Minister of the New Church, then delivered a full and very forcible address on the subject of Missions, which was followed by a speech by the Rev. Mr. Birt, a Dissenting minister. Other speeches were delivered by A. Terry, Esq. W. Betty, Esq. C. Lutwidge, Esq. the Rev. Mr. Jorvet, and the Rev. J. Scott.

Roman Catholic Missions in the East.

THE Catholic Missionaries at Calcutta have lately published an address in the newspapers, soliciting the assistance of the *British* Christians, to enable them to prosecute their labours. They refer to the great losses they have sustained by the distractions of France (to which they were originally attached), and by a conflagration at Pulo Penang, where their principal Missionary seminary was established. That seminary, they observe, was founded with a view to provide the natives of the adjoining regions, as Siam, Tonquin, Cochin, and China, with preachers of the *true faith*, from amongst themselves—to instruct youths from those countries in the principles of religion—and to send them forth as Missionaries.

After such an open and public appeal to British munificence for the support of Roman Catholic Missions in India, shall it be supposed that *Protestant Missionaries* are dangerous to the country, or are merely connived at?

We doubt whether any such appeal as the above was ever made in a Calcutta newspaper to the public for the support of Protestant Missions. We have formerly expressed our astonishment at the alarm occasioned by the prudent efforts of a handful of Protestant Missionaries, when hundreds, if not thousands, of Catholic Missionaries have long been active in India, without exciting any painful apprehensions.

Anecdote.

THE superiority of Europeans to the uncivilized, or partially civilized nations, affords no small advantage to the former in their attempts to evangelize the Heathen. Mr. Marsden, in his History of Sumatra, says, 'I have heard a man exclaim, after contemplating the structure and uses of a house-clock, "Is it not fitting that such as *we* should be slaves to people who have the ingenuity to invent, and the skill to construct, so wonderful a machine as this? The sun," he added, "is a machine of this nature." "But who winds it up?"—said his companion. "Who but *Allah*?"—he replied.

INDIANS.

IT is an interesting fact, that one of the Oneida Indians, who visited Salem last summer, carried in his bosom a copy of St. John's gospel, printed in the Mohawk and English languages. He remarked that this little volume, and books of larger size, had been distributed among his countrymen, and that many of them could read them.

Caution. It is said that a person in Scotland, having incautiously chewed a leaf of the Wolfsbane, or Monkshood plant, was seized about an hour afterwards, with a nausea and vomiting, and in a short time expired.

We understand that the Rev. David Ruel, Sunday evening Lecturer of Christ Church, Spitalfields, has been elected Chaplain to the House of Correction, Coldbath-fields.

ANTRIM AUXILIARY MISSIONARY SOCIETY,—BELFAST DISTRICT.

A HIGHLY interesting meeting of this Society was recently held in the Parish Church, at Belfast. Seldom, in Ireland, has an opportunity occurred to afford a more full and practical illustration of the Society's 'fundamental principle,' (not to send any particular forms, &c.) than what was witnessed at this meeting. With pleasure we beheld clergymen and laity of all denominations, only vieing with each other who should most contribute to promote the Society's grand object.

The Rev. Ross Jebb read the morning service; the Rev. Mr. Pratt, Vicar of Dramaul, then preached a sermon on Acts x. 47, which seemed to be deeply felt by the preacher, and imparted a similar feeling to his auditory. We lament that our narrow limits will not admit of a full account of this impressive discourse.

The Rt. Hon. the Earl of Massareene was then invited to the chair; the proceedings of the general meeting of the County of Antrim Missionary Society, held in Ballymena, on Sept. 15th, 1813, were read. His Lordship then stated the object of the meeting to be the selection of a Committee to conduct the business of the District of the County of Antrim Missionary Society, denominated the Belfast District—to call the attention of the meeting to the means to be employed for raising funds in aid of the object of the Society—and to devise means for making the Institution more generally known in the county, and particularly in that part of it which comprehends the Belfast District.

Various resolutions were moved or seconded, with suitable addresses by the Rev. Messrs. Hanna, Dobbs, Thompson; and by Messrs. J. Lyons, Whinnery, and Mackay, Esqrs. Mr. Thompson announced that the Secretary, Treasurer, and one of the members of the Tyrone Auxiliary Society were present, and had come from Cookstown that morning to attend the meeting. The Rev. Mr. Hoare (a Clergyman of the Establishment) then delivered a most animated address, which we should gladly copy from the Belfast Newspaper, had we room. Before the meeting was dissolved, a liberal subscription was entered into in aid of the funds of the Society.

ON Sunday, June 19, the Emperor of Russia gave an audience to a Deputation from the British and Foreign Bible Society. The Deputation consisted of Lord Teignmouth (the President), the Bishops of Salisbury, Norwich, and Cloyne, Lord Gambier, the Chancellor of the Exchequer, and Wm. Wilberforce, Esq. M. P. (Vice-presidents), together with the Secretaries; when Lord Teignmouth presented an address to the emperor, and the Rev. Mr. Owen (one of the Secretaries), presented his Imperial Majesty with an elegantly bound set of its Annual Reports. His Imperial Majesty expressed his warm attachment to the Institution, —said that he had a similar one in his own country (an emanation of the British and Foreign Bible Society) of which he was a member; and that he had given, and should continue to give it his protection and support. His Imperial Majesty then took each of the Members of the Deputation very cordially by the hand, and dismissed them with the kindest assurances that he should feel a real pleasure in promoting the objects of the Institution to the utmost of his power.

On Tuesday, the 21st, his Prussian Majesty honoured the same Society by giving audience to a Deputation, consisting of the Chancellor of the Exchequer, Vice-presidents, and the Secretaries. His Majesty recognized, in the Reports which were presented to him, a letter from himself, encouraging the formation of a Bible Society at Berlin, early in the year 1806, both by his royal sanction and a liberal donation. His Majesty stated, with much energy and feeling, his conviction that the British and Foreign Bible Society was an Institution admirably calculated to promote the best interests of Christianity, and graciously accepted its Reports.—Thus the Allied Sovereigns, amidst the tide of festivity and public rejoicing which hurried them along during their visit to the capital of the British Empire, have found time and disposition to attend to the concerns of a Society which they consider as calculated, under the blessing of God, to prove an instrument of real good to their respective dominions, and to mankind at large.

BRISTOL LANCASTERIAN SCHOOLS.

A MEETING of the friends to this Institution was held on Friday, May 27th, at the Assembly Room, Princes Street; Dr. Pole took the chair. An exhibition of the method of instruction, and rewards of such boys as had distinguished themselves, together with reading the following Report, preceded the moving of a string of Resolutions. In the course of the proceedings, several gentlemen delivered their

sentiments. The Rev. Mr. Roberts, not only advocated the cause of the Institution, but made a forcible appeal in behalf of the instruction of Girls. Dr. Stock, the Rev. Mr. Rowe, the Rev. Mr. Thorp, Mr. R. Ash, and other Gentlemen, also addressed the meeting.

In the Report of the state of the Schools for the year 1812, the Committee entrusted with its management, could not forbear expressing their gratification at witnessing the more extended diffusion of the blessings of education, by the introduction of the Church of England Schools. The minor differences in their principle and constitution were lost, in the contemplation of the solid good that was effected; and they warmly declared their desire of uniting with them, heart and hand, in promoting the grand object which, though by different means, was equally pursued by both Institutions.

They have now to announce the annual existence of another kindred establishment—a Lancasterian School for the education of females. From the first opening of the Boys' School they have looked forward with eager anxiety to the period when the blessings of education should be equally imparted to both sexes. That object is now happily accomplished; and the Committee cannot but reflect with peculiar pleasure, upon the ready and cheerful coincidence in their views which they met with at their last annual meeting from the Ladies of this city, who then undertook the formation and superintendence of the Girl's School; and when they recollect the immense influence which the female parent must necessarily exert over the ductile mind of her offspring, they feel the animating hope, that, by dispelling the clouds of ignorance and darkness from the minds of the mothers of a future generation, the patrons of the Girls' School may become the honoured instruments of increasing, to an incalculable extent, the happiness and virtue of a future age.

The total number of Girls admitted into the School since its establishment, a period not much exceeding 6 months, amounts to 340, of whom 290 are at present partaking of its benefits. The total number of Boys admitted since the commencement is 1521.

A PUBLIC meeting of the Society established in Bristol, for teaching the Adult Poor to read the Holy Scriptures, was lately holden at the School Room, St. James's, Barton; J. Smith, Esq. in the chair. After the annual report was read, some very impressive addresses were delivered by the Rev. Dr. Estlin, Rev. Messrs. Wait, Day, Maurice, Davis, and O'Donoghue; Dr. Pole, and Mess. Prust and Tozer, also addressed the meeting with much effect. Several persons now in the Adult Schools, who, but a few months since, were ignorant of their letters, came forward, and read different portions of the Scriptures, in so distinct a manner as to excite emotions of astonishment and delight. Many have already been dismissed sufficiently instructed; and 1273 now remain under tuition, in 48 Schools, of whom 400 have advanced to the Testament Class.

SPANISH INQUISITION RE-ESTABLISHED.

THE King of Spain has issued the following decree:—

'The glorious title of Catholic, which distinguishes us among all other Christian Princes, is due to the perseverance of the Kings of Spain, who tolerate in their states no religion but the Catholic, Apostolic, and Roman. This title imposes on me the duty of rendering myself worthy of it, by all the means that Heaven has placed in my power.

'The recent troubles, and the war, which for six years desolated all the provinces of the realm; the sojournment there of foreign troops of different sects, almost all infected with sentiments of hatred against our religion; the disorder inevitably resulting, and the little care bestowed during these unhappy times in attending to the affairs of this holy religion; all these causes united, left the field open to the wicked, who no longer knew any restraint. Dangerous opinions were introduced and rooted in our states, by the same means by which they spread over other countries.

'Wishing, therefore, to remedy so heavy an evil, and to preserve among my subjects the holy religion of Jesus Christ, which they have always loved, in which they have always lived, and wish always to live; as well on account of the personal obligation to

admit no other, imposed upon the Princes called to reign over them by the fundamental laws, as because this religion is the surest means to preserve my people from intestine dissensions, and to maintain them in the tranquillity of which they have need. *I have thought it necessary in the present circumstances that the tribunal of* THE HOLY OFFICE *should resume its jurisdiction.* And whereas, learned and virtuous Prelates, many respectable Corporations, and grave persons, ecclesiastical and secular, have stated to me that Spain is indebted to this tribunal for the happiness of not having been stained in the 16th century by the errors which caused so many evils in other nations, and that, on the contrary, our country at that epoch cultivated the sciences with reputation, and produced a number of men distinguished by their learning and piety. As it has, moreover, been represented to me, that the oppressor of Europe did not neglect to employ, as the most efficacious measure for introducing the corruption and discord which so well served his purposes, the suppression of that tribunal, under the vain pretext that the enlightened state of the age would not admit it to exist longer, and that the self-stiled General and Extraordinary Cortes, under the same pretext, and under the favour of the constitution which they tumultuously enacted, also abolished the holy office to the regret of the whole nation;—On these grounds I have been urgently entreated to re-establish it in the exercise of its functions; and yielding to these just considerations, as well as to the wish manifested by my people, whose zeal for the religion of our fathers has anticipated my orders, by hastening spontaneously to recall the subordinate Inquisitors in some of the provinces, I have resolved, that for the moment the Supreme Council of the Inquisition, and the other Tribunals of the holy office, re-enter upon their duties and authority, in conformity with the powers conceded to them by the Sovereign Pontiffs, at the instances of my august predecessors, by the Prelates of the Dioceses, and by the Kings who secured to them the full exercise of those powers, observing in this twofold jurisdiction, ecclesiastical and civil, the ordinances which were in force in the year 1808, and the laws which have been enacted on different occasions to obviate certain abuses. But as, independently of these ancient laws, it may be proper to pass others anew on this head, and it being my intention to perfect this establishment in such a manner as to render it eminently useful to my subjects, it is my desire that as soon as the said Supreme Council of the Inquisition shall be assembled, two of the members composing it, in conjunction with the two members of the Council of Castile, both appointed by me, shall examine the method and manner of proceeding of the holy office, in its suits, and in the censure and prohibition of books; and if they find that the interests of my subjects, or the rights of sound justice, require any reform or alteration, to report the same to me, accompanied with their observations, in order that I may adopt resolutions conformable to the circumstances.

'21st July, 1814.' 'I THE KING.'

This decree is countersigned by Don Pedro Macanaz, whose grandfather passed the greater part of his life in a dungeon at the beginning of the last century, and died in exile, for having written against the Inquisition! We do not make any observation on the measure here adopted by his Majesty. The first duty to be observed with respect to the Inquisition is consecrated by a national proverb, which enjoins an absolute silence.

SLAVE TRADE.

THE Chamber of Commerce of the town of Nantes has published an interesting memoir on the Slave Trade, and the restoration of St. Domingo. According to their calculations, it seems that, in order to form a population sufficient for the culture of the colony, in the space of five years, we should import 10,071 head per year.

THE Rev. W. E. L. Faulkner, Son of the late Rev. Mr. Faulkner, of Ely Chapel, has been presented to the living of St. John, Clerkenwell, by the Lord Chancellor; so that now we hope the Gospel will be preached in all the Established places of worship in that extensive parish.

M. C.	Indep.	Rev. W. F. Platt	£6	E. W.	Indep.	Rev G. Collison	6
E. P.	ditto	W. Roby	6	E. P.	ditto	T. Raffles	6
J. L.	ditto	S. W. Tracy	5	J. C.	ditto	G. Ewing	5
J—n.	ditto	E. Parsons	6	E. N.	ditto	G. Collison	6
A. M.	ditto	Dr. Smith	6	U. R.	ditto	M. Wilks	6
E. H.	ditto	D. Bogue	6	J. Y.	Presb.	A. Waugh	5
A. A.	ditto	M. Wilks	6	C. F.	ditto	ditto	5
J. D.	ditto	G. Burder	6	M. R.	ditto	ditto	6
A. L.	ditto	Dr. Smith	5	A. B.	ditto	Dr. Winter	5
J. W.	ditto	T. Beck	6	Is. C.	ditto	W. F. Platt	5
H. S—n.	ditto	J. Cockin	6	J. P.	ditto	Duncanson	5
E. H.	ditto	G. Collison	6	M. G.	ditto	ditto	5
A. L.	ditto	C. Buck	5	R—k.	ditto	J. Smart	5
M. E.	ditto	Dr. Smith	6	J. R.	Method	J. Jefferson	6

POETRY.

LINES

Written on a Summer's Evening.

I LOVE to sit on R—— hill
Now when the toil of day is done,
And all is clear, and all is still,
And yonder glows the western sun.
Indulge, my soul, thy thought awhile—
See the fair Earth's enamell'd day—
See Nature's unbeclouded smile,
And the full triumph of her sway.

But Earth and Nature soon retire,
Soon as yon glowing orb shall set,
And earthly splendours but inspire
Warm hopes to chill them with regret.
Vain splendours! how unlike to those
Shed by the glorious Lord of light:
Heav'n with th' excess of day o'erflows,
Of day that never yields to night!

Amidst that wide-spread light to sit,
To view the heav'n-illuming face,
My soul would fain this desert quit,
And spreads her arms to run the race:
Chain'd to her tenement of clay,
In vain to burst her bonds she tries;
And each fond accent dies away,
And shouts are lost in sobs and sighs.

Hark, how the weary mourner sings!—
'Oh for that dawning of delight!—
The saints appeal, the seraph's wings,
And the glad summons for my flight!
Then to this earth's declining flame,
Farewell! and thee, poor dying clod:
Mine is the spirit's purer frame,—
And mine the Saviour and the God.'

EVANGELIZANS.

'If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36.

MAN is by nature born a slave to sin:
E'en in the womb his captive days begin.
O sin! how hard thy tyranny we find:
How great thy triumph o'er our ruin'd kind.
But greater far our triumph over thee,
When Christ the conqueror sets the captive free.

EVANGELIZANS.

Juvenile Missionary Hymns.

HYMN I.

BY thy sacred word invited,
To thy house, O Lord, we come;
In the glorious cause united,
To allure poor sinners home.
Heathens claim our soft compassion,
Worshippers of wood and stone,
Sunk in nature's lost condition,
Jesus is to them unknown.

Small our off'rings, mean our labours,
Yet our God will not despise;
Our imperfect weak endeavours
Shall like sweetest odours rise.
Christ a widow's *mite* accepted,
When into the treasury thrown;
Childrens' pence are not rejected—
Thus their love to him is shown.

Youthful friends, whom God hath blessed
With salvation's glorious news,
Ye who have his name confessed,
Will ye now your aid refuse?
Can ye linger while the nations
Grope amidst the shades of night?
Go, ye Christians, take your stations,
Scatter wide the rays of light.

HYMN II.

ZION, arise, arise and shine,
Your active energies combine;
Rise from the dust, and look abroad,
Behold the Heathen come to God.

The gospel trumpet sweetly sounds,—
Hark! how its charming note resounds!
Pardon and peace, and endless joy,
Bliss without measure or alloy.

See the vast tribes of lovely youth
Dispense the sacred words of truth:
Eager and prompt assistance lend
Salvation o'er the earth to send.

Go forth, ye youthful champions, go;
Scorn the vain world's deceitful show;
Be this your work, be all your aim,
To spread abroad the Saviour's name.

God will approve your noble zeal,
His blessing shall your labours seal;
Your's be the high, the blest reward
To bring poor sinners to the Lord.

Leaveneston. R. C.

Missionary Chronicle,

FOR SEPTEMBER, 1814.

MISSIONARY SOCIETY.

MANY interesting letters from the Missionaries in different parts of the world have recently been received by the Directors, but we are obliged to defer the particulars until the next number.

A considerable awakening among the Griequas has taken place, as we are informed by Messrs. Anderson and Janz, since the visit paid to Griequa Town (formerly Klaar Water) by Mr. Campbell and Mr. Read. The Christians there are also greatly revived, so that it is, as they express it, 'like life from the dead.'

Letters have also been received from Messrs. Gordon and Pritchett, at Vizagapatam, dated Jan. 1814. Mr. Gordon has been dangerously ill, but is much recovered. From Mr. Lee also at Ganjam, a letter has come to hand.

Letters are also received from Ceylon; from Mr. Spratt, at Quebec; from Mr. Wray, Berbice; and from Messrs. Davies, Elliott, and Kempton, at Demerary.

Copious extracts may be expected in a future number. At present we can insert only the following from Mr. Morrison. It affords the most lively satisfaction to announce the arrival of several printed copies of the whole of the New Testament, translated into the Chinese language. The first copy that came to hand has been presented, as it ought, to the British and Foreign Bible Society, by whom it was accepted as an invaluable treasure.

CHINA.

Extracts from Mr. Morrison's Letter just received, dated Jan. 15, 1814.

'DURING the first months of the past year I was engaged in conducting worship with my little Chinese flock every day, and preaching to them on the Sabbath.

'The translation of the remaining part of the New Testament occupied much of my time. In August I had the happiness to complete it, and 2000 copies of the complete New Testament are passing through the press. I pray God that it may be owned of him for an abundant blessing to the Heathen. Fifty copies will be sent home, addressed to the Treasurer. At this time there are 15000 Tracts going through the press. I trust no interruption will take place.

'The greater part of these books are to be taken away to be distributed amongst the Chinese settlers in Java, Malacca, and Penang, by my colleague, Mr. Milne. He and Mrs. Milne arrived in July last, in good health, and we were happy in receiving this accession of numbers, piety, and zeal. I may perhaps be allowed to say that he appears to me a person well fitted for the work to which the churches have appointed him. I rejoice for the sake of the Heathen.

'He has remained in Canton, studying the language with great assiduity, and with all the success that he could reasonably expect. He is now about to leave, in quest of a place of residence for himself, and perhaps a seat for the Mission. We are both agreed, that the probability is, that our work will go on better at Java or Malacca. It becomes a question, whether or not I ought to remain in my present situation; on which, I hope, we shall by the next opportunity have the opinion of the Directors.

'I last year mentioned my wish to form an establishment at Malacca, from whence we might send forth Missionaries all around, after training them up for the work. My colleague, Mr. Milne, enters into the same view of the subject. We wish it to be a useful missionary station, a college for the languages that lie on the east of Bengal, and the place of printing the Sacred Scriptures in the language of China. Our being here always liable to interruption, our people to punishment, even to death, make it desirable to remove. Could we obtain an English press, we could print small works, Chinese and English, or translations, that would, I doubt not, tend remotely to the accomplishment of our object; viz. the diffusion of Christian knowledge, and the consequent happiness of men. O that the Lord may direct us to that which is agreeable to his will.

'To speak and write the language of China with fluency and ease, requires long and constant practice. We think

of publishing a periodical work in Chinese, should we remove to Malacca or Java We should endeavour to make it instructive and amusing. The ultimate object would be to promulge Christian principles—the best means of promoting morality and social order, as well as securing in this life a comparative degree of happiness, and in the life to come, a degree of happiness which to us is now inconceivable, and which will be eternal. O that the Lord Jesus Christ, who has all power in heaven and in earth, may graciously make us the successful instruments of carrying on the work for which he bled and died. We would use every means, but not trust in an arm of flesh. We desire to be humble, and to rely on the promised aid of God our Saviour. I trust the real disciples of Jesus will not be discouraged. Our success is not brilliant, it is not calculated to force the acquiescence of the mind; faith and patience are put to the trial. The Lord enable Christians and Missionaries to persevere in well doing. As the Chinese say, with respect to rewards and punishments:—

'If the recompense be not yet awarded, it is because the *time* has not yet arrived. The reward, as well as the punishment, is *certain*, the *time* is not so.'

They affirm again, that the longer the recompense is deferred, it will be the greater when it does come. I trust that will apply to the labours of God's people in behalf of the Heathen and the Jews.

Thus, dear fathers and brethren, I have hastily given you an outline of the proceedings of the past year. I would that there were more to encourage your hearts, and the hearts of God's people in our native land. Great things have not been done; but still let us be thankful—despise not the day of small things. The handful of seed scattered on the tops of the mountains, shall one day shake like Lebanon. A glorious harvest shall one day be reaped in China. The *whole earth* shall be *filled* with the knowledge of the Lord.—The mouth of the Lord hath spoken it. Enough! proof sufficient! Come, Lord Jesus! Come quickly! Amen and amen.

MISSIONARY MEETINGS.

According to the plan announced in our last Number, Messrs. BOGUE, BURDER, and WAUGH, left London on Monday, July the 25th, and were afterwards joined by Mr. TOWNSEND, Mr. CAMPBELL, and Mr. HILL. In the course of their journey (of three weeks) they visited the following places; at most of which collections were made for the Missionary Society, and Auxiliaries formed for eight counties.

COVENTRY.

July 26, Tuesday forenoon, a sermon was preached by Mr. Bogue, at Coventry, in Mr. Jerard's Chapel, followed by an account of the state of the Society, by the Secretary.

BIRMINGHAM.

Evening.—Mr. Waugh preached at Mr. Brewer's, in Livery-street, after which £55. were collected.

July 27th, Wednesday forenoon, Mr. Townsend preached at Mr. Bennett's, King-street Chapel. Collection £26. 17s. 6d.

In the afternoon, a meeting was held in the same place, when many ministers of the adjacent country were present, John Dickenson, Esq. in the chair. Mr. Burder gave a full account of the plan and proceedings of the Society; after which it was moved by Mr. Brewer, and seconded by Mr. James, that an Auxiliary Society be formed for the Counties of Warwick, Worcester, and Stafford. This resolution was unanimously and cordially adopted. Mr. Dickenson was appointed Treasurer; Mr. James, general Secretary; Mr. Scales, of Wolverhampton, Secretary for Staffordshire; Mr. Richards, of Stourbridge, for Worcester; and Mr. Percy, of Warwick, for Warwickshire. Mr. Bogue preached in the evening at Mr. James's, Carr's-lane. Collection £17. 8s. 4d. in addition to £115. 15s. remitted in May last.

SHREWSBURY.

July 28, Thursday evening, Mr. Waugh preached at Mr. Weaver's Chapel, in Shrewsbury, & the next evening at Dr. Lewis's, Wrexham, where £6. was collected.

July 29, Friday forenoon, Mr. Townsend delivered an expository address; after which Mr. Bogue preached. Mr. Burder preached in the evening; the de-

votional exercises were conducted by Messrs. Townsend, Everall, Wilson, Ryan, Palmer, and Harris. The collections amounted to £43. 5s. 3d. besides several sums sent from the neighbourhood.

CHESTER.

Lord's Day, July 31, Mr. Bogue preached at Queen-street Chapel (Mr. Reynolds's) in the forenoon; and Mr. Townsend, at Boughton Chapel (formerly Mr. Oliver's) in the afternoon. Mr. Gilpin, Rector of Pulverbatch, preached at St. Mary's Church, on a very short notice, to a very crowded congregation. At the same time Mr. Waugh preached at Boughton. In the evening Mr. Townsend preached at Queen-street, and Mr. Waugh at Trinity-lane Chapel.

Monday, August 1, in the forenoon, a meeting was held at Queen-street, for the purpose of forming an Auxiliary Society. Dr. Stewart, of Liverpool, opened the meeting with prayer; after which D. F. Jones, Esq. being called to the chair, explained the object, &c. of the meeting. Mr. Bogue (in the absence of the Secretary, who had proceeded to Manchester) gave a perspicuous account of the progress, present state, and future prospects of the Society. W. Newel, Esq. moved the resolutions. Dr. Lewis, Tutor of the Seminary at Wrexham, spoke with great energy in favour of the Institution. The thanks of the meeting were moved by Mr. Reynolds to the Rev. Rowland Hill, Rector of St. Mary's (nephew to the Rev. Rowland Hill, of Surry Chapel) for the use of his church; thanks were also voted to the Church-wardens, &c. &c.

Evening.—A sermon was delivered by Mr. Waugh, at Queen-street; after which the Lord's Supper was administered to nearly four hundred communicants.

The Collections made at the several places in and near Chester, amounted to £176. and those in the neighbourhood, paid in at Chester, to £56. 8s. 1d. Total £234. 8s. 1d.

We cannot omit to mention a singular donation made by J. W.—£1. 3s. 6d. the Produce of Two Cherry-trees. The owner intends to devote the yearly produce of these two trees to the Society, in addition to his annual subscription.

MANCHESTER.

We insert, but necessarily abridged, the account of the meetings, kindly furnished by our friends at Manchester.

AT the formation of an Auxiliary Missionary Society last year, in Liverpool, it was proposed, that a meeting should be held this year at Manchester, for the purpose of establishing a County Association; and we have now the pleasure of announcing the accomplishment of this important object.

Lord's Day, July 31, preparatory to the general meeting, Mr. Burder, Secretary to the parent Institution, delivered two very interesting discourses: the former in Moseley-street Chapel, the latter in Grosvenor-street Chapel. The feelings excited under these sermons were a delightful anticipation and pledge of what was to be experienced during the week.

Tuesday, August 2, the first general meeting was held in Lloyd-street Chapel, the Rev. Dr. Jack's, at 7 o'clock in the evening, when Mr. Bogue delivered a very impressive sermon.

Wednesday morning, Aug. 3, (7 o'clock) a prayer meeting was held in Moseley-street Chapel, when Mr. Adamson, Mr. Blackburn, and Mr. Greatbatch, implored the blessing of God on all Missionaries, and Missionary Societies.

Forenoon (10 o'clock) a vast assembly was convened in Grosvenor-street Chapel (Mr. Roby's), where Mr. Campbell delivered the very interesting narration of his Missionary Travels in South Africa. The liveliness of his remarks gave admirable point to his affecting story, and excited an eagerness of attention which continued unabated during the space of two hours, when time obliged him to suspend the conclusion of his narrative to another opportunity.

Afternoon (half-past two) the meeting was held again at Lloyd-street Chapel. The congregation were deeply affected by a most solemn and animated sermon delivered by the Rev. A. Waugh.

Evening.—Mr. Townsend pleaded the cause of Missions to the Heathen in an interesting discourse.

Thursday morning, Aug. 4, (10 o'clock) Moseley-street Chapel was crowded, when the numerous assembly were directed to the *power of God* as the only ground of Missionary success, in a most eloquent discourse delivered by Mr. Hill.

Thursday afternoon, Aug. 5, (half-past 2 o'clock) the meeting for business was held in the large Dining-room of the Exchange-buildings, which was completely filled by a very respectable assemblage of ladies and gentlemen. Robert Spear, Esq. having been unanimously called to the chair, after a few remarks, requested the Secretary to state to the meeting the design, the character, and the progress of this important Institution. The communications given were of the most interesting nature, and were received with warm and unanimous applause. He concluded by calling upon his friend, Mr. Campbell, to finish the account of his Missionary Tour. The appearance of this Christian traveller to fulfil the pledge which he had given on the preceding day, excited many a welcome cheer; and a most affecting scene ensued. The animated address of the speaker, and the impassioned feelings of his audience, acted with reciprocal influence, and produced a striking effect.

More than enough had been said to interest the whole assembly in the object recommended to their benevolent attention. Mr. Roby therefore proceeded to move a number of resolutions, which for the sake of brevity, we are reluctantly constrained to compress. Suffice it to say, that a Society was formed to be entitled 'The Lancashire Auxiliary Society;' the County to be divided into four districts; viz. the Liverpool, Preston, Blackburn, and Manchester districts—also Branch Societies in each district. Subscribers of half-a-guinea per annum are members of the Auxiliary Society, and subscribers of one penny per week, or more, are members of the Branch Societies; the business of the Society to be managed by a Committee, consisting of the ministers in whose congregations Branch Societies are formed, with one layman, selected by each Branch Society from its own members; a general meeting to be held annually—the next at Liverpool, 1815. Robert Spear, Esq. was chosen Treasurer; Mr. Charrier, Secretary; Messrs. Raffles, Walker, Fletcher, and Roby were requested to expedite the establishment of Branch Societies in their respective districts. In the course of the business impressive addresses were delivered by Messrs. Fletcher, Raffles, Bogue, Bradley, Roby, Smith, Dr. Jarrold, Charrier, Clunie, Blackburn, jun., Kay, Heron, Townsend, Hill, &c. &c.

The following ministers engaged in the various devotional exercises at the several meetings for worship, Messrs. Steill, Ely, A. Adamson, Blackburn, Greatbatch, Slate, France, Smith, Galland, Thodie, Jones, Raffles, and Eccles; also, Messrs. Wilson, Alexander, Greenhall, Stillman, Capper, Sowden, Blake, Ely (of Rochdale), Pridie, Parsons (of Chorly), Turner, Gray, Wood, Salt, Helmsly, Partington, Morrow, Noble, Ramsay, Mather, and Griffiths.

Evening, (7 o'clock) the Missionary Communion was held in Moseley-street Chapel, the lower part of which was crowded with nearly *one thousand* communicants of various denominations, and the gallery crammed with spectators.

On this solemn occasion, the Rev. D. Bogue presided; introduced the service, &c. Mr. Eccles and Mr. Campbell addressed the communicants after the distribution of the elements; which were handed by Messrs. Blackburn, Charrier, Fletcher, Jones, Raffles, Steill, Davies, Galland, Griffiths, Partington; Mr. Hill addressed the communicants and spectators with much solemnity at the close, commending the Society once more to their benevolent attention. Mr. Burder returned thanks to the several congregations for their liberality. Mr. Roby then gave out the parting hymn—the 125th of the Missionary Collection; after which the Rev. S. Bradley concluded the service with prayer and benediction, and called upon the congregation as they retired, to unite with him in singing the following verse from Dr. Watts's version of the Psalms:—

'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.'

Thus terminated these solemn meetings; meetings which will long be remembered with sacred delight, not only by the friends of religion in Manchester, but also by numerous individuals convened from various parts of Lancashire and the neighbouring counties. About eighty ministers were present on the occasion; several of them having come from a great distance to enjoy this Christian jubilee. The collections made at the three places of worship, and the Exchange Room, including two previously made after sermons preached by the Rev. W. Thorpe,

of Bristol, in October, 1813, amounted to £827. 8s. 5d. and this has been increased by collections brought to the meeting, or made immediately after, the particulars of which are mentioned in this month's list of Missionary Collections. It is but just to add, that the above sum is exclusive of various remittances from distinct Auxiliaries previously existing in the County; especially at Liverpool, Preston, Lancaster, and Blackburn.

Lord's Day, Aug. 7, the ministers were dispersed in various parts of the country, &c. Mr. Hill preached at Blackburn; Mr. Campbell at Bury and Rochdale; Mr. Townsend at Mill Bank and Stockport; in most of which places Collections were made, the amount of which will appear in the List of the present month, or if not sent in time, in that of the next.

Monday evening, Aug. 8, Mr. Townsend preached at Mr. Browning's Chapel, Macclesfield. Collection £10.

DERBY.

Tuesday, Aug. 9, several ministers of the counties of Derby and Nottingham assembled to meet the Deputies of the Missionary Society, to consider of the propriety of forming an Auxiliary Society. A public meeting was held in the afternoon, when Mr. Townsend prayed, and Mr. Campbell gave an interesting report of his journey. Deputies were appointed to meet their brethren of Leicestershire at the intended meeting on Thursday, in Leicester, and to co-operate with them in the formation of an Auxiliary Society, embracing the three Counties.

Evening.—Mr. Bogue preached at Mr. Gawthorn's Chapel. Mr. Campbell prayed before sermon, and Mr. Yates, a Baptist Missionary intended for India, concluded. The sum of £42. 12s. 2d. was collected, besides a handsome donation from a Physician in the Town, who also kindly entertained the visitors.

LEICESTER.

Wednesday evening, Aug. 10, Mr. Townsend preached at Mr. Mitchell's Chapel; and on

Thursday forenoon, (11 o'clock) a public meeting of the friends of the Society, ministers and others, both of the town and county, was held at the Exchange Hall; Mr. Nunnelly was called to the chair. Mr. Burder, by desire of the chairman, gave a summary view of the origin, plan, and proceedings of the Society. Mr. Campbell related the leading circumstances of his African Tour, and Mr. Bogue gave some account of the Missionary Seminary at Gosport, and of some of those valuable men who were sent forth from thence, who have laboured so successfully both in the work of translation and of preaching the gospel.

The plan of an Auxiliary Society for the County of Leicester was then presented and cordially adopted. The proposal of the ministers of Derbyshire and Nottinghamshire to unite with Leicester was then brought forward by Mr. Gawthorn, of Derby, and ——— Rawson, Esq. of Nottingham, and unanimously approved. The Society will therefore be denominated, 'The Auxiliary Missionary Society for the Counties of Derby, Nottingham, and Leicester.' Suitable addresses were in the course of the business delivered by Messrs. Campbell, Townsend, Mitchell, Gawthorn, and others. The chairman, Mr. Nunnelly was requested to accept the office of Treasurer, and Mr. Mitchell that of Secretary. A committee of ministers and gentlemen was chosen to manage the affairs of the Institution. A subscription was immediately commenced.

Mr. Bogue preached in the evening, and Mr. Campbell concluded his narrative. The collections amounted to about £40.

BEDFORD.

Friday evening, Aug. 11, the ministers reached Bedford, a town honoured by the name of John Bunyan, once a faithful pastor, and a patient sufferer in that place; the ministers esteemed it an honour to plead the cause of Missions in the pulpit of that eminent servant of Christ.

Mr. Bogue prayed, Mr. Burder preached, Mr. Campbell briefly related his journey, and Mr. Townsend concluded.

As the members of this church regularly contribute to the Missionary Society, an appeal was made only to the liberality of the strangers present, and £17. 5s. 3d. was collected. On Saturday the ministers returned to London, except Mr. Hill, who remained in the North to visit several other churches.

The ministers who made this tour feel themselves bound to acknowledge with heart-felt gratitude the truly Christian kindness with which they were every where received, as the representatives of the Missionary Society, whose great cause—the cause of Christ, and of immortal souls—deeply interested the ministers and churches in all the places they visited, and whose liberal contributions will encourage and enable the Society to extend their efforts more widely than ever to a perishing world.

It is not yet possible to ascertain the exact amount of the contributions at all the places, but above £1,700. have already been received.

COLLECTIONS

Made by the Rev. Messrs. Bogue, Burder, Campbell, Hill, Waugh, &c. in July and August, 1814.

BIRMINGHAM.—Rev. Mr. Brewer's	£	55	0	0		
Rev. Mr. Bennett's		26	17	6		
Rev. Mr. James's, in addition to £115. 15s. remitted in May, 1814		17	8	4		
					99	5 10
SHREWSBURY.—Rev. Mr. Weaver's		43	5	3		
Shrewsbury Auxiliary Society, by Rev. Thomas Weaver, including £10. a Moiety of Subscriptions at the Clive, by Mr. H. Deakin, and £5. subscribed by Friends at Whixall, by the Rev. R. Everall		78	16	9		
					122	2 0
CHESTER.—St. Mary's Church		29	0	0		
Queen-street Chapel		105	0	0		
Boughton Chapel		20	0	0		
Octagon Chapel		12	0	0		
Trinity-lane Chapel		8	0	0		
In addition to the above, the following Collections have been received from						
Nantwich		8	0	0		
Wrexham		6	7	0		
Calvinistic Methodist Chapel, Holywell, by Mr. John Jones		10	0	0		
Northop		12	4	6		
J. W.		1	3	1		
Cilcen		7	3	6		
Rhos mor		6	14	0		
Halkin		2	11	0		
Flint		2	0	0		
Caerwys		2	5	0		
					232	8 1
MANCHESTER.—Lloyd-street Chapel, Rev. Dr. Jack		100	7	6		
Grosvenor-street Chapel, Rev. W. Roby's, including £92. 11s. 1d. collected after a sermon preached in October, 1813, by the Rev. W. Thorpe, of Bristol		387	3	1		
Moseley-street Chapel, Rev. S. Bradley's, including £66. 4s. 6d. collected after the Rev. W. Thorpe's sermon, Oct. 1813		303	12	10		
Exchange Room, including a Donation of £5. 5s. by Mr. S. Moxon		86	5	0		
					827	8 5
Collections brought to the meeting, or made since.						
Patricroft, by Rev. J. Adamson		8	17	6		
Wharton, by Rev. T. Jackson		3	0	0		
Kirkham, by Rev. I. Capper		5	0	0		
Tintwistle Female Auxiliary Society		8	0	0		

Mill-bank, by Rev. J. Townsend	2	0	0	
Wigan, by the Rev. D. Bogue	21	7	6	
Bury, by the Rev. J. Campbell	22	3	6	
Rochdale, by ditto	10	3	9	
Stand, by the Rev. Rowland Hill, including a Donation of £10. from a Unitarian.	36	18	3	
Bolton, Duke's Alley, by ditto	31	0	0	
Preston, Mr. Walker's, by ditto	24	0	0	
Preston Auxiliary Society, half a year	45	3	0	
Elswick, by ditto	17	14	6	
Garstang, by ditto	8	0	0	
Chorley, by ditto	19	0	0	
				212 12 9
MACCLESFIELD.—Rev. Mr. Browning				10 0 0
DERBY.—Rev. Mr. Gawthorn				42 12 2
LEICESTER.—Rev. Mr. Mitchell				40 0 0
BEDFORD.—Rev. Mr. Hillyard				17 5 3
PRESTON.—Grimshaw-street Chapel, by Rev. Rowland Hill				24 0 0
BLACKBURN.—Rev. Mr. Price's				23 6 7
Rev. Mr. Fletcher's.—Both by Rev. R. Hill				43 0 0

THE following is the copy of a Circular Letter from Bristol; and we are desired to insert it, and to request that every evangelical minister to whom it may be convenient to attend the approaching meeting, to consider the letter as addressed to himself.

BRISTOL AUXILIARY MISSIONARY SOCIETY.

DEAR SIR,—The near approach of the Annual Meeting of the Bristol Auxiliary Society in aid of the Missionary Society, founded in London in 1795, excites in our minds more lively emotions than we can easily describe. The great work of evangelizing the Heathen, must be an object peculiarly endeared to the heart of every sincere disciple of our Lord Jesus Christ;—we regard you, dear sir, in that character, and respectfully invite your co-operation. You will with us, doubtless rejoice in every Mission which has for its object the diffusion of the knowledge of Christ;—but such are the liberal views of the parent Institution with which we are united,—such the number of its Missionaries employed in different parts of the world,—and such the flourishing state and extensive usefulness of other Institutions to which it has given birth,—that the Missionary Society seems to demand from us peculiar sentiments of regard, and correspondent exertions for its support. Our next meeting will, by Divine permission, be held in Bristol, on the 13th, 14th, and 15th days of September, at which time your presence and aid are most earnestly and affectionately requested.

Your concurrence thus publicly expressed, will strengthen our hands, and will, we hope, yield much sacred satisfaction to your own mind;—by your counsel we shall be benefitted,—in your Christian fellowship we shall rejoice,—and by your devotion our solemnities will be enlivened. Come, then, dear sir, to the help of the Lord,—partake with us in the antepast of celestial blessedness, and unite your prayers and efforts with ours, that 'the kingdoms of this world may become the kingdoms of our God, and of his Christ. We are, dear sir,

In the bonds of Christian love, yours very respectfully,

WILLIAM WAIT,
SAMUEL LOWELL, } *Secretaries.*
ANDREW POPE,

Bristol, Aug. 19, 1814.

Order of the intended Service.

Tuesday morning, Sept. 13.—St. Mary Redcliff Church, the Rev. Wm. Carney, A. M. of London, to preach.

Evening.—Bridge-street Chapel, the Rev. John Griffin, of Portsea.

Wednesday morning, Sept. 14.—Guildhall, the meeting for business.

Evening.—Tabernacle, the Rev. Rowland Hill to preach.

Thursday morning, Sept. 15.—Castle-green, the Rev. John Campbell, of Kingsland, to preach.

Evening.—Tabernacle, Administration of the Lord's Supper.

N. B. Ministers will be informed where they may be accommodated with beds, by applying on their arrival to Mr. Samuel Jackson, No. 51, Wine-street.

MISSIONARY COLLECTIONS.

[Collections and Anonymous Donations only from July 15, *to August* 15, *inclusive.]*

	£	s	d
York-street Chapel, Dublin, by Rev. Mr. Davies and Congregation	11	19	6
Omicron	100	0	0

Collected at the undermentioned Chapels, &c. belonging to the Calvinistic Methodists in Breconshire, by Mr. William Watkins, Llanvase.

	£	s	d
Pontneath Vaughan	1	0	0
Ystradfellte	1	3	0
Llangorse	3	18	2
Devynock	2	19	0
Trecastle	3	0	0
Merthyr Cynog	4	19	0
Llanddo Vane	1	13	6
Coedrymar	1	18	0
Trallwm	0	11	6
Cwickowell	3	0	0
Crai	2	15	0
Struct Brecon	4	0	0
Carried forward	£30	17	2

	£	s	d
Brought forward	£30	17	2
Pontrhudfere	4	15	4
Gorwidd	4	4	0
Forest	2	11	8
Cwmioi	1	0	0
Talgarth	5	0	6
Llanvihangel Nantbrane	2	0	3
Builth	3	5	8
Cerigcadarn	1	0	0
Penkelli	0	18	0
Cassel Isa	3	10	0
Bwlch	1	10	0
Anonymous	0	0	6
	60	13	1

	£	s	d
Yorkshire, West Riding Auxiliary Society, by Mr. Geo. Rayson, Treasurer	500	0	0
Jonathan	10	0	0
Bristol Juvenile Missionary Society, making a total for one year, including expences, of £241. 11s. 2d. by Mr. Joseph Talbot, treasurer	68	18	8
Aberdeen Juvenile Society	8	8	0
Borthwick and Temple Auxiliary Bible Society, by Mr. A. Black	10	0	0
Milton, next Sittingbourne, Auxiliary Society, one years subscription, &c. to 31st July, 1814	15	0	0

By Messrs. Hankey and Co.

	£	s	d
Rev. A. B. Tunbridge	1	0	0
A Friend to the Society, by a Lady	2	0	0
M. C.	1	0	0
E. M.	2	0	0
Young Gentlemen of Mr. Clarke's Establishment, Enfield	6	16	6
A Friend	5	0	0
	17	16	6

	£	s	d
Hull Auxiliary Missionary Society, by Mr. J. S. Bowden, Treasurer, including £30. 1s. 2d. for expences of travelling, &c.	208	13	2
A Third-part of Collections made by Rev. Thomas Charles, Bala and neighbourhood, North Wales	26	2	6
Rev. Mr. Sykes and Friends, Guestwick, Norfolk	16	5	0
Collection at Rochford, by Rev. E. H. May	12	1	6
Ramsgate Sunday School, by Rev. George Townsend	1	10	6
The effect among a few Young Persons of hearing the Rev. Mr. Campbell's Letter in the Evangelical Magazine for March, 1814, read at the Monthly Prayer Meeting, Godalming, collected by Miss Sharp	3	0	0

R. Williams, Printer, Coppice Row.



Rev.d James Arron
Lynn Norfolk

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

OCTOBER, 1814.

MEMOIR

OF

THE LATE REV. JAMES SCOTT,

TUTOR OF THE ACADEMY AT HECKMONDWICKE, YORKSHIRE.

This excellent man, whose memory is yet dear to such as duly appreciate the value of superior talents and literature, consecrated by holy zeal to the glory of the Redeemer and the best interests of men, was a native of the north of Scotland; and had his education at the university of Edinburgh. On his first arrival in England, he had a call to a congregation at Stainsland, near Lancaster. He removed from thence to Horton, in Craven, in Yorkshire; and from thence to Tockholes, near Preston, in Lancashire. At his first coming to the latter place, he found the people buried in the grossest ignorance. After some time, he prevailed upon the whole congregation to learn the Assembly's Catechism, and repeat it to him as children do. Some of those who got the Catechism off by heart were nearly 70 years of age! In consequence of this, a happy change succeeded, and many were brought to a saving acquaintance with Christ; and ever since that period the gospel has continued in that place.

About the year 1753, the Independent church of Heckmondwicke, in Yorkshire, was deprived of its pastor. There were at that period very few Calvinist ministers in the north of England; for though there are great numbers now, yet many of those meeting-houses, where the pure gospel of the grace of God is now proclaimed, were then supplied with either Arian or Arminian Dissenters. After the church at Heckmondwicke had been some time seeking to the great Shepherd and Head of the Church to give them a pastor after his own heart, they procured a supply for one Sabbath from a Baptist church, about 40 miles distant from them. The minister's name was Jackson, who, for many years had known their former pastor, and had been much concerned for their destitute situation. Though they were not able to obtain agreeable supplies, yet about six of the principal members of the society carried on the public service, by reading the word of God and prayer. The congregation all that time (which was nearly one year) rather increased than diminished; and there was no church in the north which had in it more aged and affectionate Christians.

Mr. Jackson said little to the congregation; but took his text from Rev. xiv. 6, 'And I saw another angel fly in the midst of heaven.' He intimated in the discourse,

that God would send another angel to that church. After sermon, he said that he had good news for them; which was, that he had met with a faithful minister who would suit them; and also mentioned, that he was the only one he had met with for many years, who was so well qualified to minister to such a people. This was Mr. Scott. At that time he was preaching to the congregation at Tockholes. The church sent over two messengers to invite him to come and be their pastor; and about the year 1754, Mr. Scott removed to Heckmondwicke. His ministry proved very acceptable to the church in general; but he was very warmly opposed by some who had entertained Mr. Sandeman, and drank into his spirit. Mr. Scott, in this warm contest, behaved with the greatest fortitude, and gave abundant proof of his love to the truth. About seven or eight years after, the Sandemanians leaving the place, chose one of themselves for a minister; and, after this separation, the church at Heckmondwicke greatly increased.

A particular providence bringing the Rev. Mr. Hitchin, minister of White Row Meeting, London, on a visit to Heckmondwicke, he and Mr. Scott soon became intimate. Mr. Hitchin finding that populous and trading part of England so destitute of the gospel, upon his return to London, related it to some of his friends, who consulted together on the necessity and 'the means of dispelling the cloud of Socinian darkness then spreading over the northern counties of England.' They formed themselves into a society for educating young men for the work of the ministry in the West Riding of Yorkshire; and in May, 1756, resolved to support an academy in these parts; and chose Mr. Scott to superintend the studies of the young men.—Justly concluding that unregenerate ministers had been the cause of the evil which they wished to counteract, they determined to admit no one into their seminary who did not give a satisfactory account of his experience of the vital change, as well as a declaration of evangelical sentiments. The young men were also received on probation for three months, that opportunity might be afforded of judging whether their conduct accorded with their professions *.

The labours of Mr. Scott repaid the devout solicitude of the founders. He educated about 60 ministers, who laboured in the northern counties, and of whom several are the living ornaments of the churches, and the most eminent ministers of Christ; 'but some are fallen asleep.' By means of the academy, great numbers of places that had been supplied by Arminians, Arians, and Socinians, were, in a few years, supplied with faithful men, who preached the unadulterated gospel of Jesus the Saviour. Many of the congregations, which had but one-third of their meeting-houses filled, were obliged to pull them down, and enlarge them, on account of the great increase of hearers. In Leeds, Bradford, Halifax, Wakefield, Pontefract, Manchester, Liverpool, Warrington, Bolton, and many other principal towns where the gospel was not preached, the old meeting-houses were either obtained, or new ones erected; and these supplied either from Mr. Scott's Academy, or from such as embraced the Calvinistic system among the Wesleyan Methodists.

Thus there appeared the peculiar hand of God in bringing Mr. S. into that part, which will endear his name to many. Though he followed his chief friends to their graves long before he was called home,—yet the Lord raised up others; so that he had the satisfaction to see his become one of the

* Bogue and Bennett's History of Dissenters, vol. iv. p. 277.

most flourishing churches and congregations in the kingdom. Few ministers ever had more the affections of his people. His manner of preaching was not so pleasant to strangers; but those who heard him constantly had a great love to his ministry. At the Lord's Supper he had few equals; and when under the peculiar influence of the Holy Spirit, his enlargements were singular. He had as clear ideas of the system of Redemption as most men ever attained to; and he filled his station, as tutor and minister, till January, 1783, when his work was done, and he entered into the joy of his Lord. His illness was somewhat singular: few men ever enjoyed a better state of health: it is supposed he never was one Sabbath, in the whole time of his ministry, detained from preaching by sickness; but about half a year before he died, his appetite left him entirely, so that he could not bear one ounce of solid food. An eminent physician was employed; but to no purpose: he was for several months supported entirely by liquids. His natural frame, which was robust and strong, shrunk till he was like a tree with its root taken from the ground. He met death with the greatest fortitude; and left this world like one who had long accustomed himself to look beyond the grave. He chose for his funeral text Hab iii. 17, 18.

After Mr. Scott's removal to a better world, the institution was placed under the care of the Rev. S. W——, who served as a foil to his superior worth; for it soon appeared that the important post was not filled equally to the satisfaction of the benevolent patrons. The academy was removed to Mr. W.'s residence at Northouram, near Halifax, where upwards of 20 persons were educated in 12 years. At the expiration of this period, which was in June, 1791, it was found, at a general meeting of the friends of the institution, that dissatisfaction with its present state had induced many of the Subscribers to withdraw their aid. Wm. Fuller, Esq. banker, of London, who had been the munificent patron of the institution, and had advanced to it 500*l.* informed its supporters in Yorkshire, that they must now take it into their own hands; at the same time assuring them, that there were those in London who would aid them in the good work. After several unsuccessful applications, they prevailed on the late Dr. Williams, then pastor of a congregation in Birmingham, to accept the office of Tutor. As he yielded at the same time to an invitation from the church at Masbrough, near Rotherham, the latter place was fixed upon as the scite of the academy. Three gentlemen of Rotherham, Joshua, Joseph, and Thomas Walker, Esqs. deserve honourable mention for their munificent donations to the institution: the former, in the office of Treasurer, has rendered it the most distinguished services. With the liberal aids of these and other friends, the premisses were enlarged, the library of the former academy was purchased, and much increased, and a philosophical apparatus was procured; of which indeed the liberality of the females laid the foundation. The Rev. Maurice Philips, of Brigstock, was chosen Second Tutor; and from the students of this academy, Homerton has received both its tutors, Dr Smith and the late Mr. T. Hill, whose election to such stations forms no faint eulogium on the education which is received at Rotherham *.

* Several of the churches in the West Riding of Yorkshire finding serious inconveniences from the distance to which the seminary was removed (for the surrounding congregations derive the most important advantages from the occasional labours of the young men who are educating for the

After the lamented death of Dr. Williams, in 1812, the Rev. James Bennett, of Romsey, in Hampshire, was chosen his successor; and now fills the office of Theological Tutor with distinguished ability. He also succeeds the doctor as pastor of the church at Rotherham; where his ministry is very acceptable. The Rev. Mr. Gilbert (now of Sheffield) sustains the office of Classical Tutor, as he did in the latter years of Dr. Williams.

THE REASONABLENESS OF

A DECIDED *ATTACHMENT TO CHRIST.*

It appears, from the sixth chapter of the gospel of John, that on a certain occasion, when our Lord taught in the synagogue of Capernaum, and delivered the most precious instructions respecting his own character and work, his doctrine was highly offensive to his audience. He was often interrupted by their violent murmurs and sceptical questions. The replies which he made to their inquiries proving too spiritual for their carnal apprehensions and taste, served only to strengthen their prejudices and inflame their resentment. So extremely unpopular was his discourse, that it not only hardened many in their unbelief, but determined also a considerable number, who, from despicable motives, had appeared among his followers to become total and final apostates. 'From that time,' says the evangelist, 'many of his disciples went back, and walked no more with him.' Under these circumstances, our Lord put this rousing and affecting question to the twelve, 'Will ye also go away?' — Tho' he was perfectly acquainted with the real character of each of them, and foresaw the part which they would severally act, — yet he wisely proposed this interesting question, with a view to excite them to self-diffidence and self-examination, to confirm them in the faith and profession of his name, and to draw forth a seasonable expression of their inviolable attachment, encouraging to him, honourable to themselves, and calculated in some degree to stem the torrent of apostacy among the rest of his followers. The question at once found its way to the hearts of the disciples; and all the ardours of holy affection were kindled within them. With a glowing countenance and an animated tone, Peter, speaking in the name of the twelve (which he often took the liberty to do) addressed himself to Jesus, saying, 'Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God.' The zealous apostle did not coolly answer, 'We will not go away.' But regarding every thought of apostacy with generous abhorrence, he exclaims, in the most emphatical language, 'Lord, to whom shall we go?' — and at the same time assigns several weighty reasons for his firm resolution to cleave inviolably to his person and cause.

Let us confine our attention, in this paper, to the first of those reasons, which is thus expressed, *Thou hast the words of eternal life.* It is certain that, in his original character, as a person truly and properly

ministry) — feeling, therefore, for the wants of his native district, the late E. Hanson, Esq. then resident in London, offered £ 60 annually, for the education of two students, near the former scite of the academy. The Rev. W. Vint, of Idle, was chosen to superintend this institution; to which Mr. Hanson bequeathed at his death, in January 1802, an annual income of £ 150. Contributions from the neighbouring churches increased the number of students to eight or nine. Their course of studies occupies between four and five years; and their occasional preaching, which is very frequent, diffuses the knowledge of divine truth to the surrounding country. — *Bogue and Bennett's History of Dissenters*, vol. iv. p. 277—279.

divine, Christ is 'the Living One;' and that with him is the fountain of life. It is equally true that, in his Mediatorial capacity, he confers upon his people all the blessings of spiritual and eternal life; but the apostle seems here immediately to refer to his office as a Prophet and Teacher come from God, who publishes the words of eternal life to mankind, and renders them effectual by the concurring influence of his Holy Spirit. The expression appears to have been suggested to Peter by his Master's frequent mention of eternal life in the discourse which he had just delivered, and by that striking declaration, 'The words that I speak unto you, they are spirit, and they are life.' Christ has the words of eternal life, as he once spoke on earth with his own mouth, and as he still continues to speak from heaven, by the ministry of others, the words by which eternal life is not merely announced and described, but also secured and conveyed, begun and promoted in the soul, and ultimately perfected.

Seeing our Lord's having the words of eternal life, is distinctly avowed by an apostle to the Redeemer himself, in a season of prevailing defection, and in reply to an express interrogation, as at least one of his reasons for resolving to cleave steadfastly to him alone as his Teacher and his Saviour, — it is manifest that this must be a reason of very great weight; and that it ought to have a powerful influence upon all the lovers of his name in every age of the world.

To illustrate the force of this reason, let it be observed, that it is founded on two maxims of common sense, which no rational man will be inclined to dispute.

It is an indisputable maxim of common sense, *that the highest excellence merits unbounded and permanent esteem.* Who would not acknowledge that a first-rate teacher is worthy of the constant attention and respect of his scholars, — that an incomparable general is entitled to the habitual confidence and submission of his soldiers, — and that a prince of singular magnanimity and worth deserves the zealous attachment and the unshaken allegiance of all his subjects? But if Christ is a Prophet, who has the words of eternal life, — if he is the Author and Finisher of a religion which conducts to glory, honour, and immortality, — if he is a Saviour who speaks, and straightway the soul, once dead in sin, becomes alive to God, — who commands, and, in spite of the utmost efforts of the enemy, the believing soul shall never perish, it is evident that he is a Person of unparalleled dignity and excellence; and that in consequence he is infinitely worthy of the highest and the most faithful regards. There is no creature indeed in heaven or on earth, whose virtues deserve to be compared with the glorious and immutable excellencies of the Son of the living God, — of him whom the Father hath given to be 'a Witness to the people, — a Leader and Commander to the people.'

It is another maxim of reason and common sense, which no wise man will be disposed to question, *that the most important interest of a rational being demands his resolute and unwearied care.* Who does not admit that life and happiness are worthy of being sought and preserved? — and that men ought firmly to adhere to those on whom their life and happiness depend? 'Skin for skin; — all that a man hath will he give for his life.' Well, if Christ, and Christ alone, has the words of eternal life, doth not Reason require us both to choose him as our Saviour and Guide, and to walk steadfastly and immoveably with him? Our own interest is here concerned; — most seriously and deeply concerned. It is our life, yea, our *eternal life*, that is at stake. If Christ is the object of our cordial and decided choice, we

shall live, and live for ever; and no tongue can describe the felicities of that life which we shall eternally enjoy; but if we reject Christ, or if, after having professed to receive him, we go back and walk no more with him, we shall die, and die for ever: and no tongue can describe the horrors of that misery and death which we shall eternally suffer. '*Christ* or *despair* is the only alternative.'

In matters not immediately relating to God and eternity, or on subjects to which, however important in the estimation of men, the doctrine of Christ has no respect, it is possible to indulge our own reasonings or fancies, or to follow this or the other human guide without exposing ourselves to any great hazard; but on those sublime and interesting topics, in which our *eternal all* is involved, Christ alone is a safe and sufficient Guide. If, therefore, we abandon this spiritual Teacher, this great and infallible Prophet;— if, instead of sitting at his feet, and hearing his words with a child-like docility and meekness, we either idolize our own judgment, how penetrating or well-informed soever it may be, or embrace the opinions of fallible mortals, whatever high pretensions they may make to sagacity, learning, or candour, we shall find ourselves reduced to a state of the most distressing uncertainty, or wandering in the mazes of the most pernicious errors, — we shall mourn at the last, and say, 'Behold, I have played the fool; I have erred exceedingly.' Ah! 'who teacheth like him?' Blessed Jesus! to whom shall we go? — Thou alone hast 'the words whereby' our souls 'shall be saved.' A just regard to our own everlasting interest lays us under a happy necessity of cleaving to thee.

Thus we have seen that Christ's having the words of eternal life, is a powerful reason for an invariable attachment to him and his words; for it is a reason founded on the most obvious and indisputable maxims of common sense.

It may be useful to observe further, that Christ's having the words of eternal life is a reason for steadfastly adhering to our blessed Redeemer, which completely overbalances all those reasons for apostacy which can possibly be urged. Absurd and irrational as is the conduct of backsliders, they generally allege some reason to justify their conduct. So lofty indeed is the language which they not unfrequently hold, that they seem to arrogate to themselves the exclusive possession of those rational and intellectual powers which God hath conferred upon man. The considerations by which they are secretly or avowedly influenced are so numerous, and so strangely diversified, that it is impossible to specify them all; but let us take notice of a few things which had a fatal operation on the backsliders of Capernaum of old; and, from this specimen, let us judge whether or not Christ's possessing the words of eternal life is sufficient, and far more than sufficient, to outweigh the force of all those grounds of apostacy and excuses for backsliding, which the most ingenious apostate is able to devise.

1. Some abandon this great Prophet because his words are incomprehensible to human reason. When our Lord taught that he is 'the bread that came down from heaven;' that he 'gives his flesh for the life of the world;' that 'Whoso eateth his flesh and drinketh his blood hath eternal life;' and when he intimated, that 'the Son of Man should ascend up where he was before,'—we find that the Jews murmured and cavilled, and were greatly offended at the metaphorical language he employed, and at the sublime doctrines he taught. 'Is not this Jesus,' said they, 'whose father

and mother we know? How is it then that he saith, I came down from Heaven? How can this man give us his flesh to eat?'—To this day there are many that carp at the obscure and figurative language of Scripture; and a still greater number that stumble at its sublime and incomprehensible doctrines. When they hear of the adorable Trinity, of the incarnation of the Son, and of regeneration by the Spirit, they exclaim, 'How can these things be?' These are mysteries which our reason cannot approve,—paradoxes 'which our understanding cannot admit.' But, seeing the words of Christ are 'the words of eternal life,' why should men quarrel at the figures he condescends to make use of, or at the sublime doctrines he teaches? 'Lord, to whom shall we go? We perceive an admirable perspicuity and energy in such of thy words as we are able to understand; and we would rest assured that those which are above our capacity are equally proper. The most mysterious doctrines of thy gospel are intimately blended with the whole scheme of our everlasting salvation and happiness; and why ought we, who are mysteries to ourselves, and to whom a thousand things in nature and providence are wholly mysterious, why ought we to reject those doctrines, merely because, though by no means repugnant to sound reason, yet to our limited faculties they are mysterious and incomprehensible? May we now embrace and retain them with an humble faith, patiently waiting for the day when we shall know even as we are known. Lord, suffer us not to dispute thy wisdom or veracity, and to perish in our gainsaying.'

2. Many desert the standard of the Saviour because his words are repugnant to human pride. The doctrines of Christ are diametrically opposite to those proud and self-exalting sentiments which are natural to the unregenerated heart. That mankind are incapable of recovering themselves by their own exertions, from that state of guilt and wretchedness into which they have fallen; that without the shedding of blood there is no remission; that men must renounce all confidence in their repentance and reformation, their prayers and their alms, as the grounds of acceptance; that until they are renewed in the spirit of their minds, and clothed with a robe of righteousness, which another hath wrought on their behalf, they can perform no service well-pleasing unto God, or truly good in his sight: in short, that for their whole salvation they must stand indebted to the free grace of God and the intervention of a crucified Redeemer. These are mortifying words to the children of men, and hence they turn away their ears in disgust, saying with the men of Capernaum, 'These are hard sayings; who can hear them?' But whereas these sayings, however contrary to the dictates of our abominable pride, are not only 'the words of truth and soberness,' but likewise 'the words of eternal life,' both Christ and his doctrine ought surely to be inviolably precious in our estimation. 'Lord, to whom shall we go? Subdue, we beseech thee, the haughtiness that dwelleth in us! Cast down our audacious reasoning, and every high thing within us that exalteth itself against the knowledge of God! Oh! leave us not to prefer the gratification of our diabolical arrogance to the salvation and eternal life of our immortal souls! Make us willing to be nothing, that thou mayest be all! Bend our stubborn hearts into a cordial submission to the righteousness of God; and let every thought in us be brought into captivity to the obedience of Christ!'

3. Another class forsake Christ, and walk no more with him, because his words are hostile to their carnal propensities and worldly lusts. Whatever were the profes-

sions of the multitude that 'took shipping and came to Capernaum, seeking for Jesus,' their great inducement to follow him was the hope of temporal advantages; and their grand reason for going back, was the disappointment of their worldly expectations. Hence, they no sooner found Jesus on the other side of the sea, than he, well knowing all that was in their hearts, accosted them at once in these words, 'Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.'—Had our Lord addressed them in a flaming oration respecting the advantages of worldly dignity and wealth, of national independence and political liberty; had he descanted on the glories of splendid victories, extensive conquests, and universal sovereignty; had he encouraged them to rebel against Cæsar, and assured them of certain success; had he collected an army, placed himself at their head, and promised to support them by daily repetitions of the miracle of the loaves; had such been the tenor of his discourse, it would have been exactly in unison with the inmost wishes of their hearts, and with the utmost alacrity they would have continued to say, 'Thine are we, O Jesus, and on thy side, thou son of David.' But because he entertained them with no such harangue; because he countenanced no such ambitious projects of rebellion or conquest; because he directed their attention, on the contrary, to 'the bread which endureth to eternal life,' to spiritual pleasures, immunities, glories, and honours: because he gave reiterated intimations of his own sufferings and death, and inculcated the necessity and importance of self-denial and continual readiness for taking up the cross; because, in brief, his doctrine was holy and heavenly.—they renounced their profession, and walked no more with him! So also, in every age there are many that seek their own things, not the 'things which are Jesus Christ's.' While Christianity seems advantageous to their secular interests and hopes, they are not unwilling to retain its form; but when the profession of the gospel becomes prejudicial to their schemes of worldly ease or aggrandizement, they soon fall away. The great cause of the offence that men take at the words of Christ, is, that they teach us to deny ourselves, to overcome the world, and to live soberly, righteously, and godly. But, seeing Christ's words are 'the words of eternal life,' why should men disrelish them, or cast them behind their backs, on account of their holy and heavenly tendency? Are not the joys of eternity a glorious recompence for all the labours and sacrifices that are now required? Is it not unspeakably better to pluck out a right eye, or cut off a right hand, than to come short of the blessedness of heaven, and expose both soul and body to hell-fire? 'Lord, to whom shall we go? Mortify by thy Spirit, we entreat thee, all our carnal propensities and worldly lusts! Make us cheerfully willing to forego every present advantage and pleasure, and to endure every species of suffering and reproach on the earth, rather than abandon that Divine Teacher, who alone has the words of eternal life!

4. Not a few apostatize from the Saviour, because he is despised by many around them, and even forsaken by some that once called themselves *his followers*. There can be no doubt that the backsliders of Galilee encouraged one another in the paths of apostacy. The defection of one prepared the way for the defection of another; and the contagion of corrupt example seemed so alarming, that Jesus thought proper to say to the twelve themselves, 'Will ye also go away?'—Example still continues to exert an amazing influence on the sentiments and conduct of thousands. If

it become fashionable to be ashamed of Christ, or of his words, many will, at all hazards, follow the fashion. If some, that once ranked among his disciples, basely desert his cause, entire bands, perhaps, of nominal Christians will think themselves abundantly authorized to adopt the same infatuated course; but, seeing Christ, and none but Christ, has 'the words of eternal life,' why should we forsake him in compliance with fashion, or in deference to the example of others, whoever they may be. 'Lord, to whom shall we go?' They who have abandoned thee, can assign no solid reason for their conduct: they have acted a part highly irrational, ungrateful, and criminal. It is only by the pride of their own understandings, or by the perverse inclinations of their own hearts, or by the crafty suggestions of the great adversary of God and man, that they have been drawn aside from thee; and their conduct hath evinced, that whatever fair appearances they once assumed, the root of the matter was not found in them. Besides, what benefit have they reaped from their apostacy? Hath it made them wiser, or better, or happier? No; not at all. They have forsaken their own mercies, and pierced themselves through with many sorrows? 'Blessed are all they, O Lord, that put their trust in thee!' Our duty and our interest equally require us rather to be singular for thee, than to follow a multitude that disregard or forsake thee. Whatever be the number, the rank, the talents, or even the apparent virtues of backsliders from the Christian faith, may their baneful example serve only to animate our vigilance and zeal, and to stimulate us to nobler efforts of undissembled piety and love!

Blessed Jesus, 'Set me as a seal upon thine heart — as a seal upon thine arm!' Let thy grace be sufficient for us, and thy strength perfected in weakness; so will we not go back from thee, — but we will imitate the firmness of a Noah, a Caleb, and a Joshua, and be followers of those who, through faith and patience, inherit the promises.

D. F. K.

SEASONABLE SUGGESTIONS.

Sir, *To the Editor.*

As, from the present uninterrmitting intercourse with France, the practice of Smuggling is rapidly increasing, I beg to propose the following Queries for insertion in your widely circulating Magazine: —

1. Whether the purchasing of contraband goods, or countenancing in any manner illicit commerce, is not a direct infraction of the divine command, — 'Render, therefore, to all their dues: tribute to whom tribute is due, custom to whom custom?'

2. Whether such traffic is not incalculably injurious to fair trade and commerce?

3. Whether it is not inimical, in the highest degree, to smugglers themselves, by encouraging them in a course of life beset with temptation to every crime, even murder itself?

4. Whether either the importation, exportation, or consumption of contraband goods is not at variance with the fundamental precept of Christian morality, 'Thou shalt love thy neighbour as thyself?'

5. Whether those individuals who, in despite of these considerations, either purchase smuggled goods, partake of, or in any way countenance illicit traffic, have not just reason to apprehend that their Christianity is merely nominal? — The renewed heart sincerely aims at universal obedience to the divine precepts: it dare not allowedly break 'one of the least command-

ments,' much less do deliberate despite to the fundamental principle which pervades the whole. 'Love worketh *no* ill to his neighbours; therefore, Love is the fulfilling of the law.'

I beg leave to observe to your female readers, that, in a great majority of instances, the controuling power, as to the consumption of smuggled goods, is exercised by them. Would they neither purchase contraband goods, nor (at least not willingly) accept them as presents, smuggling, and its attendant atrocities, would soon hide their diminished heads. Let them remember that we are individually accountable to God for the use of every talent, whether of influence, property, or any other with which he has endowed us.

I also beg leave to observe, that it behoveth every one who loveth his neighbour in sincerity, to be much in prayer for the successful issue of the negotiations, both at Ghent and Vienna; and that measures * should immediately be taken to alleviate the distress spreading among us from the return of destitute prisoners, the discharge of soldiers, and from the dismissal of servants by families gone, or going to reside for some months, or a longer period, in France: a distress clearly increased by the great influx of contraband goods from that country. 'Let us not be weary in well-doing, for in due season we shall reap, if we faint not.' Let us ever bear in mind who hath said, 'It is better to give than to receive;' and, 'if ye love me, keep my commandments.'

Yours, &c.

Ἰδιωτης.

* Local Associations for inspecting the state of the poor and affording relief where requisite, would probably be found the most efficacious method, and least liable to abuse, of complying with this (we may hope, temporary) call on Christian and National Benevolence.

ORIGINAL LETTER

FROM THE LATE REV. P. HENRY, TO THE REV. F. TALLENTS.

[*See page 348, in our last.*]

Dear Sir,

Though in your late absence I did not visit you with my letters, not knowing at this distance how to direct them to you, — yet I do assure you, you were nevertheless often in my thoughts and prayers; and, that way, I hope you did hear from me by the hand of Him whose eyes run to and fro about the earth: and now, Sir, I do greatly rejoice to hear that you are safe, and well returned to us again; and, I suppose, I may yet say, It is in a good time, for the fields are even white unto the harvest. I know you have been doing good in the capacity wherein you have been of late; but the sphere is too narrow for you: you are called on to more public work, which you are dedicated to; and your late lying fallow will make the crop succeeding, I trust, the more plentiful. If your health permit, and the door continue open, when you have refreshed yourself after your journey, and performed your necessary visits where you are, I hope you will then think you hear Shropshire saying to you, like the man of Macedonia, 'Come, and help us.' I can assure you, there is need of you, great need; for the work is much, and the hands few, and the strength small, and the adversaries many! Time is going, eternity coming, saints languishing, sinners perishing and what should I say more? Were we ten for one, and the abilities of each no less than angelical, here were room and cause to employ them, and the employment worthy of them.

Sir, myself and wife give our hearty love and respects to you, beseeching God to direct your way to us in due time, that we may be filled with your good company; to

whose grace and peace I recommend you; and rest, Sir,
your ever affectionate friend, &c.
PHILIP HENRY.
Broad Oke, Flint, July 22, 1673.

THE PEACE.

[*Concluded from page* 343.]

HITHERTO, national peace and its happy consequences have been the subject of our reflexions: let us turn from the contemplation of this blessing, however valuable, to one naturally suggested by it, but of infinitely greater moment; — let us rejoice that there is 'Peace in Heaven.'

When the Redeemer entered on our world, his incarnation was celebrated by a choir of angels, — a multitude of the heavenly host; and the burden of their melody was, — 'Peace on earth, goodwill to men!' Well might they sing this song, when the Prince of Peace came to dwell with mortals! But 'peace on earth' is the effect and evidence of 'peace in heaven.' Had not the God of Heaven proclaimed peace and mercy to mankind, Peace must have taken her everlasting flight from earth.

The necessity of this blessing arises from the fact, that the most righteous and holy Jehovah hath been grievously displeased by the rebellion of his creatures. All nature bears testimony of an offended God. Whence those fierce diseases which infest the body: those manifold infirmities and horrible alarms which afflict the mind? Whence the fires and storms, the earthquakes and volcanoes of the inanimate creation? Whence the sufferings of the brutes? Whence, in fact, the universal and incessant ravages of death? All nature points to man as the criminal on whom, and for whose sake, such countless forms of misery are inflicted. Revelation explains the awful phenomenon, and confirms the fact. It shews us how sin first entered; — by what principle it so extensively prevails; — and the tremendous duration of the punishment it deserves. It informs us, that temporal calamities are but the 'beginnings of sorrows to the wicked;' and that the wrath of God shall 'burn to the lowest hell.' It represents the Divine Being as angry, indignant, jealous, and executing vengeance upon his adversaries! Expressions of this nature, it is true, are not always to be taken literally. They are borrowed, by analogy, from the affections and actions of man; and therefore, in applying them to the character of Deity, we must carefully exclude every idea which would involve supreme perfection in the frailty or depravity of the creature. Divine wrath is ever to be viewed as compatible with the felicity and the purity of the divine nature. But if the language of holy Scripture has any meaning, it certainly intends that God dislikes and abhors sin, and all those who commit it; that his wisdom approves the judgments which his justice inflicts; and that he will be glorified in the destruction of the finally impenitent. Is there not also in the conscience of almost every man a similar testimony? Do not the fear of darkness and of solitude, common even to children, the trepidation of guilt, the dread of death, the reluctance to behold eternity unveiled, which sinners so generally discover, all lead to the same awful conclusion, — That God is justly offended; — that there is war between heaven and earth!

In a situation of the moral world so deplorable, how welcome the sound of peace! — of peace with God, of 'peace in heaven!' Such, however, is the joyful proclamation, such are the glad tidings of the gospel! The principles of divine reconciliation are there clearly conveyed. We behold it flowing from the eternal benevolence of the heart of Deity. From no other source could it possibly be derived. 'God

is love; ' he ' desireth not the death of the sinner, but rather that he return and live.' The restoration of friendly and affectionate intercourse between God and man, must, at the same time, be effected, if at all, on principles perfectly consistent with the justice of that government which has been insulted; with the honours of that law which has been broken. Here the gospel message is all-satisfying. ' Peace in heaven ' is announced to us as the result of counsels and operations, which nothing less than divine wisdom could have devised, and divine power executed. Jesus, the only begotten Son of God, having been ' set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the Justifier of him which believeth in Jesus.' He ' hath come and preached peace to them that were afar off, and to them that were nigh.' His gospel is emphatically ' the gospel of peace.' ' The chastisement of our peace was upon him' when he died; and he lives to carry into full effect the reconciliation of the Creator and his creatures, as well as to prevent the possibility of future alienation. Thus, if ' justified by faith,' the enmity of our hearts is slain, and ' we have peace with God, through our Lord Jesus Christ.'

It was on one of the grandest occasions of the Saviour's life that ' Peace in Heaven ' constituted the theme of rapturous acclamation: it was at his solemn entrance into Jerusalem. Let us for a moment review that scene: —and here we will borrow the description of a more accomplished pen.

' I suppose myself at Bethany. Here is an immense multitude collected round him. He is seated on an ass's colt, covered with a plain garment for a saddle. A shout arises, and the procession begins. I see the way overspread with garments and palm-leaves. As he moves slowly on, the air is rent with acclamations. Ah! methinks I catch a glance at his countenance, and see what I cannot describe: I see humility, love, and meekness divinely dignified; I am ready to join the general Hosanna. At the descent of the Mount of Olives, facing Jerusalem, we are met by thousands with palm-branches, who join us; and thence along the road, all, as with one voice, exclaim, ' Blessed be the King of Israel, who cometh in the name of Jehovah. Peace in Heaven! Hosanna in the highest! ' I go forward, and take another view of the Saviour; and, behold, he *weeps!* Through all the terrors of this scene, the King of Israel appears to me more than man; and in its very simplicity, I perceive from its connexion with him, an inexpressible grandeur.'

This inestimable blessing is still the subject of the gospel-proclamation; and how suitable the nature and the terms of that proclamation to the circumstances of fallen man! It is *universal.* Rebels of every country, and of every age, of all degrees, and of all stages in guilt, are alike invited, throwing away the weapons of their hostility, to come and be at peace. ' Go ye, ' said the ascending Saviour to his messengers, ' go ye into *all the world,* and preach the gospel *to every creature!* ' It is free: — it holds out a gracious amnesty. It says, ' Ho, every one that thirsteth, come ye, buy and eat, without money, and without price! ' It is *imperative*: — God commands his servants, the ministers of reconciliation, to be urgent in their expostulations and entreaties with sinners, to be reconciled unto God, taking, as it were, no denial. Nor dare we, but at our eternal peril, refuse the terms, or slight the blessings. It is, finally, *sincere*: — God is really willing to pardon and to save every returning sinner. Not a doubt of

the divine veracity on this subject ought for a moment to be indulged. He hath said, 'Fury is not in me: let him take hold of my strength, that he may make peace with me, and he *shall* make peace with me!'

How blessed are the consequences likewise which invariably follow, when 'peace in Heaven' is realized and secured! Hence follows peace within. Even amidst accumulated afflictions, under the reproaches of the world, or in the near views of death and judgment, the Christian loses not his peace of heart; for it is 'the peace of God, which passeth all understanding.' In proportion too, as the consolations of this heavenly blessing are felt, and as all holy vigilance is exercised to preserve and to mature them, the social temper will be ameliorated, and social felicity be heightened; so that it is evident, were all mankind interested in it, or were they even sincerely solicitous to obtain it, wars would cease, tumults and contentions would expire, and the universal human family would dwell in harmony and in happiness.

O! sinner, 'acquaint thyself *now* with him, and be at peace, for thereby good shall come unto thee!' — Thou shalt possess an unfailing, an almighty Friend through all the vicissitudes of life; and, when life ceases, shalt inherit 'peace in Heaven.' A. B

Ringwood.

COMPENDIUM
OF
The History of the British and Foreign Bible Society.

June 30, 1814.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Auxil.	Branches.	Total.
England	136	100	236
Wales	16	5	21
Scotland	35	32	67
Ireland	4	62	66
Isle of Man	1	—	1
Guernsey	1	—	1
Jersey	1	—	1
	194	199	393

In addition to these Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two-pence per Week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the Amount of the Subscriptions to the Auxiliary within whose district they are comprized.

Bible Societies established in Foreign Parts, encouraged by Pecuniary Aid from the Society, or by its example. – Also Editions of the Scriptures printed or printing by them, in various Languages and Dialects, aided by Donations from the Society.

Asia. — 1. Calcutta Bible Society, instituted in 1811.
2. Colombo (in the island of Ceylon) Bible Society, instituted in 1812.
3. Bombay Bible Society, instituted in 1813.

Africa. — 1. Mauritius and Bourbon, isles of, instituted in 1813.
2. St. Helena, island of, instituted in 1814.

America. — 38 Bible Societies have been established in the United States, several of which have received pecuniary aid from this Society.
39. Louisiana Bible Society, instituted in 1813.
40. Quebec Bible Society, instituted in 1812.
41. Nova Scotia B. S. (1813) with Branch at Liverpool for Queen's County
42. Truro Bible Society, instituted in 1810.
43. Pictou Bible Society, instituted in 1813.

West Indies.—1. Jamaica Aux. Bible Society of the People of Colour. 1812

Making 404 Auxiliary and Branch Societies within the British Dominions.

[*To be continued.*]

Obituary.

MRS. SAAS.

Mrs. Saas, wife of Mr. Sans, one of the Missionaries in South Africa, was the daughter of Mr. and Mrs. Gordon, of London, and sister of Mr. Gordon, a Missionary at Vizigapatam, in India. She wss favoured with a religious education; but, for a long time, remained a stranger to the power of the gospel. The state of her mind may be best learned from her own pen. The following is a letter, written by her to the Rev. Mr. Weybridge, who appears to have been the happy instrument of her conversion:—

Hon. Father in Christ, *Oct.* 15, 1810.

I thank you for the favour of a letter. I always loved you; but before that happy event, I hated you too. — Your ready wit always delighted me; but the spiritual bent of your mind, and the holy tendency of most of your anecdotes, always affronted me. I hated holiness as much as any Devil in hell could. I had much Pharisaical pride; but yet I thought all was not right within; and when I have read the lives of pious children, I have felt much joy, and prayed that I might die like one of them. I had many convictions; and had often a resolution that I would be very religious; but the enmity was not slain: it soon broke out again, and I found that I was not a Christian; and then I would give up all. I was very ill-tempered; and the morning of that day, on the evening of which you were expected, I gave some ocular proof of it. My sister being very ill, I was ordered to take the medicine to her, she being in bed; and I did it with such ill-will, that I spilled it on the bedcover; the stain of which remains to this day, as a reproof. I was out that day, from the morning till I came home to hear you; and I was afraid to see you; for I thought my mother had told of my bad conduct, and that I should be sure to hear of it; and when you read out the text, I thought it was *me* you meant, who was in a low condition. — Indeed, I thought every word was intended for me; particularly when 'the low estate' of the sinner was described, I read my own feelings; and I was sure my mother had given you an account of my conduct. I felt mortified; but not angry (and here I think God began to work, as before I always felt so enraged at pointed discourses); but now I was humbled, and much grieved that I should have such a heart in me; but who can describe my joy when you began to point out a redemption from this low condition! Every word seemed directed to me. I was so astonished that there could be mercy for me, who had, as you said, chosen this low condition, that God was waiting to be gracious. O, I was surprized beyond measure! It seemed a new thing that God was so interested in my welfare; for by this time I had forgot people and speaker too; and indeed it was the voice of God and not of man! Blessed be his holy name, I felt no disposition to doubt! — no, not in the least; and I have never since doubted of his love. I doubt indeed of myself, and I have good reason; but of his love I cannot, I dare not doubt. O the pleasure that I felt! I cannot give you an idea of it; but, surely, I found 'joy and peace in believing.' I found I had lost that hatred to God and goodness: I felt my sins forgiven, —my heart filled with love to my dear Saviour, who had remembered me in my low estate; for his mercy endureth for ever! — and for many days and weeks my mind was so taken up about heaven and my dear Saviour, that I scarce knew whether I was on earth or in heaven! But these joys were known to none beside. Surely, God has seldom favoured any of his children as he has favoured me! I had no terror, — no alarming convictions. When I reflect on it, it seems to convey to my mind an idea of the soul's entrance into glory at the end of its journey.

Now you will expect some great return for all this display of love; and well you may. Well then, I desire to be his; but, O wretched creature that I am, the things that I would, I do not! and the thing I would not, that I do! I have a heart that is deceitful above all things, and desperately wicked. I am a very beast before him; and if God knew not my heart, I should be afraid to trust the atoning Sacrificer; but, blessed be his name, he knows the desperate nature of sin, and has found encouragement, and laid help upon one mighty to save! You see I have no more room. I wish I had better improved what I had. I hope you will burn this scrawl as soon as you have

read it: I trust you will. Mother and sister join with me in kindest love and respects to you, Mrs. Weybridge, and your daughter. I remain

your affectionate daughter,

MARY ANN GORDON.

A person thus singularly taught of God, was well qualified to become the partner of a missionary. Mr. Saas, one of the five Missionaries who went out to the Cape in June, 1811, was so happy as to become acquainted with Miss Gordon; and she was induced to become the partner of his labours and sufferings. She proved herself to be remarkably fitted for the important work, and there was every reason to expect that she would be eminently useful in her station; but it pleased God suddenly to disappoint the hopes of her valuable husband and friends, and to release her, after the severe pains of a few hours, from all earthly troubles. — The circumstances of her removal will appear in the following letter from her afflicted husband to Mrs. Gordon: —

Silver Fountain,
Dear Mother, *Sept.* 30, 1813.

The way of God is in the deep, — his paths are past finding out: clouds and darkness are round about him, but righteousness and judgment are the habitation of his throne! May you and I rest assured of this in the present afflictive dispensation with which he has visited us. My dear wife and I had been long waiting with anxiety the arrival of Mr. Campbell, when our destination was to be settled, and we to proceed in the Lord's work, where his providence should lead us. On the evening of the 26th our desire was granted, and we rejoiced, by the arrival of Mr. Campbell, accompanied by brother Read, from Bethelsdorp, and the brethren Albrecht and Helm, as likewise sister Helm. My wife had the tooth-ache very severely on their arrival; but it seemed to disappear; and the two next days we enjoyed very pleasantly in the company of our friends who were arrived. In these two days our business with Mr. C. was settled; and he intended to leave us on the following day; and brother Helm and I were to prepare to proceed to the Orange River as soon as possible. In this arrangement my dear wife acquiesced; and was willing to follow me where the Lord should call me; — but, behold! this was not the will of the Lord. About two o'clock yesterday morning she was taken ill: the pain of labour commenced; and she had to suffer as a martyr till about seven last evening, when the Lord saw fit to take her from my arms to his eternal embraces. We were both looking forward to the enjoyment of our offspring; but alas! both are cut off, and I am left to traverse this desert alone! I wish to rest in the will of God, in whose presence she is happier than I could make her. The Lord had, in a measure, prepared us both for the scene. She was familiar with death, and talked often about it; and the only wish she had to live was, to be useful to the poor Heathen. She felt she should die; and thus calmly resigned all things to God. She was full of hope, and very happy, till the very last moment she could speak. She begged brother Read to improve her death from Eph. ii. 8, 'By grace are ye saved,' &c. She said to him, 'Give my love to the brethren at Bethelsdorp;—tell them to be faithful, for the time is short.' To her sister Helm, who was giving her some water, she said, 'You give me so little; but I shall immediately be at the Great Fountain: I shall thirst no more!' When brother Read asked her if her hopes were lively, she said, 'My support is, that Jesus Christ came to save sinners.' Her happy state of mind was a great support to mine. I consider it a wonderful providence that the brethren were brought here to take a part in my grief, and help to support me; — it would otherwise, humanly speaking, have been intolerable.

We can only add the testimony of our dear brother Mr. Campbell, who witnessed her last moments. In a letter to the Directors, he says, 'I am concerned to state to you, that the worthy Mrs. Saas, formerly Miss Gordon, ascended to the New Jerusalem while I happened to be with our missionary at that station. I think she was as well suited to the Missionary work as any female in the world. We spent two pleasant days together at Silver Fountain, when she was in good health; but on the third she entered into the realms of endless day with the serenity of a martyr.—Could her London relatives pay her a visit on the other side of Jordan, I think they would return and say, 'We will wear no mourning for her; but call our friends together to assist us in our joy for her present felicity.'

REVIEW OF RELIGIOUS PUBLICATIONS.

Remarks on Methodism; *intended to shew its Discordance, in certain Points, with the Gospel of Jesus Christ. By* A Minister of the Church of England. 8vo, 7s. 6d.

NOTHING is more inimical to the interest of truth, to 'peace on earth, and good-will to man,' than party misconception, and that perverse misrepresentation with which it is accompanied. Will men never learn to speak the truth of those with whom they differ? Will they never be at the pains to ascertain *wherein* they differ?—and on how many points they are *agreed?* Or must they always put their own construction upon the meaning of their opponents, at the expence of every thing that is candid, just, and honourable? These questions very naturally force themselves on our minds in commencing our report on the work now on our table. Whatever Calvinistic author this anonymous minister meets with, and whether the subject relate to sentiment, to experience, or to practice, his maxim is, *Quodcunque ostendis mihi sic, incredulus odi.*

This Work professes to be the humble coadjutor of Bishop Tomline's Refutation of Calvinism; which, by the bye, has already been *twice* refuted, — Mr. Mant's Bampton Lectures, &c. Our readers will, therefore, conclude that it contains a plentiful portion of Arminianism, with its accustomed infusion of gall and bitterness. It is wrought up with considerable address; it is defended by many specious arguments; and supported by frequent quotations of Scripture, with an accompanying elucidation of its meaning. Here, by appealing to Reason and Scripture, the author stands upon fair and honourable ground; but when he proceeds to examine the writings of professed Calvinists, and accuses them of 'divesting God of his attributes, and man of his faculties;' when he imputes the worst of motives to men whose 'hoary heads are found in the way of righteousness, whose ministry has been a blessing to thousands, whose benevolence towards all men has scarcely any parallel, — it is then that this anonymous reviler sacrifices Truth, Honour, and Conscience on the shrine of his party!

If he choose to examine the writings of *Methodists*, as he terms them, ought he to wonder at finding doctrinal truths to which he cannot subscribe, though he has *professed to subscribe* to the belief of every sentiment which he now so outrageously impugns? He thinks the Methodistic doctrines erroneous; and complains of clergymen and dissenting ministers imbibing and propagating what they most surely believe to be agreeable to the word of God; and hence he can trace them to the founders of Methodism; but why does he not go further back, and trace them up to the Reformers themselves? He can speak of the audacity and presumption of Whitefield and Wesley: why not then animadvert on the more daring audacity and presumption of Latimer, Cranmer, Ridley, and the rest of the Reformers! How many conscientious men, from the reign of Edward the Sixth to the present time, have been fully persuaded that the Liturgy and Articles contain 'a form of sound words, usually called *Calvinistic?* Are conscientious men (let others do as they please) to subscribe, *ex animo*, to all and every thing contained in the book of Common Prayer, in its *literal, true*, and *grammatical* sense, and then to propagate Arminian and other latitudinarian sentiments? This, in their opinion, would be to make 'a gain of godliness;' to appear as the ministers of the gospel, and yet wear the garb of Hypocrisy; to be necessitated often to address the great Searcher of hearts, when they, in their works, denied him! and to subject themselves eventually to a portion with unbelievers and hypocrites! We are willing also to concede, what has been roundly asserted in another publication, That much of this Methodism, among dissenting churches, may be traced up to the same fountain of orthodoxy; for though their ministers are accustomed to search the Scriptures, as the source of all truth,—yet they have ever felt a pleasure in ap-

pealing to the opinion of the National Church, as bearing the sanction of great and good men, and as proving that, as far as the propagation of the truth of the gospel is concerned, they are inseparably united with it.

In the careful perusal of this work we had noted a great number of passages, the candour, the decorum, the truth, the justice of which we intended to have discussed. We had marked others, of whose erroneous and pernicious tendency none that search the Scriptures as the standard of truth could have doubted. We had likewise noted not a few, the sentiments of which are in exact coincidence with the avowed opinions of those very men, on whose works the author has vented all his rancour and rage.

We had even ventured, if indeed it were needful, to parry the thrusts that are so frequently aimed at the venerable persons by this anonymous assailant. But it would require much space, which we cannot occupy, and would seem more like an answer than a review, were we to attempt it.

As to the supposed enthusiasm of our Obituary Department, we insert what is communicated by correspondents, on whose veracity we can rely. And we trust, that in almost all the instances to which our Remarker refers, the friends of the deceased had satisfactory proof from their living actions, as well as dying words, that they were Christians, not in name only, but in deed and in truth. Then, as for the language of confidence, or of triumph, of which he so indecorously complains, we can only refer it to that 'faith which overcometh the world, and that *hope* which maketh not ashamed; because the love of God is shed abroad in the heart by the power of the Holy Ghost.'

We assure this mistaken—perhaps we ought to say malevolent—writer, that in summing up the evidences against the Methodists, his conclusions are by no means warranted by his premises; and that not only Mess. Hawker, Hill, and Burder, but all the fraternity, without exception, are as much averse as himself to the abominable tenets which he charges upon them in p. 239, and elsewhere. And moreover, if he can find any writer who is not an advocate for that holiness of heart and life, 'without which no man can see the Lord,' he has our free consent to denounce him as the enemy of all righteousness, and as a pestilent fellow, unfit for earth or heaven'

But strange as it may appear, after having denounced our Rev. assailant as an enemy, we now hail him as a *brother*: and we can promise him, that in the firm belief, and the zealous preaching of the sentiments he advances, respecting the Spirit's work on the heart, and on the life,—for why should not both be maintained?—we can assure him, that what he has written from p. 209, to 213, would meet with the cordial approbation of those very men whom he had before so unjustly aspersed. Let him but maintain the *preventing*, the *assisting*, and the *especial* grace of the Holy Ghost, even as he describes it; for in so doing he shall instrumentally 'save himself and those that hear him.' He has indeed a few things more to discover. For instance: *where* are the Scriptures that assert that the new birth takes place at baptism? that maintain we are so far sanctified, chosen, and justified? and yet if not followed by works meet for repentance, our final justification will be forfeited, and lost? And finally, in taking leave of this Gentleman, we may be permitted to refer him to two or three Scriptures to shew him how they *quadrate* with his favourite notions of our performing the *conditions* of salvation, of our *co-operation* with the grace of God: and of our rendering ourselves in a measure *worthy* the Divine favour. Let him hear what God promises, Ezek. xxxvi. 26, 27. But where is the *condition*?—Let him believe St. Paul's statement, Rom. viii. 29, 30. But where is human *co-operation*?—Let him listen to St. Peter's joy and triumph, 1 Pet. i. 3—5. But where is our *preparation* for this inheritance?—'Where is boasting then? It is excluded.' Let the Christian 'be holy as God is holy;' but let him ever thankfully acknowledge, that '*of him, and through him, and to him are all things, to whom be glory for ever. Amen.*

An Address *to the Rev. Eustace Carey, on his Designation as a Christian Missionary to India. By* Robert Hall, *A. M.* 2*s.*

In this very able address, Mr. Hall describes the qualifications ne-

cessary for a Missionary, particularly —decided predilection for the office,— singular self-devotement,—the spirit of faith.—a mild, conciliating, affectionate temper, prudence, diligence, the study of human nature, and being 'strong in the grace of our Lord Jesus.' The Missionary is exhorted to preach to the Heathen as if delivering a *testimony*, rather than as detecting and opposing their superstitions. Preach the gospel, says the writer, 'with a perpetual view to eternity; and with the simplicity and affection with which you would address your dearest friends, were they assembled round your dying bed.'

This address includes some fine thoughts on the difficulties of the work, especially among the Hindoos, whose wretched religion is so contrived as 'to fill the whole sphere of their imagination, and to meet them at every turn,' and this is used as an argument to prove the absolute necessity of a vigorous faith in the promises of God, that the Missionary instead of being appalled, may rely on the word of him with whom all things are possible, and who cannot lie.

We recommend this excellent charge to all Missionaries, to Missionary students and candidates, and to all the zealous friends of missions.

Four Sermons *before the Missionary Society*, 1814, *&c.*

[*Continued from p.* 359.]

THE 'glory of the Lord' being the ultimate object in all missionary exertions, is very properly made the subject of Mr. M'Indoe's discourse; which is the third in order of the present series, and founded on Isaiah xl. 5. This *glory* is first explained as resulting from the display of the divine perfections; and in answer to the question, where this glory is revealed, the answer is,—In the circulation of the Scriptures—in the preaching of the gospel—in the outpourings of the Holy Spirit; all which combine in the great work of Missions. To stimulate to such exertions, the preacher adverts to present circumstances, particularly to the openings of Providence which, by the superiority of the British arms, and the late happy consequences in the peace of Europe, have given us access to almost every quarter of the heathen world. In comparing the various Bible and Missionary Societies together, Mr. M'Indoe very properly represents them, not as rival, but confederate Institutions.

'These are not rival Institutions, but children of the same family, branches of the same root, streams from the same fountain, rays from the same Father of lights, from whom descendeth every good and perfect gift; on which account, I cannot see how any person can consistently support the one and oppose the other, or give to the one and withhold from the other; as they have one origin, so they have but one end. Their operations and agents may be different. In the field of the world there is room and work enough for us all, and as there's no one man can break up the whole surface of the earth, nor cast in its seed; so no one society is adequate to carry on the great work of the Lord in the world. As in a great factory we see every person contributing his proportion to the designs thereof, and as by a division of labour the undertaking is not retarded, but advanced, it is fit that there should be separate societies, the labour divided that the weight thereof may not become oppressive. What was said of the Old Testament without the New, may with great propriety be said of the Bible Society without the Missionary Society, that "without us they could not be perfect."—Page 108.

The last preacher of four on the same general subject, comes under considerable disadvantage. This disadvantage, in the case of Mr. Gurney, was much encreased by his engaging, at a very short notice, to supply the place of Mr. Whish, of Bristol, who was appointed to the service, but by sudden illness prevented from attending. Mr. G. is therefore entitled to the more grateful acknowledgments of the Society, and the Christian public, in cheerfully coming forward on such an emergency; and the circumstance of the discourse being necessarily *extempore*, ought to preclude criticism on such a generous offering of the heart.

Such was this short, but animated discourse on the universal diffusion of the gospel, until, as the preacher's text expresses it (Heb. ii. 14,) 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!' Here Mr. G. also adverts to existing circumstances,

and beautifully represents Providence as drawing 'back the rusty bolts of despotism' to admit the messengers of mercy, that they may carry the light of the gospel into the caves of ignorance. We give the passage—

'But I must say, that the time wherein we now live is a sufficient call upon us to use redoubled diligence in all our religious duties, and especially in this cause which we have in hand, since facilities have been afforded us by the government, and the doors that are continually opening to us: we can in idea hear the sound of the rusty bolts of despotism drawn back, which seems to call us to look into the dungeons of ignorance that we may weep over that we may not be able fully to remove; that we may at least endeavour to mitigate the woe which is the consequence of it, by sending those who are willing to go into the dark parts of the earth, on the errand of mercy—the time is propitious, and urges us on; and as we have now the glad prospect of peace, and as our blessed Lord came upon the earth at such a time, may we not hope and believe, that the day of peace shall be the day of good-will to man.'

The Character of an Evangelical Pastor, *drawn by Christ. By the Rev.* John Flavel; *revised, &c. by* H. F. Burder, *A. M.* 8*vo*, 1*s.*

This discourse was originally addressed to a large congregation in the west of England, at the request of many of the ministers of that country soon after the restoration of religious liberty. The venerable preacher survived that afflicting season in which 'multitudes of faithful and prudent ministers had been swept into their graves by ejections, banishments, imprisonments, and heart-breaking silencings:' but being once more permitted to labour, Mr. Flavel was unanimously called to address his brethren on their pastoral duties—which he did in this very able discourse, from Matt. xxiv. 45—47. 'Who then is that faithful and wise servant, whom his Lord hath made ruler over his household?' &c. He shews—That ministers are the stewards of Christ's house—that *faithfulness* and *prudence* are the necessary qualifications of Christ's stewards, and —that wherever these are found, Christ will abundantly reward them.'

The preacher's description of '*ministerial faithfulness*, and of *ministerial prudence*,' are peculiarly striking and excellent; particularly his six '*prudential expedients*.'

Mr. Henry Burder, at the request of a venerable friend, who is well qualified to appreciate the value of Mr. Flavel's writings, has revised this discourse for the press, omitting a few passages on account of their allusion to circumstances of local or temporary interest; and he recommends it in a short preface to the attention of his younger brethren in the Christian ministry. Elder ministers will, we doubt not, cordially approve of his design, and heartily unite in the recommendation.

The Punctuality of the Divine Promise *illustrated in the way of obeying the Divine will. By* W. Howell, *A. M.* 8*vo*, 9*d.*

If we conjecture aright, this sermon has been preached and published for the benefit of the Missionary cause. We cheerfully give the author credit for the excellence of his motives in this view, and have little doubt but his object will be secured in the case of every sincere friend to Missions. We believe, with the author, an auspicious era has at length commenced; and we call upon the Christian community at large to hail its appearance with divine gladness, and contribute to its interest and lustre by every sacrifice of intercession, liberality, and zeal they can present.

Light shining out of Darkness: *a Sermon on the Thanksgiving Day. By the Rev.* Thomas Scott, *Rector of Aston Sandford.* 8*vo*, 1*s.*

When the venerable author was preparing a discourse for the Day of Thanksgiving, he found, in common with thousands more, a damp cast on his joys, in consequence of the expected revival of the Slave Trade in France; but while meditating on the subject, brighter views arose on his mind, and he has presented to his rural congregation, and now, with enlargements, to the public, those encouraging views of events which are calculated 'to excite a spirit of animated exertion and fervent intercession, mingled with adoring praise and thanksgiving.'

An Affectionate Address *from a Clergyman to his Parishioners*, 1814.

Mr. Merewether, of Haverhill, appears so zealous a Parish Minister, that we must admit a slight sketch of his pamphlet in our pages.—He has a population of 1400 in his parish, and yet he cannot get more than one hundred in the morning, two in the afternoon, and fifty at sacrament; and he fears his numbers are *decreasing!* Hence he very properly addresses some suitable admonitions to the negligent and profane, the Independent, and the Methodist. And to enforce them, he is decidedly of opinion, 'that no member of the Establishment can, with a safe conscience, break communion with it on the score of *any objection* to his minister, either with respect to *doctrine* or *any other* circumstance.' Of course where there is *no* fault on the one side, the whole ponderous load of guilt must fall on the other!—Again, if the people at Haverhill 'can no more expect to *remain* Christians without the Lord's Supper, than to be *made* Christians without *baptism*,' what *heathens* they must be who neglect their reception!

'To speak of the Independents first:' their grounds of dissent are so trifling, when compared with the advantages as well as high *obligation* of communion with the national church, that I cannot but consider them highly unjustifiable in abandoning its communion.' Important trifles! not to be able to see this 'high obligation!' —And once more: as for 'those sectarists, the Methodists in the Whitfield connection, they are stripped of every plea for their separation, yea even increase the guilt of their schism by the false doctrine they build upon it; a wild unprincipled notion of faith independent of works, an unscriptural doctrine of absolute unconditional election to eternal life, without *any* reference to duties to be performed—*any* exhortation to purity and holiness of living.' And if Mr. M. could *prove* the truth of this allegation, we should conclude with him, that it is utterly repugnant to the Apostle's direction of 'rightly dividing the word of truth.'

And then by way of a grand *finale*, come the author's reasons for being a member of the Church of England. 'First, because I find it essential to Christian unity that I should be so;' for truly what *unity* can be known out of her pale? 'Secondly, because I believe it to minister truly to the people the word of God, and his sacraments' —a most substantial reason could the Church invariably secure such a ministration. 'Thirdly, because I admire, almost to a degree of veneration, its admirable system of worship.' (Then what I admire, ought to be admired by every one else!) And lastly, 'because I find its religion supported by the State!' And with this irresistible argument, this highly wrought climax, the pamphlet concludes. And with a word of counsel to Mr. M. and a hint to the Dissenters at Haverhill, we will finish this labour of good-will. Let Mr. M. patiently study the Reformers of his own Church, with fervent prayer to God for direction, and we can anticipate, what we should sincerely rejoice to hear of, a church crowded with attentive hearers. To the Independents, we suggest a word on the impropriety mentioned p. 27. That there are pious men in the army we admit; but to have preaching serjeants and drummers, is not decorous, nor is it according to the Apostle's advice, 'Let every man abide in his own proper calling.' And if both they and the Methodists can forgive this well-meant, but feeble attack upon their principles, their conduct may have the happiest effect on the mind of their clerical assailant.

The Footsteps *of Divine Providence; or the bountiful hand of heaven defraying the expences of Faith; wonderfully displayed in erecting and managing the Hospital at* Glauca *without Halle, in the Prussian dominions. By* Aug. Herman Francke. 8*vo.*

This very interesting Narrative, or an abridgment of it, has been several times reprinted in this country, and has been read with much interest: the facts would indeed appear incredible where not the credit of the relator incontrovertible: and the interest excited will be increased by the persecution this institution has lately met with, for attachment to its ancient sovereign, which we hope will be rewarded by a speedy restoration; and that it will again become, and long remain, a nursery of learning, piety, and ministerial talents.

To this edition is prefixed a short preface by the late Mr. Huntingdon, which as it adds nothing to the value of the tract in our esteem, neither can it detract from it. Were any thing necessary to guard against the suspicion of Fanaticism, it may be sufficient to say that a former edition was recommended by Dr. Josiah Woodward, and Dean Kennett.

The Classical *English Letter Writer: or Epistolary Selections; designed to improve young persons in the art of Letter Writing, and in the principles of Piety and Virtue. By the Author of Lessons for young Persons in humble Life.* 12*mo*, 5*s. bnd.*

THE rising generation is already under considerable obligations to this writer, and the present volume will much encrease them. The collection is truly Classical, and the moral and religious tendency, as above stated. With the exception of a few expressions, the work may be cordially recommended to our young readers, and to those who have the superintendence of their education. The principal names laid under contribution for this collection, are the following:—Bps. Horne, Hurd, and Warburton; Drs. Beattie, Johnson, and Doddridge; Sir M. Hale; Gray and Pope; Ladies Russel and Hertford; Mrs. Rowe; Misses Carter, Seward, Talbot, &c. &c.

The Triumph of Faith; *or Christ exhibited in his Death, Resurrection, Ascension, sitting at God's right hand, and in his Intercession; together with a Treatise, displaying the affectionate tenderness of Christ's Heart, now in heaven, to sinners on earth. By the late Rev.* T. Goodwin, *D. D.* 12*mo*, 4*s.* 6*d.*

DR. GOODWIN was one of the most learned, pious, and evangelical divines of the 17th century, and a member of the celebrated Assembly of Divines at Westminster. His works are printed in 5 vols. folio, and are a valuable treasury of Bible Theology.

The subject here treated is one of the most interesting in the book of God, and one in which the faith and comfort of the Christian is most deeply concerned. It is taken from St. Paul's triumph of faith, in the 8th chapter of Romans, ver. 34. 'Who is he,' &c. These words are treated in a masterly manner, with that depth of theological knowledge, with that regard to sound experience, and with that sacred savor and unction of divine truth, which has rendered this a favourite book with many judicious Christians for more than a century. Its worth, however, has been comparatively but little known; it is now produced to the Christian world in a more pleasing form, not abridged, the whole substance of the work being retained, but obsolete words are changed, and a few obscure passages rendered clearer.

It has been revised by the Rev. T. Smith, and warmly recommended in a short Preface by the Rev. Mr. Burder. We consider it one of the most valuable books which has lately appeared, and we doubt not it will prove very acceptable and useful to Christians of all denominations.

Juvenile Zeal defended. *A Speech delivered at an Annual Meeting of the Committees of the London Auxiliary Missionary Societies, March* 29, 1814. *By the Treasurer of the Miles's Lane Juvenile Society, recommended by the Rev. A. Fletcher, price* 2*d. or* 14*s. per* 100.

THIS speech was received with great applause, and published at the request of the meeting. The exertions of the rising generation in favour of the missions to the heathen, are vindicated and recommended with energy. We think this cheap tract may be peculiarly useful where the minister, or the leading members of a congregation may be desirous of establishing a Juvenile Auxiliary Society.

An Address *to the Protestants of Great Britain and Ireland, on the subject of Catholic Emancipation, presenting Facts and Documents Illustrative of the real object of the Irish Roman Catholic Leaders. By the Rev.* William Thorpe, *A. B. of Dublin.* 8*vo*, 2*s.*

MR. Thorpe is a respectable and evangelical clergyman in Dublin, whose situation and connections have afforded such opportunities of ascertaining the views and designs of his

Catholic neighbours, as but few possess. He has presented to the public, in this pamphlet, those lights on the subject of emancipation (as it is called) 'which have been furnished by the Roman Catholics themselves,' with a variety of facts and documents by which he thinks that a fair judgment of this disputed subject may be formed. The author's former opinion was, that with certain limitations, and suitable securities, the emancipation requested (or rather demanded) would be a salutary measure; but events have so far changed his mind that he should now consider any concession to that body, at present, as a serious misfortune to the empire. He closes his preface by saying, 'Let the Roman Catholics of Ireland disown the men who assume to be their leaders, and disavow the principles and measures by which their cause is disgraced. Till then they can expect nothing but alarm and opposition on the part of the Protestants of the empire, as often as their claims shall be discussed.'

We think the pamphlet is entitled to the calm consideration of every one who wishes to form an accurate and impartial judgment of this momentous affair.

Literary Notices.

We are glad to hear that a sum of money has been voted by parliament for printing a *fac simile* of the *Codex Alexandrinus*, or Alexandrian Greek Manuscript of the Scriptures, in the British Museum. The estimate of the expense is upwards of £7000.—This MSS. was presented to King Charles I. by the Patriarch of Constantinople, in the year 1628. Tradition says it was written about 1300 years since, by Thecla, a noble lady of Egypt. It is unquestionably very antient, and very valuable.

Messrs. Longman and Co. have circulated a 'specimen of the smallest and most beautiful Bible ever printed.' The type is certainly remarkably clear as well as small.

A new '*Dictionary* of all Religions,' is in the press; comprising the substance of Mrs. Hannah Adams's 'View,' with much original matter, reduced into one alphabet, and corrected to the present time. To this edition will also be prefixed Mr. Fuller's valuable 'Essay on Truth,' &c. to be comprized in one vol. 12mo.

An enlarged edition of the Diary of the late Mr. Williams, of Kidderminster, is preparing for the press by one of his descendants, who has an additional number of letters in his possession, from which he means to give valuable extracts, and solicits other MSS. letters for the same purpose, which may be addressed to Mr. B. Hanbury, 8, Temple Place, Blackfriars Road.

The Rev. T. Vaughan, of Leicester, has in the press an Account of the late Rev. T. Robinson, of Leicester, with some of his original letters.

The Rev. J. Grant is about to publish a second volume of his History of the English Church and Sects.

The Rev. W. M. Butcher, Vicar of Ropsley, has in the press a volume of Plain Discourses for family reading, on the leading principles of Christianity.

The Works announced in our Literary Notices for Aug. were not those of the late Mr. R. Robinson (as stated by mistake) but those of the late Rev. T. Robinson, of Leicester. The Miscellaneous Works of the *former* were lately published in 5 vols. 8vo, demy and royal.

FRANKING LETTERS.

As members of parliament are frequently put to heavy expences in the postage of letters which are *above weight*, or *over the daily number* allowed; it should be observed that no letter to, or from a member is free unless *under one ounce weight*. And as the daily number is limited, persons having several *letters* should be careful *not to send them all by the same post.*

Select List.

Select Nonconformist's Remains; being original Sermons of O. Heywood, T. Jollie, H. Newcome, and H. Pendlebury; with Memoirs of the Authors. By R. Slate, 12mo, 6s.

The 14th Report of the Church Missionary Society, with the Anniversary Sermon, by the Dean of Wells. 8vo, 2s.

Rural Discourses, by W. Clayton. 2d edit. 2 vols. 12mo, 4s.

A Dissertation on the Dragon, Beast, and False Prophet in the Apocalypse. By J. E. Clarke, 3vo, 2s. 6d.

An Essay on Improving the Condition of the Poor. By T. Myers. A. M.

The Sunday Schools Teacher's Assistant in Religious Instruction; with an Account of a Sunday School Library on a new plan, 12mo, 9d.

The Village in an Uproar; or the Thresher's Visit to the Missionary Meeting, 12mo, 3d.

Charlotte Alcester, or the Soldier's Daughter, 18mo, 6d.

RELIGIOUS INTELLIGENCE.

VISIT TO FRANCE.

To the Editor of the Evangelical Magazine.

Penzance, Cornwall, Aug. 17, 1814.

SIR,—After many anxious thoughts and innumerable difficulties, I have at length, by the good hand of God upon me, reached this town in safety, and am permitted once more to enjoy the beloved society of my family and friends. Having rested a little from the fatigues I have lately experienced, I humbly solicit your permission, at the pressing intreaty of many, to present a short outline of the business in which I have been engaged, and the success that has attended it. In Nov. 1813, a visit to a transport in the harbour, for the purpose of distributing Religious Tracts to French prisoners from Pampluna, produced such a deep concern for France, and excited such anxious desires to visit it, that I determined to make every sacrifice, and embark for the continent. Early in March, 1814, after having consulted many respectable friends, and obtained ample supplies of Bibles and Testaments, Religious Tracts, and other valuable books from the London Missionary Society, and some benevolent individuals, I embarked on board the Lady Arabella Packet, for Passages in Spain. It was my intention to visit the army, and distribute books in such parts of Spain and France as were under its protection. I proposed proceeding as far as the Adour, where Lord Wellington had his head-quarters, and hoped to return in six weeks or two months at farthest. On my arrival at Passages, I waited upon the Chaplain to the forces, who received me in the most affectionate manner, and entered into my plan with the utmost candour and zeal. I was afterwards introduced to the Commandant; and from this moment until I finally quitted the army, as a matter of favour, I was allowed by every Commandant all the privileges of the army—in consequence of which my progress was facilitated, and my objects attained in a remarkable manner. In Spain I was well received, though my life was frequently in danger, and the stiletto was a subject of frequent conversation. I believe I narrowly escaped assassination several times. The bigotry of the priesthood is great beyond description. I left many hundred books in this country, and crossed the Bidassoa to enter France at St. Jean de Luz and Boco, a village near Bayonne. I attended the wounded soldiers (no Chaplain being in either place) who suffered during the sortie, endeavoured to console their minds during the most dreadful amputations, and afterwards preached to them, and prayed with them. I gave away books through the whole camp before Bayonne; and finding Lord Wellington had proceeded to Orthes, determined to follow him. When I reached the town the army had moved forward to Toulouse. At Orthes I was providentially introduced to a Protestant family, by whose means I formed an acquaintance with Mons. Crabriar, the Protestant Minister of that town. After visiting the depots, and preaching in the hospitals, I went on to Pau,—spent a sabbath there, and preached to the wounded; from thence I travelled to Tarbe, where I preached also, and then to Auch, where I preached and was most kindly received by the Vicar General of the Papal Cathedral. After considerable fatigue I arrived at Toulouse, just after the battle had been fought in the neighbourhood of that city. Here I stayed some time, and waited upon Lord Hill and the Duke of Wellington, with a specimen of all the books I had to distribute.—The former received me with the politeness of a gentleman, and the kindness of a Christian, and the latter was pleased to give orders that the books I had left should be distributed in the hospitals. At the office of the Adjutant-General I was requested to leave many books, which were carefully distributed. On my arrival in this city the mayor had given me a billet on the house of a Mons. Chabrand, who I afterwards found was the Protestant minister of the place:—from him I learnt the state of the Reformed Churches of France; and finding, to my great astonishment, that they consisted of

many hundreds, and that they had never been visited by an English minister since their organization under the late government, I determined, notwithstanding the illness of my children, and the pressing intreaties of my friends that I should come home, to visit the Churches of the Reformed, and proceed to my native country through Paris.—I had many reasons for this, which I cannot detail in this brief outline: but one that had great weight with me was this, that as peace had been made, and I could pass in safety through France, I should be able to lay before all the public institutions on my return the real state of the country, and render essential service to any ulterior measures that might be adopted for the benefit of French Protestants. Under this influence I was resolved to risk the great expence that must necessarily be incurred, relying upon the generosity of the Christian public, who, I hoped, as I sought nothing for myself, would make exertions to discharge what a kind friend might advance for the purpose. With these views, I left Mons. Chabrand, who had furnished me with several letters of introduction, and proceeded to Montauban. Here I distributed books among part of the soldiers who had composed the armies of Soult and Suchet. In this town I found a large Protestant College, and had the happiness of addressing about 100 of the first young men in France, who had been preserved from the horrors of conscription, and were training up for the Christian ministry in that country. After spending a few highly interesting days in this place, I went forward to Moissac, Valance, La Majestere, Agen, and Tonnens. Here I staid some time, and spent a gratifying season with some Protestant ministers. On leaving this town I went to Le Reolle, gave books to the soldiers that lay here, and passed on to Largon, Castres, and Bourdeaux. Here I staid five weeks (an accident detained me a fortnight). I visited Lord Dalhousie with books—obtained an interview with the Duke of Wellington, was well received—distributed some thousands of Tracts to the camp and the fleet sailing for America. I had the happiness to preach every Sabbath in the large Protestant churches in this city, and hold a correspondence with many churches of the Reformed, to whom also I sent books, as high up as Nismes and Montpelier, on the borders of the Mediterranean. After a variety of the most interesting circumstances, I travelled from Bourdeaux to Paris. Here I spent a fortnight, preached in the Protestant church, and distributed a number of books. Circumstances of considerable importance determined me to travel by way of Calais and Dover for London. I arrived in the metropolis on the Sabbath morning, spent a week in visiting different public institutions on the subject of my Tour, —visited Bristol at the request of a large Christian Society for the same purpose, and after a thousand mercies reached home in health and safety, on Saturday, July 30. Bless the Lord, O my soul, and all that is within me bless his holy name!

Excuse this hasty sketch of a journey not altogether unprofitable, and allow me to subscribe myself,

Yours most cordially & respectfully,

G. E. Smith.

JAMAICA.

Extract of a Letter to a Jamaica Merchant, communicated by a Friend.

I am happy to understand that many planters of respectability in Jamaica, especially in the parish of Hanover, have prevailed on their Negroes to be baptized*, and are satisfied, that the more they are civilized, the more faithful servants they become, and more happy among themselves.

John Malcolm, Esq. of Argyle estate, in the Parish of Hanover, Barrister, began this laudable work of reformation, and Shelto Douglas and Jn. Haughton James, Esqrs. had recently the satisfaction of being present at the baptism of their Negroes before their departure from Jamaica. Many other gentlemen, proprietors of estates, mean to follow the same praise-worthy plan; and we trust ere long it will be general throughout the island. I cannot omit mentioning that Sir S. Clarke has most benevolently given permission that all his Negroes may be baptized on his different properties.

* We should hope that they had been previously instructed in the knowledge of the gospel, and professed their belief of it.

ROME.

THE Roman Catholic prelates of Ireland have lately presented an address of congratulation to the Pope. The delegates to the Pope were most graciously received, and their mission is said to proceed very prosperously.

The following extravagant passage is extracted from the Irish address.

'Let Rome, the asylum of canonized saints, and the last strong hold of religion, lift henceforth the head, which a sanguinary and ignoble domination had weighed down. She may now with safety recollect, that within her precinct the federal altar of Christianity is established for everlasting; that apostles sit there enthroned to deliver judgment to the nations until the world shall end. Let the ashes of her martyrs exult, and her apostolic shrines give token of rejoicing. And you, the partners in founding an imperishable government under Christ's sway, O Peter and Paul! shall not even your relics be agitated by this joy, for the re-establishment of Pius the Seventh in the place of his home, and of your repose?'

IT is said to be intended by the Pope to canonize the late Louis XVI. King of France, who will probably be distinguished in the Catholic Church by the name of 'Louis the Martyr.'

ALL secret Associations, particularly that of the Free Masons, have been suppressed by the Pope with great severity.

NUMEROUS Satires, usually called Pasquinades, have, it is said, been circulated at Rome against the Jesuits, some of which have been the objects of research by the Police.

IT appears to be the intention of the Pope to restore all the Monks and Nuns to their former privileges and superstitions,—and it is reported that he has sent a Monk to inquire into the state of those holy sisters who are detained under different Abbesses in England.

PROVINCIAL.

ASSOCIATIONS.

AUG. 31. The Taunton annual meeting of the Somerset ministers was held at Mr. Tozer's meeting. Mr. Turnbull, of Ottery, St. Mary, preached in the morning from Luke x. 2; Mr. Pittard in the afternoon, from Isa. xxxv. 8; and Mr. Vowles, of Tiverton, in the evening, from Luke xxii. 61, 62. The other parts of the services were filled up by Messrs. Pyke, Blair, Golding, Saltren, Mountford, Buck, and Winton.

The next day the annual meeting was held at Milverton. Mr. Buck began the morning service; Mr. Saltren, of Bridport, prayed; and Mr. Winton, of Bishop's-Hull, preached from Phil. i. 18; and Mr. Tozer concluded. In the afternoon, Mr. Saltren preached from Phil. iv. 1; and the other parts of the services were taken by Messrs. Allen, Vowles, and Jones.

SEPT. 7. The half-yearly meeting of the Middlesex and Herts Union was held at Hoddesdon. Mr. Brown, of Enfield, began with prayer, &c.; Mr. Morrison, of Barnet, preached on—'What are the principal discouragements which prevent some serious persons from offering themselves as members of Christian churches; and by what means should they be removed?' The Lord's Supper was afterwards administered, on which occasion Mr. Knight, of Ponder's End, presided; and Mr. Maslen, of Hertford, addressed the spectators. Mr. Williams, of Edmonton, preached in the evening. The next meeting will be at Hertford, on the Wednesday after the first Sabbath in April, 1815.

THE West Kent Union, for promoting Village Preaching, will meet at Mr. Poppewell's, Mardon, Kent, October 25th. Messrs. Drew and Slatterie to preach; in case of failure, Mr. Knott. Service will commence at 3 and 6 in the afternoon.

THE 32d Meeting of the Lincolnshire Association, was held at Great Grimsby, Sept. 14th, instead of the 28th. In consequence of a public meeting held on the 13th, for the formation of an Auxiliary Society in aid of the British and Foreign Bible Society, the Secretary of this Association judged it prudent to call together the Ministers to countenance that cause, and we are happy to say that the Society was established in a numerous and respectable assembly in the Parish Church of Great Grimsby, although warmly opposed by some individuals. The public services of

this Association opened in the evening of the 13th, when Mr. Spry, of Hull, prayed; and Mr. Keyworth, of Sleaford, preached from Psa. cxiii. 3. In the morning of the 14th, the Ministers met by 9 o'clock, for prayer, and for fixing the order of the duties of the day; when Mr. Burn, of Winteringham, read the Scriptures and prayed; Mr. Brown, of Hull, preached from Eph. i. 22.; after which the ordinance of the Lord's Supper was celebrated, when the different Ministers were engaged. In the afternoon service, Mr. Hunter, of Huttoft, prayed; and Mr. Spry preached from Job xxxiii. 24. In the evening, Mr. Lawrence, of Partney, prayed; Mr. Clark, of Brigg, preached from Isa. lx. 1.; and Mr. Morley, of Hull, from Luke x. 2.; Mr. Smelle, minister of the place, concluded. These were truly profitable days, and will be long remembered by many.

ORDINATIONS.

JULY 21. Rev. T. Mountford was ordained over the Independent Church at Wincanton, Somerset. Reading and prayer, Mr. Cox; introductory discourse, Mr. Weston; ordination prayer, Mr. Paige; charge, Mr. Tozer, from Rev. ii. 10. Mr. Golding preached to the people, and Mr. Vickery concluded. Mr. Weston preached in the evening.

JULY 27. Rev. W. Miles, late of Hoxton College, was ordained over the Independent Church at Winborne, Dorset. Mr. Hopkins, of Christ Church, begun the service; introductory discourse, Mr. Loader, of Fordingbridge; ordination prayer, Mr. Keynes; charge, Mr. Durant from 2 Tim. ii. 15; Dr. Cracknell preached to the people, from 1 Thess. v. 12; and Mr. Bishop, of Ringwood, concluded. Mr. Hall, of Dorchester, preached the same evening from Gen. v. 24; Mr. Laxon, of Bere, and Mr. Collins, of Swanage, prayed.

AUG. 3. Rev. Js. Meacock was ordained pastor of the Independent Church, at Everdon, Northamptonshire. Mr. Morgan, of Kilsby, began with prayer; Mr. Watson, of Daventry, stated the nature of a gospel church; Mr. Gronow, of Weedon, offered the ordination prayer; Mr. Whitehead, of Creaton, delivered the charge, from 2 Tim. ii. 15; Mr. Bicknell, of Brownsover (formerly of Welford) preached from Mark ix. 50; and Mr. Knight, of Yelvertoft, concluded. Mr. Griffiths, of Long Buckby, preached in the evening.

AUG. 10. Mr. Pritchard, of Derby, was ordained pastor, and Messrs. Wheeldon, Ward, Lowe, and Ramsell, deacons, of the newly formed churches at Repton and Barrow, in Derbyshire. The services were conducted by Messrs. Alliott, Weaver, J. R. and James Gawthorn, Wilson, Bryan, and Shaw. The ordination of a person as pastor who was well known to all the neighbouring churches as having for many years sustained the office of deacon in a church in this county, together with the public ordination of four deacons, gave an interest to the whole solemnity not always experienced on these occasions. We have repeatedly witnessed the parent devoting his son to the ministry; but it was more novel to see a son deliver the charge to his father-in-law. The number of persons who attended made it necessary to carry on the service out of doors.

AUG. 17. Rev. Mr. Gravestock, from Newport Pagnell Academy, was set apart to the pastoral office at Towcester. Mr. Jackson, of Old, began with prayer, &c.; introductory address Mr. Thos. Morrell; ordination prayer, Mr. Watson; charge, Mr. Bull, of Newport, from Ezek. iii. 17.; Mr. Aston, of Buckingham, preached from 1 Thess. v. 13.; Mr. Gardiner concluded. Mr. Jackson preached in the evening.

The next Meeting of this Association is appointed for Sleaford, in the Spring 1815, the time to be announced hereafter.—In conference, the subject of a plan for establishing an Itinerancy was discussed, and admitted as necessary, but at present deemed impracticable.

LONDON.

JOANNA SOUTHCOTT.

HAVING been desired by some respectable friends to caution our Readers against the delusion of this presumptuous woman, we beg to refer them to our Magazine for Jan. 1805, (p. 40,) where a correct account is

given of her prophecies, and mysterious Seal. But the public attention has lately been re-excited in an extraordinary degree, by her pretending to be pregnant at the age of 64, a circumstance which if true, would not in its nature be miraculous, and is said not to be unprecedented. The fact however, though admitted by some professional men, is controverted by Dr. Sims, and other eminent accouchers. Time will ascertain an event in itself of no consequence, but that she pretends to be pregnant by the power of the Holy Ghost; and that the infant in embrio is the True Shiloh, and a second incarnation of the Messiah, for whom is prepared a superb cradle (value 200l.) by some of her deluded followers.

The notion of repeated incarnations of the Son of God, however it may correspond with the mythology of the Hindoos, has no countenance whatever from the Scriptures. They uniformly maintain that the Saviour is to come the second time openly, and in the clouds of Heaven, with power and great glory, in the same manner as he ascended from the Earth. See Acts i. 11.—1 Thes. iv. 15—17.—Rev. i. 7.

In the mean time it is awful to see any professing Christians so unsettled in the fundamentals of their Religion, as to listen to the claims of every wild enthusiast who pretends to be inspired.—It was part of the curse of those who rejected Jesus the true Messiah, that they were deluded to their own destruction by many false ones. It deserves notice also that some avowed infidels countenance this imposture, for the sake of displaying their contempt of the Gospel.

CATHOLIC FREE SCHOOLS FOR IRISH CHILDREN, IN ST. GILES'S.

From a 'Short Account' of this institution, lately published, it appears, that since its commencement in June 1813, 470 children have been admitted, some of whom have so profited by instruction, as to have been admitted into places of decent servitude; and all, there is good reason to hope, have been made better members of society. There are now in the schools 230, who are making great progress; at least 100 can read the Scriptures correctly, and one boy, not yet 15, and who ten months ago could scarcely spell, is not only able to read with propriety, but can repeat from memory, *the whole gospel of St. Matthew.* He is appointed general monitor.

The benefits of this truly laudable institution are, by means of the children, communicated to their parents, on the minds of some of whom useful impressions appear to have been made.

The Committee much wish to establish similar schools in those parts of the metropolis where poor Irish children reside; but without an addition to their funds, it will be impossible to support the increasing expenses even of the present establishment. We sincerely hope that the institution will be fully supported by the liberality of the public. Subscriptions are received by the Joint-Treasurers, Sir Digby Mackworth, Bart. at the Banking-house of Praed, Mackworth, and Co. 189, Fleet-street; and T. Clark, Esq. 1, Bury Place, Bloomsbury.

We are concerned to state the death of the Rev. Dr. Brunnmark, Chaplain to the Swedish Embassy in London, while on a tour on the Continent, in the prosecution of the interests of the British and Foreign Bible Society. In travelling in the night from Stockholm to Upsala, in the latter part of July, he caught a cold and fever, which terminated fatally on the 1st of Aug. He died in peace without a struggle, the power of nature being exhausted by previous exertions in his Master's work; and has left a widow and three young daughters, wholly unprovided for, in whose favour a subscription has been opened by a committee of gentlemen, among whom are the Secretaries, and other active friends of the Bible Society, at the following Banking-houses, Messrs. Hankey; Down and Co.; and Hoares, Fleet-street.

On Friday evening, Sept. 2, two new school-rooms were opened in Hoxton Town, for the Sunday schools connected with the Academy Chapel. Mr. Hudson, of West Bromwich, preached; Mr. Blackburn, and Dr. Stuart, of Liverpool, prayed.—The lower room 23 feet by 53, has a gallery round. There is a Lecture on Sabbath evenings by the Students, for the benefit of the children, their parents, and others.

At the execution of six male-

factors before Newgate, on the 23d of August, one of them, named John Ashton, who had been insane (or pretended so to be) ever since the warrant was received for his execution, danced and shouted on the platform, in the most extravagant manner, crying aloud, 'I am Lord Wellington;' after the drop fell, he rebounded upon the platform, and again exulted as before. The executioner was then obliged forcibly to push him off from the place on which he stood, and he expired in strong convulsions. The scene was peculiarly shocking!

On Wednesday evening, Aug. 31, *Jos. Hack*, a journeyman carpenter, was found in a field near the Kent road, having just cut his own throat, and about 50 yards off a woman, named *Jane Ware*, whose throat had been just before cut by him, and who was then dead. The man was conveyed to the hospital, and on Thursday morning, was taken before the magistrates, by whom he was committed to the prison in Horsemonger lane, where he died soon after. It appears that *Jane Ware*, who had been a servant at an inn in the Borough, had been induced to cohabit with Hack, and had children by him; they had separated, but met at a public house, where it is said he entreated her to live with him again, which she refused. The murder took place soon after they left the house: she had one of the children with her. He had a wife living and several children. The coroner's jury pronounced him insane.

In this tragical manner terminated the adulterous intercourse of these people. May lewd sinners hear, and fear, forsake their abominable practices, and turn to the Lord!

Sept. 19th, Hollins and Mitchell, two murderers, were executed for shooting two young women with whom they kept company, and to whom they professed strong attachment.—Beside the Ordinary, the prisoners were visited, at their own requests, by the Rev. Mr. Jay, and Mr. Freer, the latter of whom after the service of the sabbath, was locked in the cell with both the prisoners, and spent the night in instruction and devotion. Hollins before his trial discovered marks of penitence, and behaved in every respect suitably to his unhappy situation. He professed his sole dependence to be on the atonement of the Saviour, and thanked God that he had been brought to the knowledge of his grace though late, and under such awful circumstances. Mitchell professed to rely on the same mercy, but was much more reserved.

June 7th, 1814. A Society was formed in Spital-fields, for teaching Adults to read, W. Hale, Esq. President; T. F. Buxton, Esq. Treasurer; J. Homes, jun. Secretary; Messrs. Honeyman, Clements, and Lawson, Superintendents.

The Bible Association Committee, in making enquiries as to the want of the Holy Scriptures among the Poor, have observed that many Adult Persons lamented they could not read; the promotion of whose instruction, and all in like circumstances, deserves general attention. As the diffusion of useful knowledge is closely connected with the moral improvement and happiness of all classes of society, the benevolent mind will not be inactive wherever the attainment of that knowledge can be rendered easy; and that the active benevolence of this Parish in particular may be more effectually employed, a Society, with the above designation and regulations, was formed as above. In this school an aged woman with spectacles, and her son a man grown, are both scholars, and another aged woman attends to learn of her own daughter, who is one of the teachers.

Sept. 7th. A Meeting of teachers and friends of Sunday schools, was held at Oxendon School Chapel, for the purpose of forming a West London Auxiliary Sunday School Union, Mr. W. F. Lloyd was called to the Chair, when the Rev. Messrs. Shepherd, Day, and Shene, also Mess. Coombs, Collins, Niven, Brooks, R Jones, and Thompson, severally addressed the Meeting, stating the good effects which have already arisen from other Unions, as excitements to exertion in this district. The Meeting was closed with prayer by the Rev. Mr. Uppadine.

The next Quarterly Meeting of the Sunday School Union, will be held in Little Wild Street Chapel, Lincoln's Inn Fields, on Wednesday evening, October 19th, at half past six o'clock, when the following subject will be considered:—'What system of rewards is best adapted to Sunday Schools?'

Missionary Chronicle,

FOR OCTOBER, 1814.

BRISTOL.

THE friends of Missions enjoyed a season of peculiar pleasure and edification at the Anniversary Meeting of the 'BRISTOL MISSIONARY SOCIETY, IN AID OF THE MISSIONARY SOCIETY, FOUNDED IN 1795;' which was held on *Tuesday*, *Wednesday*, and *Thursday*, *September* the 13*th*, 14*th*, and 15*th*. We have not yet received an official account of the Meeting; but we learn that the Rev. Mr. GURNEY, Rector of St. Clement's, London, preached on Tuesday forenoon, at Redcliffe Church; Mr. GRIFFIN in the evening, at Bridge-street; and Mr. PAIN at Lady Huntingtou's Chapel. On Wednesday forenoon, the public meeting for business was held at the Guildhall of the City; when an admirable Report was read. Seven or eight Clergymen of the Establishment countenanced the meeting with their presence, and enlivened it by their animated speeches—two of them stood at the door with plates. On Wednesday evening, Mr. HILL preached at the Tabernacle; and Mr. REES, of Rodborough, at the Welsh Chapel. On Thursday forenoon, Mr. CAMPBELL gratified a large assembly at Castle-Green Chapel, with a full relation of his Missionary Travels in South Africa. In the evening, the Lord's Supper was administered at the Tabernacle: at the same time Mr. GURNEY preached at Mary Port Church. Seventy or eighty ministers of various denominations attended these meetings. Several of our friends who were present have expressed their opinion that these services were equal, if not superior, in point of interest, to any which they ever witnessed. The Collections amounted to about £600. Further particulars will probably appear in our next Number, together with an account of a similar meeting held at *Plymouth* in the following week.

THE Narrative of Mr. CAMPBELL'S TRAVELS IN SOUTH AFRICA is just committed to the press, and will be forwarded with all convenient speed.

MISSIONARY ROOMS.

WE have the pleasure to state that the Directors of the MISSIONARY SOCIETY have taken, and entered upon, a set of Rooms in the *Old Jewry*, near *Cheapside*; being the second story of that spacious building, late in the occupation of the London Institution, and formerly the residence of the Lord Mayors of the City. These Rooms, nine in number, are well adapted to their intended purposes; some being very spacious, and capable of accommodating large Committees; others are appropriated to the use of the Secretaries, for a Library, &c. some for the reception of those curiosities which have been transmitted from Otaheite, China, South America, and particularly from South Africa. These will be prepared for public inspection as soon as possible.

INDIA.

Extracts from a Letter to the Directors from Messrs. Gordon and Pritchett, Missionaries at Vizagapatam.

'WE have the pleasure to inform you that Anundraya, continues stedfast and immovable, decided and consistent in his profession of the only true God, and of his Son, Jesus Christ. The knowledge which he has acquired of divine truth, and the judgment which he displays in his discourses to his countrymen, astonish us; and though we cannot speak of his converts, yet we are sure many are convinced, whilst the hardened Brahmins, who set themselves against the truth, have again and again been confounded before the multitude, and are evidently afraid of encountering him. According to his opinion, the people of this part of the country are more than ordinarily obstinate, and afford but little ground to hope for their

conversion; but in other parts, and particularly about his own country, the people, he says, are ripe for conversion —he therefore wishes to itinerate, with one of us, amongst them. We are aware of the remarks which might here be made; but notwithstanding, we think his desire in this respect is worthy of attention. It may be of God, and he may have some reasons for his opinion, having had an opportunity of judging of the disposition of the people. And could we have another to join us here (for two must necessarily remain at Vizagapatam) and would the government allow of our proceeding so far, we should commence our travels immediately, and encourage ourselves in the Lord our God. We are exceedingly disappointed in not ere this having another brother to assist us.

'After some trouble, we have procured both a place and a teacher; opened school June 14, and had the pleasure in a short time to see the scholars increase to the number of thirty; afterwards, indeed, it was lessened about one half; but we were not discouraged—for those who went away were mostly of the prouder casts, who could not endure a place where all were treated without distinction: some were also afraid of being made Christians; but the number soon began to fill up again, and we have for some time had in the Gentoo School forty scholars, and in the English twenty —but we expect a much larger increase. At first, with all our solicitude to exclude every thing heathen, we were careful not to be too rigid, lest we should defeat our own object; but we have gradually prevailed in this respect, so that it is now a Christian seminary altogether.— The scholars, after they have learned to form and combine the characters of the alphabet, are set to read and commit to memory one of the Gospels. Many of them are also instructed in arithmetic. Convinced that other books will be requisite, we set ourselves to translate Dr. Watts's First and Second Catechisms, which we have completed; and shall furnish them with other similar performances as they become necessary. Instead of a prayer, which the scholars are accustomed to present to a female deity, whom they suppose to preside over letters, and whom they identify with their books in some way, and even with the sand, in which they inscribe the characters (so that these are objects of their adoration) Anundraya composed for them a suitable address to the true God, which we required the master to make use of, to the rejection of the other—so that now, before they are dismissed school, one boy repeats this prayer, and all the others repeat it after him sentence for sentence.

'Another important object attained by means of this school is, that of having stated preaching in the town on Lord's-days, and Wednesday mornings. —This labour devolves in course upon Anundraya, who is sure of a large proportion of the scholars to hear him; amongst whom are a number of young men. Strangers also are coming and going doing the service, and sometimes wait the conclusion; but this is not so much the case as at first, the novelty of the thing being over. However, upon the whole, there is great reason to rejoice in this Institution, and to regard it as the most important appendage of our Mission.

'We wish it were in our power, as well as in that of others, to send you the agreeable tidings of a work of conversion among these Heathen; but it is our lot to labour in a stubborn soil; and we fear many years of painful toil must be endured before this desert blossoms and produces fruit. But let none despair of success in the end, nor yet suppose that nothing has been already done; for, at least, the minds of multitudes are dissatisfied. Vizagapatam and its vicinity are in a kind of commotion; considerable anxiety has been excited; many have freely acknowledged themselves convinced of the evil and folly of their ways; and some that they are Christians at heart, but afraid to confess it openly for fear of being put out of the synagogue. Were it not for the unequalled timidity of this people, by which they are terrified at the thought of losing caste, and at its consequent inconveniences, we have no doubt that we should have many converts to enumerate and rejoice in.

'It would be a happy thing if we were able to begin and carry on a good Factory here, of some kind: it would bring more under our influence, and be a place of refuge for outcasts.—We have felt the necessity of this, when some have applied to us to take them into our service, declaring themselves at the same time favourably disposed to Christianity. In some places there is nothing to deter,—no sacrifices to be made,—no long revered opinions and customs to be relinquished,—no disgrace to be endured,—no difficulties to be encountered; but on the contrary many worldly considerations to excite an attention to Christianity: whilst here the very reverse is the case.—No converts can be gained, not even to a tolerable profession of Christianity, but such as have courage enough to forsake father and mother, and every thing dear to them in this world; and fortitude enough and humility to live disgraced and despised by all whose good opinion nature itself would lead them to value.

'We hope, dear brethren, that you will have patience with us, and that God will make us faithful and persevering in our work; and this is all that is necessary for us. Success is certain—nothing is too hard for the Lord to do: but he has his own time for its performance; and this people will be made willing in the day of his power. He has in his providence brought the gospel to this country, and enables his servants more and more to use those means which are appointed for its propagation; and these things we cannot but regard in their connexion with his revealed purposes, and as a pledge of their accomplishment, sooner or later. The truth will finally prevail, though it may long have to contend with error, and may suffer much from being in the hands of those whose deep concern it is that from their imperfect acquaintance with the language they cannot display it in all its excellency: but this, and every opposing mountain, will gradually be reduced and disappear.

'We are happy to inform you that our ministry is better attended by Europeans and country-born persons than before; that more attention is paid, at least to the externals of religion; and that some gross violations of the Sabbath are no longer continued. We regard this, in part, as an effect of our being appointed to the Chaplaincy.

'As our labours increase upon us, and our views extend, we request, that at least, one brother may be sent to us, who shall not stop short of his destination, whatever prospects of usefulness may present themselves.

'We have thankfully to acknowledge the receipt of some stationery, &c. in March last, sent by the ship Owen Glendower, so late back as January, 1810. We have also just received a parcel from brother Loveless, containing a few publications, with advice of their being part of the contents of a box just arrived in the ship Moffatt, which he will forward to us by the first opportunity.

'Our stock of school books is not yet exhausted; but, as we expect an increasing call for them, and as packages are sometimes long in coming to us, we must beg you to send us a small supply as soon as possible, as also of paper, which we begin to be much in want of.'

Extract of a Letter from Dr. Carey to the Rev. Mr. Fuller.

Calcutta, May 5, 1813.

'We received your's by the Maitland the week before last. I suppose that all the boxes of types, &c. will be landed in the course of to-morrow. I cannot sufficiently praise the Lord for the peculiar care he has shewn towards this Mission from the first day even until now. His dealings have been such as to excite holy fear and awe on the one hand, and holy joy and triumph on the other. Last Lord's day was the anniversary of the union of the little church which was formed at Mudnabatty with our brethren Marshman, Ward, Brunsdon, &c. thirteen years ago. Our whole number was then only eleven, of whom five are dead, and one returned to Europe. Eleven were received into the church, and admitted to the Lord's table last Lord's day, and the number baptized since the union of the original church with those there arrived is more than five hundred. Yet so many have been removed by death, so many have been visited by affliction, such visitations by fire, and the violence of men have befallen us, as to shew us how easily the Lord could cut us all off, and blast all our hopes. We are a bush that has burned with fire for several years, and yet the bush is not consumed. Perhaps last year was a year of the greatest afflictions that the Mission ever suffered; and yet so merciful has the Lord been to us that we have comparately felt less of the pressure of afflictious than on many former occasions. The ravages made by death were very great, and keenly felt; but in the midst of them came our loss by fire, and seemed for several months to swallow up every other sensation of distress. It was like a large blister or cataplasm, which carried off the pain of another disorder by the pain which itself occasioned. Yet great as the loss was, I do not recollect a year in which we have felt the want of money so little, notwithstanding the calls were so much increased. At the end of twelve months our printing office was in a better condition for printing oriental languages than before the fire. Your investment of English types had set us on our legs in that department, and the re-translation of the Scriptures was much better than the former manuscripts which were burnt, and will save almost as much labour in the revision and correction as the labour of re-translation is worth. The writing of grammars over again was I confess a very unpleasant work, but has been of great use to me in forwarding the acquisition of some of the most difficult languages, and at the same time as I have had greater and better helps, I think I may say without vanity, that they are much more complete and free from error than they would have been before. I have just finished printing the Punjabee, or Shikh grammar, and am preparing the copy of the Telinga and Kurnata for

the press. I am now writing grammars of the Kashmura, Bilochee, and Pushto languages.

'The printing of the Bible is now begun and carried to a greater or lesser extent in Bengalee, Sungskrit, Hindoosthanee, Mahratta, Orissa, Punjabee, Kashmura, Pushto, Bilochee, Assam, Chinese, Burman, and Telinga. Felix has got an order from the Burman government to convey a printing-press with all its apparatus, and men to work it, from this country to Rangoon, in a Burman ship, free of all expense; and the Burman ambassador, who is not yet come to town, but whom I expect to see in a few days, has orders to take charge of it when it goes. I trust this is a token for good. Felix and brother Kerr live in great harmony.

'We are every day expecting Lord Moira as Governor General. Government has partially abolished the burning of women; I hope this will be followed by its total abolition.

I am very affectionately yours,

W. CAREY.

Lord Minto's Testimony to the Baptist Missionaries, extracted from the Address of the Governor-general, delivered September 20, 1813, at the Public Disputation of the Students of the College of Fort William, in Bengal.

'THE Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee language: and has now in the press Grammars of the Telinga and Carnatic languages. He is also writing Grammars of the Cushmeere, the Pushna, Ballochee, and Orissa languages. In addition to these various and extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

'A Grammar of the Burmah language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary press of Serampore.

'Mr. Marshman and his young pupil, now become his associate, do not slacken in the pursuit of Chinese grammar and learning, by which, indeed, the public is about to profit.

'Mr. Marshman has composed a work under the title of Clavis Sinica, or Key of the Chinese language. It was at first intended only as an augmented edition of his Dissertation on the Chinese language, formerly published with the first volume of the Works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two dissertations; the first on the Chinese character, the second on the colloquial medium of the Chinese. The second part of the Clavis will be a Grammar of the Chinese language. These two parts of the work will contain from four to five hundred quarto pages: and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the characters in the whole of the Confucius, which he conceives will render it a complete key to the language.

'The passages in Chinese characters, contained in these works, are printed from moveable metal types, which Mr. Marshman and his co-adjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

'I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations, have enabled this modest and respectable community to accomplish.

'I am not less gratified by the opportunity which their literary achievments afford of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.'

SOUTH AFRICA.

Extract of a Letter from Mr. Anderson, Griqua Town (formerly called Klaar Water) South Africa.

THE visit of our brethren was a means of rousing us, and an awakening began to discover itself while they were even there. Shortly after they left us, and we commenced the experience meeting, with frequent visits to the houses of the people, a remarkable change discovered itself both among old and young. Many came to our houses distressed in mind, asking direction. It was most affecting to hear them relate their former conduct.

'*Willen Berend* said,—"I never thought of any thing but hunting; that was all

my delight. And when I came to hear the word I was glad when it was done—I was also an enemy in my heart; but now I am convinced that I must have the Lord Jesus Christ, or my soul will be lost for ever."

'*Leintz*: *Goejeman* came in one evening, and sat down. I asked her what she would have. She said, bursting into tears,—"My sins are many, too many —I shall be lost!" I told her, she might think so; but I could assure her that Jesus Christ is a great Saviour, able to save to the uttermost. She exclaimed, —"I have listened to the devil.—I was once under conviction, and began to pray; but something said to me, Leave off: you are too young—you have no sins—I will help you!—And I listened to this. Now I know it was the devil—I shall be lost!" We spoke to her in a suitable manner.

'*Betje Hendrick*, *Anna Berend*, and *Griet Hendrick* were also under powerful convictions; the last mentioned, it seems, under brother Read, as an instrument. They come daily, with those before mentioned, in deep distress of mind, desiring to know the Lord Jesus. Sometimes they speak about the affecting view they have had of their sinful state; at other times of great darkness; at others again of a little hope they have had. Some said, the only season of comfort they had was when speaking to us; and on that account they came so often. Indeed, our time was now quite taken up with the visits of these poor distressed souls, and our labours have been blessed; all of them (one only excepted, who is still in distress) have been led by the Divine Spirit to a knowledge of the Lord Jesus, and have been received into our church, and we see them walking humbly before God.

'In the beginning of October the awakening was more general. Our prayer meetings were well attended, and we heard the people every where speaking of the Saviour, and telling each other the sins of their former lives. Their general behaviour also evinced their sincerity. Several said to us,—'Before, we liked it best to be at a distance from you, but now we cannot get near enough.' Many were astonished that we had borne with them so long; and one said,—"It is a proof of the love of Jesus, that he kept his word among us, while we were despising it.

'Among the members of our church the most are become more lively, and some in a special manner. They come to us and acknowledge their great neglect of the Boschemen and Corannas; that they had sinfully neglected to tell them what God had done for their souls. In our prayer meetings they now pray most earnestly for the poor Heathen around us; and since one or other has gone out on Sabbath days to preach, the Lord has manifested his power on one of the worst characters we had among us.

'A Griqua, named *Jacob Cloote*, had been the promoter of much evil; a ringleader among the young people in drunkenness and lewdness. Every decent person was both ashamed and afraid of him; he seemed to have been given up to wickedness, and every means which had been tried to reclaim him was in vain. Mr. Campbell can tell you how he troubled us just before he left us. He stood charged with such grossly immoral conduct, that it was judged necessary to compel him to live near us, that we might check his proceedings; but he set us at defiance. For some time he raged, and threatened to revenge himself. But, blessed be God, it seems that his heart is changed. He began now and then to come to the church. Brother Janz and I took every opportunity to convince him of his danger. At first he shewed great enmity; but one day he heard us and gave no answer.—We observed him a little affected. He then began to call on us, and by degrees to open his mind to us. This was soon known. Those who feared God were a little afraid of him, and his companions began to ridicule him. But we perceived that he was humbled:—his distress of mind became great, he attended closely at all our meetings, he endured the ridicule of his companions with patience, and declared his intention to do all he could to reclaim those whom he had been the means of debauching. He now speaks very humbly of himself, and abhors his former conduct. His conversion appears to have been the means of the conversion of others. One *Mannel Murnel*, a very great enemy, and a mocker at God's word, has been convinced, and is now seeking the Lord Jesus. *Andrie Hendrick* is another who was of the same stamp as *Jacob Cloote*, and equal with him in all sinful practices. He was one of those who took the letters of Mr. Campbell sent away while here. Upon his return he said,—"It is as if I was come back into a new world; every one is now speaking of Jesus." He is now walking humbly before God, and many more are enquiring.'

MISSIONS TO JAVA, &c.

MR. KAM, Mr. Supper, Mr. Brukner, and Mr. Le Brun, who sailed from England on the 31st of December, 1813, arrived safely at the Cape of Good Hope,

on the 5th of April, 1814; they met with some considerable storms, and were, at times, in much danger. They were also greatly annoyed by the extreme profaneness and contemptuous behaviour of some persons on board. They were received with great kindness by Mr. Thom, and other Christian friends at Cape Town.

It was the intention of the brethren destined to Java, to proceed in the same vessel by way of the Isle of France; but providentially they were enabled to go direct to Java in a ship just ready to sail from the Cape. By the advice of friends, they availed themselves of this opportunity, by which much time will be saved. They sailed on the 11th of April.

Mr. Le Brun pursued his voyage to the Isle of France shortly after.

THE last Annual Report of the Missionary Society, will soon be printed in the German language, at Berlin, under the direction of the Rev. Mr. Jœnicke, and five thousand copies circulated through the country, where we hope it will promote a missionary spirit, and excite new zeal in our German brethren to diffuse the knowledge of the gospel among the Heathen.

CHURCH MISSIONARY SOCIETY.

THE Rev. Daniel Corrie reports very favourably concerning the Mission in India. In a letter from Agra, he says, "Since our arrival at this place, in March last, *forty-one adults*, (and fourteen children of theirs,) *have been baptized into the faith of Christ, and all continue to walk in the truth.*'

The Rev. Mr. Thomason, of Calcutta, thus expresses his joy in these promising appearances,—

'The work at Agra is progressive, Abdool proves a steady, zealous, humble labourer. We have every encouragement.

'This new day rejoices our hearts greatly. A new day it may be called: for never before, has the gospel been attended with such remarkable effects in *this* quarter. Learned Mussulmen have been peculiarly stubborn hitherto. Now they have been made to bend, as you will perceive in some recent instances at Agra: and I cannot but entertain strong hopes that we shall see yet greater things done.'

BAPTIST MISSION.

THE Rev. Mr. Yates, late a student at Bristol, is about to proceed to India. Leave for this purpose has been obtained from 'The Honourable Board of Controul for the affairs of India,' after an application to the Court of Directors had been rejected. But for the enactment in the new East India charter respecting Missionaries, the refusal of the Court at the India House would have been final. In this event, the beneficial operations of the late Act of Parliament, and also the friendly disposition of His Majesty's Ministers, are clearly evinced, and demand the gratitude of British Christians.

MISSIONARY COLLECTIONS.

[*Contributions received by the Treasurer, from* 15 *August, to* 15 *September inclusive.*]

Legacy by the Will of Henry Stone, late of the Thorne, in the County of Hereford, Esq. deceased	£500	0	0
[This Legacy, which was expressly charged upon the Testator's *Personal Estate*, having become void from the deficiency of that Fund, is paid as a Donation, by Messrs. Charles Forster, George Breillatt, and John Dawson, out of Real Estates devised to them as Residuary Legatees under the same Will.]			
Rev. Mr. Roberts and Friends, Llanbrinmair	8	0	0
Rev. Mr. Mitchell and Congregation, Leicester	37	10	0
Lancashire Auxiliary Missionary Society, by Mr. R. Spear, Treasurer	1000	0	0
Rev. Mr. Shufflebotham and Congregation, Bungay, Suffolk	10	7	3
Stockport Penny-a-week Society in Mr. James Brown's Cotton Factory, by Rev. Mr. Evans	5	2	4
A Friend, Melbourn, Derbyshire	1	0	0

Cornwall Auxiliary Missionary Society, Mr. John Mc Dowall.

Falmouth Branch	£30	4	0
Truro ditto	13	13	0
Penryn ditto	12	19	0
Mevagissy ditto	12	10	0
Penzance ditto	9	1	0

St. Colomb ditto		5	0	0		
Fowey ditto		4	1	0		
Lostwithiel ditto		4	0	0		
					91	8	0
Associate Congregation at New Town, Rev. Wm. Elder					6	0	0
Lydia					10	0	0
Bristol Auxiliary Missionary Society, Mr. William Skinner, Treasurer, making (including Subscriptions &c. of Juvenile Missionary Society,) a total for the last year of	£894	16	10		25	13	2
Expences of the Bristol Society		159	8	2			
Total Contributions	£1054	5	0				
Crew of the Brig Eliza, Capt. Wm. Davies, produce of a Subscription Box on board					1	10	0
Two Friends in Stirling, by Rev. Alexander Fletcher					21	0	0

Contributions from Newport, Isle of Wight, by the Rev. John Bruce.

Annual produce of a weekly penny society	£13	9	3			
Teachers and Children of the Sunday School	6	12	3			
				20	1	6
Whitchurch, Hants, Rev. Mr. Bingham and Congregation				2	8	0
Andover, ditto, Mr. J. Wakeford, and Friends				16	1	6
Salisbury, Wilts, Endless-street Congregation				12	4	2
Bradford, ditto, Rev. Mr. Coombes and Congregation				10	2	0
Trowbridge, Wilts, Rev. Mr. Stevenson and Congregation				6	12	0
Ditto, ditto, Rev. Mr. Kent and Congregation				31	2	2
Bath, Somersetshire, Lady Huntingdon's Chapel, Rev. Mr. Kirby and Congregation				29	4	8
Bristol, Miss Perry and Friends				2	19	0
Dursley, Glocestershire, Rev. W. Bennett and Congregation				10	10	0
Uley, ditto, Mr. Lloyd, and Friends				5	0	0
Minchin Hampton, ditto, no resident Minister				4	4	3
Stroud, ditto, Rev. J. Burder and Congregation				20	0	0
Ebley, ditto, Rev. Mr. Bloomfield and Congregation				20	2	9
Rodborough, ditto, Rev. Mr. Rees and Congregation				30	1	0
Forest Green, ditto, Rev. Mr. Payn and Congregation				[illegible]	2	6
Tetbury, ditto, Rev. Mr. Davies and Congregation				[illegible]	0	9
Glocester, ditto, Rev. Messrs. Bishop and Thorn, and Congregations				20	0	0
Wotton-under-edge, ditto, Rev. Mr. Lewis and Congregation				5	2	7
Ditto, ditto, Rev. R. Hill and Congregation				40	1	1
Kingswood, near Bristol, no resident Minister				11	4	3

South Wales Auxiliary Missionary Society.

Swansea, Rev. David Davies	£70	0	2	Sardis, Rev. D. Davies	£2	16	3	
Ditto, Rev. William Kemp	45	7	6	Bethlehem, ditto	2	5	9	
Ditto, St. John's Church	14	0	0	Abergalech, ditto	1	16	0	
Penmaen, Rev. D. Thomas	6	10	0	Llandovery, ditto	1	11	6	
Neath, Rev. Mr. Bowen	6	0	0					
Cymmar, Rev. Morgan Jones	4	0	0				8	9 6
Neath, Rev. Thos. Edwards	2	1	0	Llanwrtydd, Rev. Mr. Williams			3	15 6
Bethel, Rev. Wm. George	3	0	0					
Llanedy, Rev. Samuel Price	3	10	0	Rhyader, Rev. Mr. Evans			3	0 0
Bethania, Rev. T. Davies	1	13	0	Ystrafellt, Rev. M. Lewis			1	5 8
Bethesda, Rev. T. Williams	3	0	0	Usk, Rev. Mr. Jones			2	12 0
Brynberian, Rev. H. George	8	17	6	Sunday-school at do by do.			1	1 0
Maindy, Rev. S. Davies	5	0	0	St. Donatts, Rev. W. Watkins			1	0 0
Brecon, Rev. Thos. Powell	3	15	0	Llangonwydd, ditto			1	3 0
Mynyth-bach, Rev. D. Evans	4	0	0	Llanharan, Rev. Noah Jones			1	0 0
Tyncoed, Rev. J. Williams	2	2	0	Gower, Rev. Wm. Davies			1	4 0
Ynusgow-Myrthyr, Rev. T. Evans	5	0	0	Talgarth, Rev. John Jones			1	10 0
				Crygybar, Rev. Dan. Jones			6	0 0
Groswen, Rev. G. Hughes	4	0	0	Newport, Rev. Rees Davies			4	0 0
Tynyngawen, Rev. J. Phillips	1	5	0	Llanelly, Rev. H. Williams			4	6 0
Alltwen, Rev. Mr. Davies	5	17	0	Mr. E. E. by ditto			1	1 0
Three Crosses, Rev. Lewis Powell	3	0	1	Baren, Rev. Roger Howell			1	1 0
				Llandifan, Rev. W. Griffiths			1	1 0
Llansamlet, Rev. J. Davies	5	0	0	Carmarthen, Rev. D. Charles			26	2 6
Mr. E. M. by ditto	1	0	0	Peterwell, Rev. M. Jones			6	11 6
Bridgend, Rev. W. Jones	3	10	0	Bethlehem,			3	0 0

Henllan, Rev. Mr. Lloyd ..	10	6	6	Neath, Pembrokes. Rev. Mr. Edwards & Friends ..	£2	8	6		
Glandwr, Rev. Mr. Griffiths	10	4	6						
Maenclochog, Mr. George	0	12	9						
Haverfordwest, ditto, Rev. Mr. Luke & Congregation	46	17	4	Donation	1	0	0		
								5	8 6
Trefgarn and Bridgend, Rev. Messrs. Skeel and Griffiths	11	17	8	Milford, Pembrokeshire, Rev. W. Warlow, Sunday-school	£7	0	0		
Rev. Mr. S.	1	1	0						
Fishguard	11	0	0						
Newport, Rev. Mr. George	1	17	0						
Bethel, Rev. Mr. Phillips ..	1	16	0						
Cardigan	5	1	0	Collections, &c.	8	0	0		
Trinity Chapel, Bronwydd ..	15	0	0	Auxiliary Mis. Soc	3	0	0		
Neuadd-lwyd, Rev. T. Phillips	9	9	0	.....				18	0 0
New Inn, Mrs. R.	2	2	0	Solva, Pembrokeshire, no resident minister				3	14 6
Carmarthen, Rev. D. Peters and Congregation	32	12	6	Subscriptions and Donations				49	5 6
Langharn, Carmarthenshire, no resident Minister	1	2	0	Collected at the Independent Chapel, Congleton, Cheshire, Rev. George Marris, on occasion of a Sermon preached by the Rev. Rowland Hill				13	10 0
Pembroke, Rev. Mr. Harris and Congregation	7	8	0						
Rev. Mr. Bowen & Congrega. second Collection	£2	0	0						

POETRY.

LINES

To a Sister, on presenting a Cap for her infant Son.

My dear Sister,

I cannot, as you see,
With skill the needle use;
Tendrils and leaves to shape and place
With Nature's ease, with Nature's grace,
My awkward hands refuse.

Yet, though my fingers fail
To work with dexterous art—
Though flowers with taste I cannot form,
My bosom is with friendship warm,
Affection fires my heart.

Then Friendship's feeble proof
Accept with candid mind,
And view not with an eye severe
Errors which obvious must appear—
Faults you, alas, must find.

And, for the lovely babe,
Affection's wish receive;
And, oh! the strong, the felt desire,
Which kindred and which love inspire,
With kind regard believe.

'Tis not that great in fame
His name should ages stand—
'Tis not, that mighty with the sword,
Nations may tremble at his word,
Yet hate the high command:

'Tis not, that round his brow
A fading wreath may bloom—
'Tis not, that splendour, pomp and show
May tend his path while here below,
And leave him at the tomb:

'Tis, that approv'd of God,
Heaven may record his birth;
It is, that rich in faith and love,
His mind may nobly soar above,
And spurn the toys of earth.

'Tis, that the Saviour's peace
May sanctify his breast;
It is, that never-dying joy
For ever may his song employ
In the eternal rest.

S. M. B.

CONSOLATORY THOUGHTS

ON

THE DEPARTURE OF

A BELOVED DAUGHTER,

AN AFFECTIONATE SISTER,

AN INVALUABLE WIFE,

A TENDER MOTHER,

Jan. 30, 1814,

Aged 24.

Happy spirit! fled away
To realms of everlasting day;
Enter'd on eternal bliss,
Seeing Jesus as he is.

Happy spirit! freed from sin,
All is peace and joy within;
She will never sorrow more,
All her weeping now is o'er.

Happy spirit! freed from cares,
A world of sin, a world of snares!
Love and praise through endless day,
No more need to watch and pray.

Happy spirit! gone before,
Landed safe on Canaan's shore;
With the blessed hosts above
Triumphing in Jesu's love.

Weeping friends! still left behind!
Look to Jesus! you shall find
Happy spirits '*meet again*:'
Weeping friends may cry, Amen!



Revr.d Ralph Davison
Newcastle upon Tyne.

Pub.d by Wilson & Son Stationers Court Nov.r 1.st 1814.

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

NOVEMBER, 1814.

FURTHER ACCOUNT

OF

THE LATE REV. HOWELL DAVIES.

[*See a Memoir of him, page* 337.]

To the Editor.

Rev. Sir,

I FEEL great pleasure in being able to furnish you with an exceedingly appropriate appendage to the excellent 'Memoir of the late Rev. Howell Davies,' inserted in your Magazine for September. It consists of Two Extracts from the M.S. Diary of the judicious Mr. Joseph Williams, of Kidderminster. The author of the Memoir has well remarked, that 'It is a reflection on the Calvinistic Methodists, that so many of the early preachers among them have passed without notice into the grave;' and, that 'almost every circumstance of their history is important.' These sentiments fully justify the publication of the following matter, which otherwise might never have come before the public; for, though the whole of Mr. W.'s Remains are extremely valuable, they are also Miscellaneous; and, therefore, much *historical* and *controversial* matter is passed over in the selection composing the volume entitled Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams;' which is more particularly addressed, in a literal and emphatical sense, *to every man's business and bosom*. The exalted reputation that volume has attained among Christians of every denomination, has induced him who now addresses you, to furnish the public with *an enlarged series* of Extracts from Mr. W.'s Manuscripts, of the same tenor as those already published; wherein old and young, rich and poor, the newly-converted and the experienced Christian, may find direction, comfort, and example*. But to revert to the present object: the subjoined extracts exhibit specimens of what kind of spirit actuated Mr. W. who was a consistent member of a church of the Congregational or Independent order; yet, did his charity extend to the *whole* 'household of faith;' and, whether any person was called Churchman, Methodist, or otherwise, was to him an object of indifference, if he found the *heart* right with God.

Yours, very respectfully,

BENJAMIN HANBURY.

'June 28, 1746. I have been this week at an Association at Trevecka, in Wales. We assembled for religious worship in a barn, near Mr. Howell Harris's. There were present three clergymen, viz. Mr.

* See our Literary Notices for Oct. p. 398.

Daniel Rowlands +, Mr. Howell Davies, and Mr. Williams, and about twenty exhorters; one of whom, Mr. Richards, preached and prayed in Welsh. It was somewhat painful to be present two hours at a religious service, of which I could understand nothing, — while the preacher proceeded with the greatest fluency, and marks of most raised affections; but, it was pleasant to observe, in the countenances of the assembly, how he bowed, or rather the Spirit of God bowed, their hearts as one man; and what heavenly smiles would in an instant overspread the faces of hundreds, from time to time, while he was discoursing to them on these words: 'Father, I will that they also, whom thou hast given me, be with me where I am,' &c. John xvii. 24. — Mr. Howell Davies afterwards prayed, and then preached in English, from Joshua i. 9, 'Have not I commanded thee? be strong, and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.' It was a sweet opportunity, though it scarcely seemed equally affecting to the audience with what had gone before. Afterwards, I dined with the clergymen and several of the exhorters; but, Oh! what a spirit of love to Christ, and love to one another, did they discover! I could not but think it never had been remarked with more propriety in primitive times, 'See how these Christians love one another!' I learned from them, that the Lord had remarkably raised up the Rev. Mr. Rowlands, in Cardiganshire, and Mr. Howell Harris in Breconshire, at one and the same time with Mr. Whitefield and the Wesleys, and all independent of each other; and had wonderfully owned their endeavours, and spread their influence over the greatest part of Wales; and all in the space of eleven years from the first beginning of it, so that within the principality of Wales, about six or seven clergymen, forty exhorters, and 140 religious societies, were now preaching and receiving the pure gospel of Christ: that they had met with great opposition and much persecution; but all had contributed to the furtherance of the gospel, — so that now they seemed to bear down opposition to their numbers; and Mr. Rowlands, who holds two livings, and preaches at two churches every Lord's Day, and at two chapels on week-days, could tell me that he had 3000 communicants; and Mr. Davies told me that he has 2000 in Pembrokeshire: — so mightily hath the word of God grown and prevailed there! Shall not I rejoice in these triumphs of the cross of Christ? But, I shall see greater things than these!'

'1747. In my south journey in May, I heard that Mr. Bateman, Rector of St. Bartholomew the Great, London, had joined himself to the Methodists; — that he preached much in their strain, and was much followed. When I came to London, I found him at the Tabernacle; and afterwards, at his desire, visited him at his lodging, and learned from him, that about seven years ago he left London and his rectory, and having a small living in Wales, in Pembrokeshire, retired thither. He owns he knew nothing of the gospel, the way of salvation through Christ; but was in a state of blindness and carnality. He preached, in one of Mr. Howell Davies's chapels, a railing sermon against the Methodists, from 1 John iv. 1, 'Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world;' charging them with hypocrisy, enthusiasm, &c. Sometime

+ Mr. W.'s orthography of the names is adhered to, though it sometimes differs from that in the Memoir.

after this he was seized with a sadness, or pressure of spirit, and could not tell why. He had made an appointment to meet some gentlemen; but was so *hyped*, as he called it, that he could not go. This pressure continued on his spirits; and after a while he must needs go and hear Mr. Howell Davies preach in the same chapel where he had been railing on him and his followers; and felt the word, like 'a dart, strike through his liver:' his sins were set in order before him; and he came home under terrifying fears that he certainly should be damned. He lay under the burthen of 'a wounded spirit' about a whole month before Christ was revealed in him. 'Since that, his ministry hath been remarkably blessed in Wales; and, about the beginning of April, he went up to London, and resumed his rectory, where he preaches the gospel with plainness and power, praying excellently before sermon; and, I hear, that sinners tremble under his word, while saints are edified, and built up in their most holy faith.'

ON THE BLOODY SWEAT OF *OUR SAVIOUR* IN THE GARDEN OF GETHSEMANE.

When we regard any expression of holy writ as purely metaphorical, which is intended to record a simple fact, we fall into an error as dangerous as when we ascribe to direct supernatural agency that which may be fairly attributed to the operation of natural causes. In the former sense, namely, as entirely metaphorical, many have understood the affecting expression which we find in the 44th verse of the 22d chapter of St. Luke's Gospel: 'His sweat was, as it were, great drops of blood falling down to the ground.' Such persons suppose that this is only affirming, in figurative language, that our Saviour's sweat was unusually profuse and excessive; and the words *as it were*, seem undoubtedly to favour this supposition; but Dr. Macknight, in his Harmony of the Gospels, with great propriety remarks, that the Greek particle ωσει does not always denote *similitude*, but sometimes *reality*, and agrees in opinion with Bartholinus de Cruce and many others, who affirm 'That our Lord's sweat was really mixed with blood to such a degree, that its colour and consistency were as if it had been wholly blood.' This able critic afterwards observes, That history puts the possibility of this matter beyond all doubt: Charles IX. of France, died of a malady in which his blood gushed out of all the pores of his body. Voltaire* describes it thus: 'Charles IX. died in his five-and-twentieth year. The malady he died of was very extraordinary: the blood gushed out of all his pores. This accident, of which there are some instances, was owing either to excessive fear, to violent passion, or to a warm and melancholy constitution.'

To this valuable elucidation of the passage, I may add the testimony of Horstius †, who, in describing a peculiar disease which is attended with extravasations of blood under the cuticle, or false skin, observes, That it proved fatal to a pregnant woman, by a hæmorrhage from the gums. In this case, hot baths and sudorific medicines were absurdly employed; and they produced, he says, a bloody sweat (*sudorem sanguineum*).

This disease has of late years been more attentively examined, and is called, by the late eminent Dr. Willan, *Purpura Hæmorrhagica*. It has been known, in some instances, to come on very suddenly after great exertion of body or distress of mind. In it the smaller vessels on the external and internal surfaces of the body appear to lose their contractile power; and from

* Univer. Hist. chap. 142.

† Obs. 17. lib. v.

this want of tone, suffer the red particles of the blood to pass through them, and consequently to be suffused under the outer skin, giving the appearance of red or livid spots. Many cases occur, in which the least exertion, or even slightest pressure, such as is used in feeling the pulse, occasions a violent, and sometimes a fatal hæmorrhage.

It seems, therefore, not improbable that, in our Saviour's inexpressible agony, such a degree of exhaustion was induced as to deprive the minute vessels on the surface of the body of their usual containing power; in consequence of which loss, not merely a watery fluid, but the red particles of the blood also, passed through the pores of the skin, so that this phenomenon might, with strict and literal propriety, be called a *Bloody Sweat*.

T. H. B.

ON SIMPLE FAITH IN THE PROMISES OF GOD.

Extract from a Letter of the late Rev. Mr. Muir, of Paisley.

In talking about the impression of Scripture-promises on the mind, whether suited to our present case or not, there is not only danger of laying great stress on the impression, but of leaning wholly upon it as an impression, and not upon the Scripture impressed, as it is the word of God. In which case, as common as it is melancholy, such exercise flowing from such a cause, is by no means divine faith, — but a believing of something else than the written word; and, therefore, is justly called *Delusion*. That there is such imaginary faith, is plain from Scripture and related experience. 1st, From Scripture: for if we had not been in danger of being led aside by false and delusive spirits, there would have been no need of 1 John iv. 1. nor of many other passages of Scripture; and if Satan had the impudence and skill to make more than one unsuccessful attack upon our blessed Redeemer himself with those very hellish engines, we, doubtless, cannot expect to be exempted; nor are we without the greatest danger in that respect. — 2dly, The experience both of pretended and of real saints, evinces the truth of it. Ask some who are lewd and profane, at least evidently graceless, What hope they have, and what are the grounds of their hope for eternity? They will tell you, that such and such a Scripture was impressed on their mind at such a time; and on this impression they build, without ever knowing the saving and sanctifying power of the word; and evidence that they never truly believed it as the word of God: but this is not all; for even they who are serious, and, in the judgment of Charity, are accounted saints, have not their garments altogether untainted from this stain: as is evident, not only from a common propensity in most serious people to desire such impressions, but from the manner in which they are received and improved by them. Ask some, nay, most of that character, the ground of their fears about their souls, and they will probably answer, 'I never have Scripture-promises brought in upon my mind as I find other Christians have; and thence I fear that I am not an heir of these promises:' — though they have all the promises of the New Testament made to them in the word, for the obedience of faith. Moreover, in many instances, Scripture impressions are received, and the greatest stress laid upon them, while they know not if such a word be in the Bible; — and then, what use is made of these things, sometimes by the best? A waiting for such impressions are the rule of their duty, the ground of their faith, and the foundation of their comfort. By this means, they lay aside the Bible

altogether. Thus, in a few instances, I have shewn that there is such imaginary faith; and now I shall endeavour to prove the unreasonableness of such a practice; and that it is quite foreign to divine faith.

1st, Divine faith answers to God's faithfulness in the promise, as it stands in the word, without expecting any further confirmation of the ground of faith; but such faith as we speak of, answers to something else than the bare word, — to an impression of it on the mind, with light and power, as some say; which is plainly making the ground of believing to consist in the impression, and not in the word, in which alone the divine faithfulness is pledged.

2dly, Divine faith sees the naked promise to be warrantably intermeddled with, in consequence of the free offer of grace, without any impression of it on the mind; or, if it is impressed, from whatever quarter, does not look upon such impression as giving them any better warrant to believe the promise impressed, than they already had, or as rendering the accomplishment of it more sure than it was, as recorded in the Bible; whereas the other kind of faith will have nothing to do with the promise, — will not dare to intermeddle with it, as it stands in the Bible, without they have, at least, the additional warrant of its being impressed.

3dly, Divine faith will have nothing as its immediate object but the written word; whereas such chimerical faith will rest upon the impression of what one does not so much as know to be the Lord's word.

4th, Divine faith stands not in the wisdom of men, but in the power of God; but a faith that has impressions for its object, stands in the wisdom of the author of such impressions, who, I am afraid, is for the most part, an evil deceiving spirit; who, finding other methods unsuccessful, will thus transform himself into an angel of light, — if, by this means, he may gild over his infernal pills, that they may pass unobserved.

5th, Whereas divine faith will be exercised on, and will rest in a bare promise, without the least sensible manifestation, as is the case of Abraham, to support it. This other kind of faith is extinguished with the impression; and no wonder that it falls when the foundation is destroyed. However, I am far from doubting that the heirs of the grace of life often have Scriptures impressed on their minds, and are happily enabled at the same time, to make a scriptural improvement of them, by believing, rejoicing, and resting in the Scriptures impressed,—not because it is impressed, but because it is a part of the Lord's mind, as delivered in his word, the complete rule as well as the ground of faith.

From the whole, it appears that a great part of what is called Practical Religion at this day, when weighed in the balance of the sanctuary, will be found wanting. Oh, what a dreadful mistake, not to be acquainted with the devices of Satan, who knows so well how to lessen our esteem of the divine testimony, by clothing his own impressions with the words of the Holy Ghost, in a manner that passes without observation! It is our duty to observe the necessity of believing, on the grounds set before us in the word of truth; and I am persuaded it would tend unspeakably more to the glory of God, as well as to the solid, substantial, and lasting comfort and establishment of our own souls. I say, if we were enabled to give God the glory of his faithfulness, by believing the promises, as 'Yea and Amen in Christ,' and resting on the divine veracity and almighty power for the accomplishment of them to us in particular, — then, whether they

were believed resolutely and directly, as they lie recorded in the Bible, or impressed by the divine Spirit, or flowing from our own memory, or even thrown in by Satan himself with a design to deceive, — such faith would be of a right kind, and our exercise of a spiritual and scriptural nature. Methinks, it is somewhat below the dignity of the rational, much more of the believing, part of mankind, to build so much on so uncertain and tottering a foundation as the sudden impression of any thing, without viewing it as supported by pillars, at least as lasting as the fabric they bear.

THE PHILOSOPHY OF *THE SCRIPTURES.*

Sir, *To the Editor.*

As your correspondent *Philo-Biblios* has expressed a wish that the subject of the Philosophy of the Scriptures, to which I had directed the attention of your readers, might be resumed and further illustrated, I beg leave to submit some additional remarks to their candid consideration.

Whatever may be objected to some notions of the Hutchinsonian Philosophy, as derived from the Bible, the significant and ideal meaning of the Hebrew language must be acknowledged by all; and many learned writers have expressed their opinion, that language must originally have come by divine inspiration. Dr. Johnson says, 'Inspiration was necessary to give man the faculty of speech; which, I think,' says he, 'he could no more find out, without inspiration, than cows or hogs would think of such a faculty *.'

Mr. Gilbert Wakefield, in his Essay on the Origin of Alphabetical characters, has expressed the same opinion, confirmed by a variety of powerful arguments. Dr. South says, 'Adam came into the world a philosopher; and, till his fall, he was ignorant of nothing but sin. All those arts and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an intellect defaced with sin and time; and certainly that must needs have been very glorious, the decays of which are so admirable:—an Aristotle was but the rubbish of an Adam; and Athens but the rudiments of Paradise.' The pious Bishop Hall says, 'Adam saw the inside of all the creatures at first (his posterity sees but their skins ever since); and by this knowledge, he fitted their names to their dispositions.' Dr. Adam Clarke (on Gen. iii. 22.) remarks, that 'our Saxon ancestors both *thought* and *spoke* at the *same time*. Their words are not arbitrary signs; but, as far as sounds can convey the ideal meaning of things, their words do it; and they are so formed and used, as necessarily to bring to view the nature and properties of those things of which they are the signs. In this sense the Anglo Saxon is inferior only to the Hebrew.'

Mr. Hervey, referring to the wonderful accuracy with which the inspired historian of the book of Job, generally acknowledged to be Moses, the historian of the Creation, describes the various phenomena of the natural world, which agree so well with modern discoveries, denominates that portion of the sacred Scriptures 'The Philosophical Transactions of the Book of Job.'

When the inspired philosopher describes the almighty and all-wise Creator as 'hanging the earth upon nothing,' it need not be remarked how well this theory of the earth coincides with modern philosophy. Ovid seems to have borrowed the

* Boswell's Life of Johnson, vol. ii. p. 447, *ubi plura.*

very language of Moses, when, in his description of the chaotic state of matter, he says

Nec circumfuso *pendebat in aere tellus*.

The Latin name for earth, *Tellus*, seems to be derived from the Hebrew תלה, *to hang*. It is well known what ridiculous notions some of the ancients entertained respecting the situation of the earth in the system of creation, — and what strange opinions some modern nations, who are destitute of the Bible, still entertain on this subject.

The word מבול, *a flood, deluge*, from בל, *to mix, mingle*, is applied only to that of Noah, from its *soaking*, or *mixing*, with the earth quite through its shell; which, it is thought, was then soaked full of water, and dissolved. This notion of a deluge is clearly expressed by Virgil: —

Si *tellurem* effundat in undas
Diluvio miscens.

The term בקעה, *a valley, a break* between mountains, from בקע, *to cleave*, is a strictly just and philosophical name; for vallies were formed after the deluge by the waters, in their descent to the abyss, *tearing* and *breaking away* the several strata which impeded their course, and which are still found in a horizontal situation in the neighbouring mountains.

The doctrine of the circulation of the blood through the whole human system, was taught by Solomon, in figurative language, Eccles. xii. 6. The *pitcher at the fountain*, and *the wheel at the cistern*, describe the chief organs or vessels for the production, distribution, and circulation of the vital fluid. Plato (*in Timæo*, quoted by Longinus *de Sublim.* sect. xxxii.) calls the heart ΠΗΓΗΝ τε ΠΕΡΙΦΕΡΟΜΕΝΟΥ σφοδρως αιματος, *the Fountain of the briskly circulating Blood*. The circulation of the blood was known to other ancients besides Plato, particularly to Hippocrates; for proof of which, the reader is referred to the learned Dutens, in his 'Enquiry into the Origin of the Discoveries attributed to the Moderns' (part iii. ch. 3.): a work which strips the moderns of many fine feathers which they have borrowed, or rather stolen, without acknowledgement, from the discoveries of antiquity. The discovery, or rather recovery, of this doctrine by Dr. Harvey, in 1628, was known to some Italian philosophers a little before, and farther illustrated by later physiologists. By these illustrations the circumstances alluded to in Solomon's figurative language, are abundantly and accurately confirmed. —— See an enlarged and philosophical view of the matter in Poole's Annot. *in loc.* and Parkhurst's Heb. Lex. on the word גלגל.

Who can say what treasures of natural and philosophical science were lost to the world by the loss of those writings of Solomon, in which 'he spake of trees, from the cedar that is in Lebanon, even unto the hyssop,' or rather moss *, 'that springeth out of the wall! — he spake also of beasts, and of fowl, and of creeping things, and of fishes.' We do not wonder that 'there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom.' 1 Kings iv. 33, 34.

The Jewish rabbins, among a multitude of strange fables found in their writings, tell us, that Aristotle was a Jew of Jerusalem, of the tribe of Benjamin: that all the wisdom of Aristotle was stolen from

* *Græci et Latini Hyssopum, nos aliquando* Muscum *interpretamur.* Junius in Exod. xii. 22. Leigh Crit. Sac. *in voc.* אזוב. Bacon's Nat. Hist. vi. 737. — The mosses, in botany, constitute the *cryptogamia* class, which include those vegetables which are of the lowest kinds, whose parts of fructification have hitherto escaped the most attentive researches of botanists.

the wisdom of Solomon; for when Alexander, the Macedonian, conquered Jerusalem, he appointed Aristotle over the repository of the books of Solomon. Whatever he found that was excellent in them, he published in his own name, admitting besides certain wrong opinions, such as the Eternity of the World †.

Smatterers in the holy tongue, such as Voltaire was, may speak as he did of 'the dryness and poverty of the Hebrew language;' and that 'the Jews, ignorant of the arts, could not express what they did not know;' but others, who have drunk deeper of the sacred spring, will admire the fulness, the beauty, and the philosophy of that language, which contains a thousand allusions to the rudiments of those arts and sciences which modern discoveries have only revived and improved.—The learned Reuchlin, though his name might signify *smoke* in his native language, was the first who began to diffuse the light of Latin, Greek, and Hebrew learning in the West, by his own studies and patronage; and he published a work, entitled *De Verbo Mirifico, lib.* iii. *in quibus Philosophiæ Græcæ, Hebraicæ, et Christianæ secreta reserantur.*

The above remarks can only be considered as offering a few specimens of the nature and value of Hebrew learning as connected with true philosophy. Its use and importance rise infinitely higher, when we consider the language as one of the two caskets which contain the sacred jewel of divine revelation, which has GOD for its Author,—SALVATION for its end, — and TRUTH, without any mixture of error, for its matter.' Those who have studied the language with any degree of attention and proficiency, need not be reminded of what is offered in this paper. The writer will be happy if it should be the means of inducing others, whose office it is to explain the holy Scriptures, to study them in their original languages. — *Linguæ quibus omnis veritas tradita est a Spiritu Sancto Hebræa sunt et Græca. Illarum inde linguarum cognitio omnibus utilis, aliquibus sub Dei providentia necessaria* ‡. J. J.

† *Vide* Fabricii Biblioth. Gr. vol. ii. p. 162.

‡ Dr. Owen de Nat. Theol. lib. vi. cap. 3.

ON EXHORTATIONS TO UNCONVERTED SINNERS.

Sir, *To the Editor.*

IT is well known that there are many ministers in the country who believe and preach the doctrines of Election, Predestination, Special Redemption, the total Depravity of Man, Effectual Calling by the invincible power of the Holy Spirit, and Final Perseverance; but because those ministers maintain the moral obligation of unconverted sinners to repent, with that sort of repentance which is connected with the forgiveness of sins, and to pray with that kind of prayer which God will hear and answer (Acts viii. 22) many persons deny their claim to the title *Calvinistic*, and think themselves justified in appropriating to such preachers the term *Bastard Calvinists*, and other epithets of similar import, which I will not disgrace your pages by recording.

It seems that there are two particular reasons which induce opposition to these ministers. The *one* is an idea, that by exhorting unconverted sinners to those acts which they are incapable of performing by their own power, there is a virtual denial of the leading truths of Calvinism; such as the *total* inability of man to all that is good, and the necessity of the Holy Spirit's influences. The *other* reason whence exhortations to the unconverted are

supposed to be inconsistent with a profession of Calvinism is, that Calvin himself did not admit the propriety of them.

The *former* of these objections has been frequently refuted in various ways. By an explanation of the true grounds of moral obligation;—by appeals to such passages of scripture as that already quoted, &c.

The Institutes of Calvin were drawn up by him for the express purpose of explaining his religious sentiments. The following citation from them, as given in Mackenzie's Memoirs of the Life and Writings of that reformer, will furnish a very convincing reply to the *latter* objection; and may serve to shew the propriety of Bishop Horsley's caution, 'Take especial care before you' [speak of] 'Calvinism, that you know what is Calvinism, and what is not.' I beg leave to entitle the passage

CALVIN'S SENTIMENTS
RESPECTING
Exhortations to unconverted Sinners.

"But to what end (some will reply) do exhortations tend? — I answer, If men obstinately despise them, they will bear witness to convict them when they appear before the tribunal of God. They even now strike the evil conscience; for though they affect to despise, they are unable to disprove them. But what shall the poor sinner do, it will be replied, since the melting of heart necessary to obey, is not afforded to him? To which I reply, How vain is it for him to seek such excuses, since he cannot impute the hardness of his heart to any one besides himself.

"Should any one ask Why they are warned of their duty? — Why are they not rather left to the conduct of the Holy Spirit? — *Why are they solicited by exhortations, since they can only comply with them so far as the Spirit enables them?*" "This is briefly our answer: — O man, who art thou that wouldest impose laws upon God? If he choose to prepare us, by means of exhortations, to receive that very grace,— to obey those exhortations which are addressed to us, what hast thou to object to this conduct of the Lord! and what is there in it which thou canst justly contemn!*"

Neither the Institutes of Calvin, nor the writings of any other uninspired man, are the proper grounds of faith, but the scriptures of truth alone. But if a name be of any importance, as serving to point out a particular class of preachers, your readers will, perhaps, think, that the term *Bastard Calvinists* is more applicable to those who do not use exhortations, than to those who use them. Yours, &c.

Lady H.'s Chapel. SELINA.

* Instit. lib. 2. cap. v.—5.

AN INSTANCE
OF
AMIABLE CANDOUR.

A RESPECTABLE Independent Minister, who resides a few miles from London, was lately spending a few weeks at a celebrated place of summer resort. The Baptist congregation in the town being destitute of a pastor, he was invited to preach in the morning and afternoon of a Sabbath-day; and with that readiness to do good which has always distinguished his character, he cheerfully accepted the invitation. In the morning he took occasion to exhort the people to abound in the exercise of Christian love, expressing a hope that their want of a pastor did not diminish their affection for each other; and that when they held communion at the Lord's table, they did not refuse any of the disciples of Jesus a place among them. His affectionate address produced so powerful an effect upon the members of the church, that *he* was unanimously invited to

to administer the Lord's Supper to them *that* afternoon. To this he readily consented, on condition that he should be at liberty to invite to communion those members of other churches, Baptist and Pædo-Baptist, whom he knew were in the town, and would be likely to attend the afternoon service. The church, with a promptness and liberality which did it great honour, immediately resolved upon this departure from its former plan of exclusive communion. In the afternoon a considerable congregation assembled; the preacher closed his sermon by inviting all the members of other churches who were present to the table; and the public service was followed by a scene, by no means common, even in this day and land of boasted charity and light, between thirty and forty members of Pædo-Baptist churches sitting down to the holy communion with a Baptist church of the old school.

Allow me, Mr. Editor, through your widely circulated Magazine, to recommend this honourable example to Baptist churches throughout the kingdom.

I am, Sir, yours, &c. L.

THE INQUISITION.

Mr. Editor, ——

In your Number for September, you gave us an account of the re-establishment of the Inquisition in Spain; but as many of your readers are unacquainted with the nature and cruelty of that odious tribunal, the following account from the publications of Hieron Bartholomew Piazza, who had been an inquisitorial judge, but renounced his office and came over to England; and of Monsieur Dillon, who was imprisoned two years by the Inquisition at Goa, may not be unacceptable.

The Inquisition is a court, established in Popish countries, for the suppression of what they call *heresy*. The highest court is at Rome, the president of which is his Holiness the Pope. Other courts are provincial, and have, separately, a General Inquisitor, who is president of his own court. There is a number of inferior officers, such as delegate judges, chancellors, counsellors, domestics, &c. for whom their indulgent Mother, the Church, provides very bountifully.

According to the judicious Mosheim, the first spiritual champions that signalized themselves in hunting down heresy, were Rainier, a Cistertian monk; Pierre de Castelnau, archdeacon of Maguelonne; and the famous Dominic, who was the founder of their order of preachers, called the Dominican Friars. In the year 1229, by order of a council, held at Toulouse, the Inquisition was regularly organized; and he who brought the greatest number of human victims to feed its fires, was accounted the best supporter of the Mother Church.

The inquisition has the power of proceeding against any person, without regard to condition, age, or sex, who has at any time, or in any way, said or done any thing contrary to what the Church of Rome believes or teaches. Reading the Bible in his own mother-tongue, will subject a man to its infernal fury! Any person may be an accuser. The faithless husband may get rid of a prudent wife, by laying information against her at this priestly court. The prodigal son who wishes to enjoy his father's property before the time, can have his wishes gratified, by swearing that his parent is a heretic. An ungrateful servant may ruin his master, by taking an oath that he disregards holydays. An ignorant priest may ruin a sound philosopher, if he accuse him of laughing at any saint in the calendar. When any person is unhappily impeached, none dare appear on his behalf, because he runs the hazard of the same punish-

ment.' Such is the *equity* of that *holy court*, whose judges are priests, and whose aim is the glory of God, and the everlasting good of mankind!

The following is a copy of the *capiatur*, or the inquisitor's and chancellor's warrant, sent to their officer for the apprehension of a heretic:—

By order of the most reverend father, the General Inquisitor of R—, let A. B. of R—, be apprehended and carried to secret prisons, for business or service of the said Inquisition.

C. D. General Inquisitor.
E. F. Chancellor.

Given at the Holy Office,
June 17,

In another paper will be given some account of their different modes of torture. Yours, &c.

Knottingley. T. RANKIN.

ANSWER TO A QUERY.

IN your worthy Magazine for last month, there is a query respecting the passage in 2 Chron. xxi. 12. 'And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord,' &c. — It is asked, How could a writing come from Elijah, when, it would appear, he was translated to Heaven before Jehoram was king?

Some have supposed, that the writing here mentioned was sent to Jehoram by an angel; — others, that Elijah the prophet, before his translation, foreseeing the wicked reign of Jehoram, had left this writing to be delivered him after he had ascended the throne. But without having recourse to either of these reasons for solving the seeming difficulty, I think it is evident that Elijah was upon earth, at least two years after Jehoram had been invested with royal power: —Jehoshaphat, his father, reigned 25 years* in Jerusalem; —Ahaziah began to reign over Israel in the 17th year of Jehoshaphat's reign, and reigned two years†; —Ahaziah having died, according to the word of the Lord by Elijah, Jehoram, another son of Ahab, reigned in his stead, it is said, in the second year of the reign of Jehoram, son of Jehoshaphat king of Judah‡. By this it is evident, that Jehoshaphat's Jehoram had been appointed to reign along with his father, in the same year that Ahaziah ascended the throne in Samaria over Israel; at which time, and for about two years after, Elijah was upon earth§. It is but too likely that Jehoram, after being invested with power, would very soon begin to appear in his true colours; — 'he wrought that which was evil in the sight of the Lord, and caused the inhabitants of Jerusalem to do wickedly, and compelled Judah thereto.

Pathhead, Kirkcaldy. T. M.

* 1 Kings xxii. 42. † 1 Kings xxii. 51. ‡ 2 Kings i. 17. § 2 Kings ii. 16.

Miscellanea.

THE GIRDLE OF VERITY.

[*From Mr. Brooks's Lives of the Puritans, lately published. Vol.* ii. *p.* 297.]

Robert Pasfield, commonly called *Old Robert*, was a servant of John Bruen, Esq. of Chester, about the year 1600: he was 'mighty in the scriptures,' though he could neither read nor write. He was, indeed, as remarkable for remembering texts and sermons, as Jedediah Buxton for remembering numbers; for, by the help of his memory, he invented and framed a girdle of leather, long and large, which went twice about him. This he divided into several parts, allotting every book in the Bible, in their order, to one of these divisions.

Then, for the chapters, he affixed points, or thongs of leather, to the several divisions; and made knots by fives or tens thereupon, to distinguish the chapters into their particular contents or verses, as occasion required. This he used instead of pen and ink, in hearing sermons, and made so good a use of it, that coming home, he was able by it to repeat the sermon, and quote the texts of Scripture, to his own great comfort, and to the benefit of others. This girdle Mr. Bruen kept after Old Robert's death, hung it up in his study, and would pleasantly call it 'The Girdle of Verity.' — *Hinde's Life of Mr. Bruen, p.* 58. *Granger's Biog. Hist. vol.* i. *p.* 251.

Rev. Sir, *To the Editor.*

I HAVE read your valuable Magazine many years, but do not recollect seeing any piece relating to the *safety* of children *dying in infancy.*

I am a parent; and it has pleased the Lord *many times* to put me in the furnace, by taking several of my dear children away, all in infancy; but the last stroke was the heaviest; it bereaved me of a dear child between three and four years old. My distress has often been great, fearing whether this might be deemed an accountable age, tho' I think this dear child had not arrived to a capability of understanding or receiving religious instruction.

Now, dear Sir, from the distress I have felt with respect to the safety of infants altogether, and this dear babe in particular, I have been induced to request the favour of you to insert this, with the following queries, in your useful Magazine: —

1. What scriptural ground have we to hope that all are saved who die in infancy?

2. When may a child be thought at a responsible age?

If you, dear Sir, or any sympathizing parent among your kind correspondents, would take the trouble to answer this, it might, with the divine blessing, be made the means of relieving the minds of some in the like circumstances, who are mourning over their dear children gone, and likewise relieve the distress of

A CONSTANT READER.

FERVENT AND GENERAL PRAYER A HAPPY OMEN.

Mr. FOSTER, in his masterly Essays, after making some judicious remarks on the improper reliance which even good men are apt to place in the efficiency of human efforts, well observes, 'That, in a pious mind, the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single mean; and that far the best of them all, but to be held not only of undiminished, but of more eminent value than ever was ascribed to it before.' Then alluding to the importance and necessity of prayer, he has the following striking passage: —

'I have intimated my fear, that it is visionary to expect an unusual success in the human administration of religion, unless there are unusual omens. Now, a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere: and if the whole, or the greater number of the disciples of Christianity were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence, which the very utmost efforts of conspiring and persevering supplication would obtain, it would be a sign that the revolution of the world was at hand.' *P.* 333, *3d Edit.*

ZEAL OF NONCONFORMISTS.

Sir, *To the Editor.*

THE following testimony to the zeal and faithfulness of the Nonconformists, is given in a letter to John Strype, the antiquary, from his mother Hester Strype, dated July 29, 1665 *, at the time of the great plague: — 'We have many nonconforming ministers that preach openly. All go as they will; for all the bishops are out of the way; and doctors, and the best men who are esteemed, are fled. We have sometimes some of these good men that exercise in our house.'

* Monthly Magazine for July 1814, p. 489.

COMPENDIUM
OF
The History of the British and Foreign Bible Society.

Bible Societies established in Foreign Parts, &c. with Editions of the Scriptures printed by them. — [*Continued from our last, p.* 393.]

EUROPE.

	Bibles	*Testam.*
1. German Bible Society, instituted at Nurenberg, 1804, since removed to Basle.		
1. German Bibles and Testaments —	12000	5000
2. German Bibles on smaller types —	10000	——
3. French Bibles and Testaments —	3000	4000
4. Romanese Testaments, 2000 in each dialect —	——	4000
5. Italian Testaments —	——	3000
2. Bible Society in Berlin, instituted 1805.		
1. Bohemian Bible (two editions) —	8000	——
2. Polish Bibles and Testaments —	8000	4000
3. Bible Society at Stockholm, instituted 1809.		
Swedish Bibles and Testaments —	11000	17600
4. Finnish Bible Society at Abo.		
Finnish Bibles and Testaments —	5000	5000
5. Hungarian Bible Society at Presburgh.		
6. Bible Society at Kœnigsberg.		
Lithuanian Bibles —	3000	——
7. Bible Society at Zurich, instituted 1812.		
8 Wirtemberg Bible Society, instituted at Stutgard, 1812.		
German Bibles and Testaments —	10000	2000
9. Bible Society at Halle, instituted 1812;—10. Gothenburg, instituted 1813; — 11. Westeras, instituted 1813; — 12. Island of Gothland, instituted 1813.		
13. St. Petersburgh Bible Society, with its Auxiliaries, viz.		
14. Moscow; — 15. Mittau; — 16. Riga; — 17. Dorpat; — 18. Revel;—19. Jaroslaff Bible Societies, have undertaken the printing of the Scriptures in the Ten following Languages and Dialects: —		
1. Calmuc New Testament —	——	1000
2. Armenian New Testament —	——	5000
3. Finnish Bibles and Testaments —	5000	2000
4. German Bible, with standing types —	5000	——
5. Polish New Testament —	——	5000
6. French Bible —	5000	1000
7. Sclavonian Bible, for the *Native Russians* —	5000	5000
8. Dorpatian Esthonian New Testament —	——	5000
9. Revalian Esthonian New Testament —	——	5000
10. Lettonian, or Lettish New Testament —	——	10000
20. Chur, in Switzerland, Bible Society, instituted in 1813.		
21. Schaffhausen ditto, Bible Society, instituted in 1813.		
22. St. Gall, ditto, ditto, instituted in 1813.		
23. Amsterdam English Bible Society, instituted March 23, 1814.		
24. ———— Netherland Bible Society, instituted June 29, 1814.		
25. Rotterdam Bible Society, instituted July 4, 1814.		
26. Copenhagen Bible Society, instituted in 1814. —	——	——
TOTAL, exclusive of those of which information respecting the quantities printing has not yet been received	90,000	83,600

☞ 40,000 German Testaments have been printed by the Catholic Bible Society in Ratisbon, without the aid of the B. and F. Bible Society.

	Bibles.	*Test.*
BIBLES and TESTAMENTS printed or purchased on the Continent of Europe, and sent to various Parts for cheap Sale or Gift — —	17,555	25,840

[*To be concluded in our next.*]

Obituary.

MR. CHRISTOPHER BINKS

Died at Durham, Aug. 2, 1814, aged 37, deeply lamented; leaving a widow and seven young children to bewail the loss of an affectionate husband and a tender father. The natural and acquired abilities of this eminent young man, qualified him to be a respectable member of the community, and rendered him highly esteemed among his friends and acquaintance. In the situation which Providence allotted for him, he may be said to have been the model of uniformity, sobriety, and industry. Expert in business, affable in conversation, kind and obliging in his dealings, punctual and upright in commercial concerns: but, in the midst of usefulness, he was seized by the unrelenting hand of death, to the inexpressible grief of his relatives and friends: yet they grieve not as others who have no hope, being persuaded that death to the righteous is only a removal from troubles and trials, and an admittance to everlasting joy and peace.

Mr. C. Binks was religiously educated under the care of pious parents, and had serious impressions in the early part of his life. Some of his companions in these days say that, like Obadiah, he feared the Lord from his youth; and, like young Timothy, was acquainted with the holy Scriptures from his childhood. Many of his juvenile observations will not be easily forgotten by his surviving friends. One prominent feature of his early piety was, the peculiar veneration, submission, and strict obedience which he manifested towards his parents. With him their will was a law. Nor was it ever known, perhaps in any instance, that he willingly disobeyed their orders. It was emphatically said of him, by his father to a relative in London, 'My son has never wilfully given me half an hour's uneasiness!' And this filial piety he retained to the latest period of his life. Verily, may we not say, his example is worthy of imitation?

In June, 1798, he was admitted into communion with the Independent church at Framewell Gate, Durham; in which he continued a lively and useful member. In him the church has indeed lost a valuable friend. He was ever active, to the utmost of his abilities, in promoting every religious and charitable institution. To do good was his delight; and he appeared in his element when he had the means and opportunity of relieving the distressed. To the poor and needy he was a sympathizing and benevolent friend. His religious sentiments were what are called *Calvinistic*; but he approved not of intricate and unprofitable disputes about opinions. His delight was fixed on a plain, scriptural, experimental, and practical divinity; and he steadfastly endeavoured to adorn the doctrine of God our Saviour in all things. He was eminently successful as a peacemaker, always had a good word at hand for every one; and the savour of his counsel will not be lost on those whom he has benefitted. He was averse to hearing of the inconsistencies sometimes displayed by religious professors. Being told that one who has since left behind her a good testimony for the truth, was for a time given up to a haughty spirit, he withheld his belief, till unfortunately witnessed by himself. His feelings were very keen at the appearances of neglect or ingratitude; and he would proportionably grieve for the offender; yet was ever ready to forgive, well knowing the plague of his own heart, and the need we all have of reproof and admonition. With high intellectual powers and literary acquirements, his pen occasionally contributed to this and other publications. He admired the beauties of elocution; yet they never diverted his mind from the simplicity of the gospel under a stated ministry; but by a firm adherence to the truth, and a regular attendance on the ordinances of God's house, his conduct was calculated to strengthen and encourage a gospel ministry; but now, alas! his seat is empty!

Early in the spring of the year 1813, he was severely afflicted with a rheumatic fever, which confined him to bed for several weeks; and tho' he was afterwards capable of attend-

ing business, yet it is supposed he never perfectly recovered from the effect of that illness. In January last he was troubled with a violent cough, and symptoms of a decline. Under these circumstances, a voyage by sea was recommended. He took his passage to London in May; where his friends saw with pain his altered state. During his shortened stay, he took every opportunity of hearing at the same places of worship as formerly; and the last sermon before he left London, was at Orange Street Chapel, by the Rev. Mr. Collison, of Hackney. The text was from Acts xx. 24, 'So that I might finish my course with joy.' His friends were struck with the suitableness of the text and sermon to the approaching end of a believer. Indeed, had they represented his case to the preacher, it could not have been more appropriate. His state of health becoming worse, he quitted London in haste, evidently under the apprehension of being laid, so far from his family, on a bed of languishing, and perhaps of death. He returned much reduced, and more feeble than when he left home.

By his complicated afflictions he was sorely tried; for he could not lie in bed, nor scarcely enjoy an hour's sleep (except sometimes in a chair) for many weeks together, so that he was brought very low; yet he never was heard to utter a murmuring word, only sometimes, after a sleepless night, he would say, 'Oh, it is hard! Wearisome nights are appointed for me.' He was very desirous of recovering, for the sake of his dear young family; and whenever the disorder appeared favourable, his hope was enlivened; but still he was held in a strait between two. During the greatest part of this long and painful illness, his mind was rather dark and disconsolate, owing chiefly to the circumstances before mentioned. He complained of his inability, under the pressure of pains and troubles, to apply his thoughts to serious reflection on spiritual subjects. He well knew the way of salvation; and would often say, 'I have no hope but in Christ;' — but he wanted a fuller evidence of his interest in him. Sometimes, under these embarrassments, he would, with tears, cry 'Oh, if it should be my lot to be sent into that place where there is not a drop of cold water to be enjoyed! If I should be cast away at last, what shall I do! On being reminded of the precious promises of the gospel, and the faithfulness of God, &c. he would say, 'I know there is no other hope;' yet he would add, 'I want some token for good.' But the Lord did not leave him to sink into despair, neither did he forsake his servant in the trying hour. The first dawn of comfort he received was from Ps. cxlvi. (Dr. Watts) 'The Lord hath eyes to give the blind,' &c.

These sweet lines were very suitable to his case; and he could say now that Christ was precious, very precious to him; for he exclaimed, 'He is the sole foundation of my hope, and the source of my comfort!' On the day before his death, when the doctor intimated that his dissolution was at hand, he said, 'Well, I hope it will be a happy change for me!' He then sent for his father, and, taking him by the hand, said, 'Father, I have struggled with this affliction to the utmost of my power, and have attended to all things that have been prescribed for my recovery; but all is in vain! Now I submit, the Lord's will be done.' On the same day he called for two of his eldest children (the others were from home) and spake to them as for the last time, taking his leave of them, his wife, and other relatives. These were affecting scenes. Towards the evening he was still more composed. He was peculiarly comforted by those words in John xiv. 1, 'Let not your heart be troubled,' &c. He became very weak, yet remained sensible to the last. Though unable to speak much, he often made signs to those who asked if he was happy, signifying the affirmative: thus continuing till between two and three o'clock the next day, and then fell asleep in Jesus.

RECENT DEATHS.

Aug. 7. Mr. *Seagram*, surgeon at Warminster, when going to visit a patient, found himself suddenly ill, dismounted from his horse, and instantly expired! — He was carried a corpse to the house which he intended to visit.

Lately, the Rev. *W. B. Evans*, Dissenting Minister of Ottery, Devon.

He had just engaged in prayer; and while the congregation were singing, he fell down and expired.

On Thursday, the 18th of September, died, in the 63d year of his age, the Rev. *John Wise*, Minister of the Gospel, formerly of Christ Church, Hants; but for some years past resident in London.

Sept. 15, aged 66, the Rev. *Thomas Jones*, of Oathall, in Sussex. He had been nearly 45 years a minister in Lady Huntingdon's connection. On the 21st, his remains were removed to her chapel in Brighton. The funeral services were performed by the Rev. Messrs. Moore, Beaufoy, and Kerby. Mr. Thorn preached a funeral discourse from 2 Chr. xxxii. 33. Mess. Start, Aston, and Sloper also assisted on the occasion. Mr. Jones, at his decease, was the Senior Minister in Lady Huntingdon's connection; and was admitted to her college, Trevecka, about the year 1769. In 1772 he was in London, at the public services with the students who went to Georgia, in America; and, we understand, he was prevented going with them by indisposition. He was the senior at the primary ordination in this connection, which was held at Spa Fields, March 9, 1783, which is still fresh in the recollection of many of that congregation. He itinerated for several years with much usefulness in many parts of the kingdom, and was held in much respect at Norwich, at Chatteris, and in the Isle of Ely, in Derbyshire, and at Bath, Bristol, Brighton, and London. For about the last 26 years he chiefly resided at Oathall, Wivelsfield, near the spot where the late Captain (afterwards Rev. Jonathan) Scott was awakened under the ministry of the Rev. Mr. Romaine, who was then preaching at Lady Huntingdon's house; part of which was used as a chapel.

For some months Mr. Jones's health was evidently declining, and for some time past he was unable to preach. During his illness he shewed great resignation; but his mind was not so comfortable in the former part as latterly. Several of his ministerial brethren visited him; and, it is believed, their visits were the means of administering comfort to him. He appeared firmly persuaded of the truth of the doctrines he had preached; and on being asked, a short time before his departure, if he found the Lord Jesus precious to his soul, — he replied, "Yes, I do." When his words could not be distinctly understood by those about him, his daughter being called, repeated to his friends that he had said 'Jesus is come:' "Yes," said he, with a smile on his countenance, "that is it!" — and he afterwards said, he wished to die. On the 15th of September, about nine o'clock in the morning, without a struggle or a groan, he fell asleep in Jesus, and departed to receive his reward. The Rev. Mr. Start preached a funeral-sermon at Oathall, on the 25th September in the morning, from Job xiv. 14, and at Lindfield in the evening. Funeral-sermons have also been preached in London, at Spa-fields and Sion Chapels.

On Wednesday, the 5th of October, the Rev. *Thomas Charles*, of Bala, Merionethshire, departed to the rest prepared for the people of God; having just completed the 59th year of his age. — This extensive and *gratuitous* ministerial labours in both North and South Wales, during the last 30 years, had justly endeared him to the Religious Public throughout the kingdom; but none can truly appreciate his value who are unacquainted with the manifest difference in the state of society in the principality, particularly in North Wales, since the exertions of this venerable man for the establishment and support of circulating and Sunday Schools, both for Children and Adults, became general in their operation. Having lived to witness this important change in the morals of the poor and the increase of vital religion among them, he had also the happiness to see them amply provided with the holy Scriptures in their vernacular tongue, in editions adapted to persons of all ages, through the means of Parent and Auxiliary Bible Societies, established through his influence or exertions. He considered this as the grand object for which he was desirous to live; and having accomplished it, he departed in peace to enjoy the fruition of the heavenly inheritance in the presence of the Redeemer. — We hope to present our Readers with a Memoir of this distinguished character.

REVIEW OF RELIGIOUS PUBLICATIONS.

Rural Discourses, *by Wm. Clayton. 2 vols. 12mo. second edition, sewed 4s.*

THROUGH particular circumstances, we were prevented from giving our report of the first edition of this work. This edition, both from its price and size, may be better adapted for general circulation and usefulness.

The novelty of the title, and the adaptation of the sermons to agricultural labours, agreeably struck our attention. And then, the frankness, the seriousness, and humility of the preface were so truly prepossessing, that we sat down to our task with the most pleasing anticipations. A young author, submitting his *maiden* production to the public, in a spirit of diffidence, united to firmness of principle, has a claim not only to the indulgence of the critic, but to the esteem of every serious reader. As the junior member of a family, so deservedly esteemed for preaching talents, and ministerial success, Mr. C. by no means discredits his alliance —an alliance in devotedness to the best of causes which, alas! is rarely seen.

The contents of vol. 1st are,—Instruction by Parables; the Ground cursed for Man's sake; God the Instructor of Husbandmen; Ploughing in hope; the Ground manured; the Fallow broken; Sowing; Harrowing; Waiting; the Springing of the Corn; and Weeding. Vol. 2nd, contains—Reaping; Reapers rewarded; Harvest; the Barns filled; Gleaning; Thrashing; Winnowing; Grinding; Meal leavened; the Bread of Life; the Season of Labour limited; and the Curse abolished.

The sermons on Sowing, Weeding, Gleaning, Labour limited, and the Curse abolished, appear to have afforded the author the best illustration of their respective texts; the greatest portion of sound instruction, and useful remark. Perhaps a closer attention to the searching and practical aim of his precursor, *Flavel*, might have made some parts of Mr. C.'s addresses yet more impressive, and more adapted to general utility. We well know that a plain style, and a searching manner of address are very suitable for Sunday evening reading, and are particularly adapted to the meridian of a *Farm-house*. And being by no means strangers to the phraseology of such a meridian, we have our doubts whether 'the *process* of *primary* ploughing, the *incipient* labours of husbandry, the sinner's *primary* turning to God, &c. &c. would be quite so intelligible as the customary phrases. —And here we beg to remind young preachers and authors, that much of the purity and nervousness of style depends on the proper selection and position of adjectives and adverbs in their discourses. We are happy to observe some instances of Mr. C. having improved his style in this second edition.

We can only give one example of Mr. C.'s manner of illustration:—

'Very various are the occupations demanding the diligent attention of every individual; but none are exempt, nor are allowed to eat the bread of idleness. *Property*, which by some has been considered as furnishing an apology for indolence, should rather be an inducement to labour; and undoubtedly will, to all such as remember that they are but stewards; that they are certainly responsible, and that shortly it may be said of each of them, "Give an account of thy stewardship, for thou mayest be no longer steward." The *bestowment of intellectual talents* lays on their possessors the absolute necessity of diligent improvement: whether ten, five, or but one is confided to us, it is with this solemn charge, "Occupy till I come." *Opportunities* of *acquisition* are the price put into our hands by that Being who dispenses to every one severally as he wills: and he is pronounced a fool who does not wisely improve them. Prov. xvii. 16. *Elevated rank* rather increases than diminishes obligation to labour; and perhaps no class of persons work harder, if rightly discharging their duties, or entail, by neglect, greater guilt, and more deplorable consequences on themselves and families, than those of the higher orders of society. But an indisposi-

tion to labour, is no where more criminal than with those whose *office is holy*, and whose profession is to watch for souls, as those who must give an account. Alas! that any should be found whose conduct is the direct contrast to the character of the Apostle, who studied "to give no offence in any thing, lest the ministry should be blamed, and approved himself to God in labours and in vigilance;" vol. ii. p. 120.

The author's talent at transition and illustration, his spirituality and unction, his frequent citation of Scripture, and [illegible]xiety of being useful are every where apparent and satisfactory. And in point of appropriate merit, we can confidently recommend these volumes, particularly to the agricultural part of the community. We hope they will find their way into very many Farm-houses, where much time for reading during the winter months, we fear is sadly frittered away. In the confident hope of their reaching future editions, we suggest to the modest and respectable author, whether, by a style more pure, and more homely, he might not make his work better adapted to village readings, to farmer's servants, &c. a class of people whose general want of instruction is as lamentable as it is notorious.

Select Nonconformist's Remains; *being Original Sermons of Oliver Heywood, Thomas Jollie, Henry Newcombe, and Henry Pendlebury; selected from Manuscripts, with Memoirs of the Authors, compiled mostly from their private papers. By* Richard Slate. 12*mo.* 6*s.*

THE names of the above mentioned worthies are familiar to many of our readers, and are held in high estimation, especially in the northern counties where they laboured, and suffered for conscience sake. This interesting volume presents to us a faithful specimen of the sacred doctrines which they preached, affording, however, a striking contrast to those which are propagated and received by some who succeed them in office, or who boast of descent from those who attended their ministry. We may learn also from these pages in what manner they prosecuted their evangelical labours—not for the purpose of amusing their hearers; not with the cold indifference of hirelings; but, being deeply convinced of the excellency and importance of the doctrines they delivered, they laboured 'by manifestation of the truth, to commend themselves to every man's conscience in the sight of God,' that so they might 'Save themselves and those who heard them.' The testimony of Dr. John Taylor, of Norwich, (quoted by Mr. Slate in his preface) deserves attention, and the more so because he differed widely from these excellent men in sentiment. 'Such,' says he, 'were the fathers of the dissenting interest, and you have in Lancashire, had a large share of these burning and shining lights. Those who knew them not, might despise them, but your forefathers, wiser and less prejudiced, esteemed them highly in love for their work's sake. You were once happy in your *Newcomes*, your *Jollies*, your *Heywoods*, &c. who left all to follow Christ; but Providence cared for them, and they had great comfort in their ministerial services. The presence and blessing of God appeared in their assemblies, and attended their labours.—Let my soul for ever be with the souls of these men!'

This volume contains 18 sermons on important subjects:—Seven by Mr. Heywood, Four by Mr. Jollie, Four by Mr. Newcome, (called by his contemporaries The Prince of Preachers,) and Three by Mr. Pendlebury.—A memoir of each is prefixed to his discourses, including very interesting, and frequently curious, matter. These memoirs exhibit such a view of the times in which they lived, as may well excite our most lively gratitude that our lot is cast in happier days.

We think this a valuable production and doubt not that it will prove acceptable and useful to a great number of readers,

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Youthful Memoirs; *or an Account of the last illness and happy death of Ebenezer Brown, a pious youth, who departed this life in the 15th year of his age. By* George Redford, *Uxbridge*, 1814. 18*mo*, 4*d.*

THIS simple and well written narrative is highly deserving of perusal, by those who have risen to years of maturity, but more particularly by young persons. It furnishes an authentic, and striking illustration of

the power of vital religion in supporting a juvenile sufferer amidst excruciating pains of bodily disease, and in cheering him with a lively hope of heaven as he crossed with wearisome steps the shades of death. Let Infidels and Deists, let philosophers, or those who boast of the rationality of their religion, present us, if they can, with such an instance of the blessed effects of their respective systems, in strengthening to all longsuffering with joyfulness, and animating to patient heroism and holy triumph in the hour of dissolution.

We feel much indebted to Mr. Redford for this little production. It confirms our faith in evangelical religion, excites a desire to tread the path, that we may die the death, of the righteous; and communicates much valuable instruction to the children who shall rise up to fill our places, when we shall be numbered with the inhabitants of the tomb.

Immanuel: *or Scripture Views of Jesus Christ. By* Thomas Jones, *Curate of Creaton. 2nd edit.* 12*mo.* 1*s.* 6*d.*

'THIS small tract is written for the use of *plain Christians;* with a view to strengthen their faith in our adorable Immanuel.' To this purpose it is well adapted, and to such persons we recommend it. The arguments indeed are no more new than the texts by which they are supported, which are nearly the same as have been uniformly produced by orthodox writers, and in an arrangement very similar to what we find in Dr. Watts, and Mr. Wm Jones. The 2nd part is somewhat more original, and contains a number of sensible remarks on the dangerous tendency of Socinianism. It may be proper to add that this piece is from the same pen as the *Scripture Directory*, we lately recommended with great pleasure, and which has been received with much acceptance.

The Cause of God and Truth *in four Parts, with a vindication of the 4th Part, in answer to Mr. H. Heywood. By* J. Gill, *D. D. a new edition,* 2 *vo.s.* 8*vo.* £1. 4*s.*

DR. GILL is a striking example of what may be effected by application and ingenuity; without the advantage of a regular education, for chiefly by his own assiduity, he attained to an eminence in Theological, and Rabinical Erudition, that was certainly not exceeded by any of his contemporaries; and *wrote* more on subjects of Biblical Criticism, and Polemical Divinity, than many regular students have ever read.

These works cannot all be supposed of equal value; but none are more interesting than the one now before us. It was published originally in four parts, between the years 1735 and 38; all which are here comprised in two volumes.

Part I. Examines all the passages of Scripture produced by Dr. Whitby and others, in favour of the Arminian System. And here the Dr. is not satisfied with one answer, but generally shews in three or four particulars, that the alleged texts may be fairly explained in a full consistency with Calvinistic principles.

Part II. Brings forward the evidence of Scripture in favour of the doctrines of Calvin, and vindicates the several passages from the objections of Dr. Whitby and others, on their side of the question.

Part III. Considers the Arguments from Reason on this Controversy, and the difference between Calvin's system and the Philosophical notions of the Stoics and Mr. Hobbes.

Part IV. Examines the sense of the Antient Fathers before Augustine, particularly Clemens, Barnabas, Ignatius, Justin, Irenæus, &c. and to this part is subjoined a tract, originally printed separately, in answer to some objections of a Mr. Heywood, of Birmingham, who published a translation of Whitby on original sin.

Though we are far from acceeding to every thing asserted by Dr. Gill, or perhaps any other Human Author, yet we must admire his abilities as a polemical writer, both in defending the doctrines of grace, and repelling the attacks of its opponents; the only disadvantage the Doctor appears to us to labour under, is, that by not admitting the doctrine of offers and invitations, as Calvin did, he is sometimes driven to forced interpretations otherwise unnecessary.

Dr. Gill's writings are too well known to require a specimen; but the following remarks on the writings of the Fathers, by a writer so well as-

quainted with them, will, we doubt not, be acceptable to our Readers.—

'Though it will be readily owned that the first Christian Writers were men of great sobriety, and simplicity, of exemplary lives, and conversations, and who suffered much, and bravely for the sake of the Christian Religion, the verity of which they were thoroughly persuaded of; yet they do not appear to have very clear and distinct notions of the doctrines of it, at least are not very happy in expressing their sentiments of them; for, as many of them were men of considerable erudition in Gentile philosophy, they had a better faculty at demolishing the Pagan scheme, than in stating, explaining, and defending the Christian faith.

'Whereas the times in which these men lived, may be truly called the infancy or youth of the Christian Church, and which, as it grows older may be thought to grow in spiritual light and knowledge, as it certainly will more so before the end of the world; so these writers with more propriety may be called the young men, than the Fathers of the Church: and, without any detraction from their real worth and value, they were but *children*, in comparison of some of our European divines since the Reformation. And indeed there is a good deal of reason why these should have a better understanding of the Scriptures, and be more acquainted with the doctrines of the Gospel; since, besides the advantage of the writings before them, they also had better means of understanding the Bible in its original languages: for most of the Latin writers knew nothing of the Greek tongue, and neither Greek nor Latin writers understood the Hebrew; but a very few indeed. And, above all, they had a larger measure of the spirit of wisdom and revelation in the knowledge of Christ: for, setting aside the Apostolic age itself, which was favoured with an extraordinary measure of the gifts and graces of the Spirit;—there has been no age since that has been blessed with so spiritual and evangelical light as these times since the Reformation; and it is to be hoped that it will encrease yet more and more.' —vol. ii. p. 227.

A Sermon *addressed to the British Prisoners of War lately returned from France.* By John Scott, *M.A. Vicar of North Ferriby, &c.* 12*mo*, 6*d*.

A VERY suitable present for such persons, and of easy purchase. Mr. S. seems to take a laudable delight in improving the events of the passing moment, and we hope our Readers will imitate his example in the circulation of this useful Tract which is founded on the conversion of Manasseh in captivity,—2 Chron. xxxiii. 11—13.

Literary Notices.

REV. Mr. *Parsons*, of Leeds, has issued Proposals for a new Edition of *Charnock's* Works, complete in 7 vols. 8vo. at 12s. per Vol.—No more copies to be printed than are subscribed for. See the advertisement on our cover.

Rev. Mr. Farmer, of Leeds, proposes publishing an 8vo edit. of the whole Works of Dr. W. Bates, in 4 vols.

The Rev. *T. Morell*, of St. Neots, has in the press the 2nd Vol. of 'Studies in History,' which will contain the History of Rome, with Moral and Religious Reflections.

Rev. Mr. Tyreman, of the Isle of Wight, has in hand a work which will probably make 2 vols. 8vo. on the various revivals of Religion from the earliest Periods, with Biographical Memoirs and Reflections; and will feel much obliged by the communication, or *loan*, of any original or scarce documents on the subject.

An Essay on Hope, by the same Author, is nearly ready for publication.

Rev. T. A. Cox, of Hackney, is preparing for the press a Life of Philip Melancthon, the Friend of Luther.

Select List.

The Reports of the Missionary Society, from 1795 to 1814, in 1 vol. 8vo. 8s.

Historical View of the State of Protestant Dissenters, from the Revolution to the Accession of Queen Ann. By J. Toulmin, D. D. 8vo. 12s.

The Evidence and Authority of the Christian Revelation. By the Rev. T. Chalmers, of Kilmany, 12mo. 7s. 6d.

The Sailor Pilgrim, by Dr. Hawker, new Edition, 12mo. 3s.

Ten Minutes Recommendation of Private Prayer, by Do. 6d.

A Supplement to Dr. Watts's Psalms and Hymns, by Js. Upton, 18mo. 3s. 6d.

Bible Geography, 2nd Edition with great improvements, 18mo. 1s. 6d.

The Territories of Popery invaded. A Poem with Notes, &c. 8vo. 2s.

Discourse at Boston, (N. A.) on the Deliverance of the Christian World from Military Despotism. By W. E. Channing, 1s.

RELIGIOUS INTELLIGENCE.

CANNIBALISM.

Extracted from Marsden's History of Sumatra.

'THE voyages of our late circumnavigators, the veracity of whose assertions are unimpeachable, have already proved to the world that human flesh is eaten by the Savages of *New Zealand;* and I can with equal confidence, from conviction of the truth, though not with equal weight of authority, assert, that it is also in these days eaten in the Island of Sumatra, by the *Batta* people, and by them only. Whether or not the horrible custom prevailed more extensively in ancient times I cannot take upon me to ascertain; but the same historians who mention it as practised in this Island, and whose accounts were most undeservedly looked upon as fabulous, relate it also of many others of the eastern people, and those of the Island of Java in particular, who since that period may have become more humanized.

'They do not eat human flesh as the means of satisfying the cravings of nature; for there can be no want of sustenance to the inhabitants of such a country and climate, who reject no animal food of any kind, nor is it sought after as a gluttonous delicacy. The Battas eat it as a species of ceremony, as a mode of shewing their detestation of certain crimes by an ignominious punishment, and as a savage display of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are prisoners taken in war (especially if badly wounded), the bodies of the slain, and offenders condemned for certain capital crimes (especially for adultery). Prisoners unwounded (but they are not much disposed to give quarter) may be ransomed, or sold as slaves, when the quarrel is not too inveterate; and the convicts, there is reason to believe, rarely suffer when their friends are in circumstances to redeem them by the customary equivalent of twenty *binchangs*, or eighty dollars. These are tried by the people of the tribe where the offence was committed, but cannot be executed until their own particular *Raja* has been made acquainted with the sentence; who, when he acknowledges the justice of the intended punishment, sends a cloth to cover the head of the delinquent, together with a large dish of salt and lemons. The unhappy victim is then delivered into the hands of the injured party (if it be a private wrong, or, in the case of a prisoner, to the warriors) by whom he is tied to a stake; lanches are thrown at him from a certain distance by this person, his relations, and friends; and when mortally wounded, they run up to him, as if in a transport of passion, cut pieces from the body with their knives,—dip them in the dish of salt, lemon-juice, and red pepper,—slightly broil them over a fire prepared for the purpose,—and swallow the morsals with a degree of savage enthusiasm. Sometimes (I suppose according to the degree of their animosity and resentment) the whole is devoured by the bye-standers; and instances have been known where, with barbarity still aggravated, they tear the flesh from the carcase with their teeth. To such a depth of depravity may man be plunged, when neither religion nor philosophy enlighten his steps! All that can be said in extenuation of the horror of this diabolical ceremony is, that no view appears to be entertained of torturing the sufferers, or increasing or lengthening out the pangs of death; the whole fury is directed against the corpse, warm indeed with the remains of life, but past the sensation of pain. A difference of opinion has existed with respect to the practice of eating the bodies of their enemies actually slain in war; but subsequent enquiry has satisfied me of its being done, especially in the case of distinguished persons, or those who have been accessaries to the quarrel. It should be observed, that their campaigns (which may be aptly compared to the predatory excursions of our Borderers) often terminate with the loss of not more than half-a-dozen men on both sides. The skulls of the victims are hung up as trophies in the open buildings in front of their houses, and are occasionally ransomed by their surviving relatives for a sum of money.

'I have found that some persons (and among them my friend, Mr. Alexander Dalrymple) have entertained doubts of the reality of the fact, that human flesh is any where eaten by mankind, as a national practice; and considered the proofs hitherto adduced as insufficient to establish a point of so much moment in the history of the species. It is objected to me that I never was an eye-witness of a Batta-feast of this nature, and that my authority for it was considerably weakened by coming through a second, or perhaps a third hand. I am sensible of the weight of this reasoning, and am not anxious to force any man's belief, much less to deceive him by pretences to the highest degree of certainty, when my relation can only claim to the next degree; but I must at the same time observe, that, according to my apprehension, the refusing assent to fair circumstantial evidence, because it clashes with a systematic opinion, is equally injurious to the cause of truth, with asserting that as positive which is only doubtful. My conviction of the truth of what I have not personally seen (and we must all be convinced of facts to which neither ourselves, nor those with whom we are immediately connected ever have been witnesses) has arisen from the following circumstances, some of less, and some of greater authority. It is, in the first place, a matter of general and uncontroverted notoriety throughout the Island; and I have conversed with many natives of the Batta country (some of them in my own service) who acknowledged the practice, and became ashamed of it after residing among more humanized people. It has been my chance to have had no fewer than three brothers and brothers-in-law, beside several intimate friends (of whom some are now in England), Chiefs of our Settlements of *Natal* and *Tappanuli*, of whose information I have availed myself; and all their accounts I have found to agree in every material point. The testimony of Mr. C. Miller, whose name, as well as that of his father, is advantageously known to the literary world, should alone be sufficient for my purpose. In addition to what he has related in his Journal, he has told me, that at one village where he halted, the suspended head of a man, whose body had been eaten a few days before, was extremely offensive; and that in conversation with some people of the *Auxola* district, speaking of their neighbours and occasional enemies, of the *Padambola* district, they described them as an unprincipled race; saying,—"We indeed eat men as a punishment for their crimes and injuries to us; but they way-lay and seize travellers, in order to *ber-bantei*, or cut them up like cattle." It is here obviously the admission, and not the scandal, that should have weight. When Mr. Giles Holloway was leaving *Tappanuli*, and settling his accounts with the natives, he expostulated with a Batta-man, who had been dilatory in his payments. "I would," says the man, "have been here sooner, but my *pangulu* (superior officer) was detected in familiarity with my wife. He was condemned, and I staid to eat my share of him; the ceremony took us up three days, and it was only last night that we finished him." Mr. Miller was present at this conversation; and the man spoke with perfect seriousness. A native of the Island of *Nias*, who had stabbed a Batta-man in a fit of phrenzy at *Batang-tara* river, near *Tappanuli* bay, and endeavoured to make his escape, was, upon the alarm being given, seized at six in the morning, and before eleven, without any judicial process, was tied to a stake, cut in pieces with the utmost eagerness, while yet alive, and eaten upon the spot; partly broiled, but mostly raw. His head was buried under that of the man whom he had murdered. This happened in December, 1780, when Mr. William Smith had charge of the Settlement. A *Raja* was fined by Mr. Bradley for having caused a prisoner to be eaten too close to the Company's Settlement; (and it should have been remarked, that these feasts are never suffered to take place withinside of their own *Kampongs*.) Mr. Alexander Hall made a charge in his public accounts of a sum paid to a *Raja* as an inducement to him to spare a man whom he had seen preparing for a victim: and it is, in fact, this commendable discouragement of the practice by our Government, that occasions its being so rare a sight to Europeans, in a country where there are no travellers from curiosity, and where the servants of the Company, having appearances to maintain, cannot by their

presence, as idle spectators, give a sanction to proceedings which it is their duty to discourage, although their influence is not sufficient to prevent them.

'A Batta Chief, named *Raja Niabin*, in the year 1775, surprized a neighbouring kampong, with which he was at enmity, killed the *Raja* by stealth, carried off the body, and eat it. The injured family complained to Mr. Nairne, the English Chief of *Natal*, and prayed for redress. He sent a message on the subject to *Niabin*, who returned an insolent and threatening answer. Mr. Nairne, influenced by his feelings rather than his judgment (for these people were quite removed from the Company's controul, and our interference in their quarrels was not necessary), marched with a party of fifty or sixty men, of whom twelve were Europeans, to chastise him; but on approaching the village they found it so perfectly inclosed with growing bamboos, within which was a strong pailing, that they could not even see the place or an enemy. As they advanced, however, to examine the defences, a shot from an unseen person, struck Mr. Nairne on the breast, and he expired immediately. In him was lost a respectable gentleman of great scientific acquirements, and a valuable servant of the Company. It was with much difficulty that the party was enabled to save the body. A Caffree, and a Malay, who fell in the struggle, were afterwards eaten. Thus the experience of latter days is found to agree with the uniform testimony of old writers; and although I am aware that each and every of those proofs, taken singly, may admit of some cavil, yet in the aggregate they will be thought to amount to satisfactory evidence, that human flesh is habitually eaten by a certain class of the inhabitants of Sumatra.' Third edit. 1811, *pp.* 390 to 395.

(Further particulars will appear in our next.)

Letter from the Rev. Mr. Milne, Missionary at Canton, China.

TO THE COMMITTEE OF THE RELIGIOUS TRACT SOCIETY.

Dated Feb. 7, 1814.

Gentlemen,

FROM the land of China, I beg leave for a moment to address you. The benevolence of your truly valuable Institution has flowed far and wide; but has not reached this 'vast world of souls.' Allow me, in the name of *three hundred millions* of Pagans, a considerable proportion of whom can read, and all of whom understand the same language, to intreat that your Christian benevolence may be extended to them.

Fifteen thousand copies of a Chinese Catechism and Tract, both compiled by the Rev. Robert Morrison, have just come from the press, and are to be instantly circulated as widely as we can. I am in expectation of leaving Canton on the 10th, to carry them to the Chinese Settlers in Java, Malacca, and Penang.—But what are they among so many! *Three hundred thousand* Tracts would scarcely supply these Settlers under our own Government. And yet these Settlers *are not as one to a million of the population of their own country.*

We cannot however go farther till British Christians enable us. For aid to print the Sacred Scriptures, we look to the British and Foreign Bible Society; for our own expences, in acquiring the language of the Heathen, and supporting ourselves, we look to the Missionary Society; and (will you allow me to add?) *for assistance to* print *Tracts, we look to you.*

We are willing to take the labour; but we cannot pay for paper and printing, without the kind aid of our Friends at home.

Permit me to beg, that, in the wide range of your extensive plan, you may include the Chinese Empire, which is the most populous, and, of course as an object for you, the most important on the face of the Globe.

To contribute to the spread of Moral and Religious Truth, and consequently to the formation of Protestant Churches, in this Country, will, I venture to say, form one of the most important paragraphs in the history of your Society.

Such is the political state of this country at present, that we are not permitted to enter it, and publish, by the living voice, the glad tidings of salvation.—Tracts may penetrate silently, even to the chamber of the emperor. They easily put on a Chinese coat, and may walk without fear through the breadth and length of the land. This we cannot do.

The Chinese people read much; and Mr. Morrison informs me that *Tracts*, inculcating the worship of dumb idols, and the reciting the sacred classics, have been in use for ages among them. They are sent to the Temples by individuals who conceive that they have obtained favours from the gods, and are distributed gratis to all who will receive them. The circulation of Tracts is no new

thing in China; though alas! the matter of them has been of little moment—no doubt of dangerous consequence.

From this paragraph, Gentlemen, you will see that this Country possesses advantages, and a field for the circulation of Religious Tracts above many.

In hopes that we may be aided by you to print many thousand copies of important Tracts in the Chinese language. I conclude with my warmest desires and prayers for the increasing prosperity of the Religious Tract Society, and for the comfort and spiritual prosperity of all its friends.

I am, Gentlemen,

Your very humble Servant,

At Command, in whatever relates to the kingdom of Righteousness and Peace.

WILLIAM MILNE.

P. S. Since September 1812, I have had opportunities of distributing Religious Tracts, furnished me by a benevolent Gentleman in London, to Englishmen, French, Dutch, Germans, Portuguese, and Americans.—On board of ship at the Cape of Good Hope, at the Isle of France,—at Malacca,—at Macao, and at Canton.

When meeting with persons to whom I cannot speak, or but speak imperfectly, it always affords me pure satisfaction to put a few Tracts into their hand, knowing that most of the Tracts point out the way of Salvation, and the duty of man, in a greater or less degree.

When I find an opportunity of sending a few Tracts to any body, I generally write a few lines with them, calling the attention of the person or persons to the truths of God.

I seldom give many Tracts to one person, the fewer they are, the more likely they are to be valued and read, at least it is so in many cases.

Covey is always acceptable; I found it especially so at Malacca, both to Dutch and Portuguese,—the Dutch Minister there received them with much pleasure.

Most of the European Tracts in my possession will be circulated before next year, if my life and health be spared,—so that we shall be in perfect famine for them, before any can reach us.

*** ON the reception of this letter the Committee, conceiving that this was one of the greatest objects ever presented to their attention, generously determined, at a special meeting, to devote *One Hundred Pounds* to the printing of Tracts in the Chinese language. This is indeed a large sum, but we have no doubt that the religious public will support them in this, and every other liberal undertaking.

THE EMPEROR ALEXANDER'S VISIT TO THE MORAVIAN SETTLEMENT AT ZEIST, ON HIS RETURN FROM HIS LATE VISIT TO THIS COUNTRY.

WE are favoured with the following account from unquestionable authority.

'On the 5th of July, about half-past eight in the morning, the Emperor, with his suite, passed through the village of Zeist, and on reaching its extremity, his Majesty enquired the name of the place, which having learnt, he ordered the other carriages to proceed, and returned to the settlement of the United Brethren in an open chariot, accompanied by only one attendant and two couriers, riding one on each side of the chariot. He alighted at the house of the single brethren, where he partook of some chocolate. Here his Majesty was received by the venerable representative of the congregation, Pastor Treschaw, who addressed his Majesty in a manner worthy of the Brethren whom he represented. After this the Emperor viewed the manufactories conducted by the single brethren; and on crossing the square to the quarter in which are situated the sisters' house and the chapel, the polite and pious Treschaw invited his Majesty to enter the latter, with which he willingly complied. By this time the whole congregation was assembled, and the music arranged. A prominent seat had been provided for his Majesty, which he however declined occupying, and seated himself on one prepared for his attendant, taking the venerable pastor by the arm, and placing him at his side. The music instantly struck up, and the congregation began to sing; in which service his Imperial Majesty was heard to take a part. After which, a beautiful little girl, of the age of eight years, dressed in white, approached his Majesty with a copy of verses laid upon a cushion of white satin ornamented with gold—who, observing her trembling steps, rose to meet her, and conducted her to his seat. He then began to read; and instantly a chorus of females, accompanied by the instrumental music, began to sing the praises of that God who had given victory to the Emperor, and deliverance to Europe. When this was concluded, the venerable minister addressed his Majesty to this effect:—"We were convinced that your Imperial Majesty would consider this as the most acceptable way in which we could express our gratitude for your condescending visit, and our love and veneration for your august person; as your Majesty has uniformly ascribed to God the glory and praise of all the battles you have won, and the victories you

have been enabled through his Almighty arm to achieve."

'The Emperor in reply grasped the hand of the good old man, and pressed it most cordially. He seemed much affected and highly gratified during the whole service. After leaving the church he visited the house of the single sisters, and then the widows' house, and on his departure requested the Rev. Father Treschaw to present his kind regards to the good people at Hernhut (the principal Moravian settlement) the first time he wrote thither.

'It appears that the Dutchess of Oldenburg (sister to the Emperor) had visited Zeist in the Spring. She arrived there on the 4th of March, at seven in the evening, and immediately requested to attend their religious service. Accordingly, the congregation met at nine the same evening, when the worthy pastor preached from Gen. I. 24. "God will surely visit you." Her Royal Highness heard with the greatest attention; and at the close of the service, approaching to meet the preacher as he left the pulpit, said, "I thank you most heartily, sir! I have never in my life attended the service of God with more edification and comfort." The next day she visited every part of the settlement, and enquired most minutely into every thing which engaged her attention; invited Pastor Treschaw to dine with her at the inn, and departed in the afternoon for Utrecht, much pleased with what she had heard and seen in Zeist.'

FRANCE.

VACCINATION.

THE Moniteur of the 31st contains a long report of a meeting held on the 16th of July, by the Central Vaccine Society of Paris. M. Judelot, President of the Central Committee, declared, that the results of vaccination in France had during the last year surpassed those of any preceding ones.

'It is now proved,' said he, 'that great contagions of the small-pox have ceased, that the general mortality is diminished, and that the population has considerably augmented in the departments, in proportion to the more general employment of the preservative. The Committee conceives that it has now approached much nearer to the object towards which it has been anxiously tending for fourteen years, and the prospect of which, more or less distant, has invariably stimulated its efforts: this object is the total extinction of the small-pox in France.'

Mr. Husson shewed that the diminution of mortality has invariably been proportionate to the activity employed in propagating vaccination. Thus at Nantes there died of the small-pox;

In 1809	233	persons;
In 1810	189	
In 1811	77	
In 1812	49	

At Strasburg the number of deaths by the same disease were;

In 1803	518	persons;
In 1807	284	
In 1811	14	
In 1812	1	

The natural consequence of this diminution of the mortality is an increase of the the population. Thus in the department of the North, the number of inhabitants which in 1806 was 839,833, amounted in 1812 to 871,757, being an increase in six years of 31,824 persons.

From the statements received it appears, that in 1812, 724,893 persons were vaccinated in 106 departments; and that the total number who have undergone this operation since its introduction in France, is 3,035,765.

INDIA.

Extract of a Letter from a Lady in India, to her Friend in Bristol.

Dated May 17th, 1813.

'I HAVE lately got acquainted with a lady who is, with the clergyman and his wife, our only intimate acquaintance, and from whom I have derived by example the benefit of employment. She has a school on her own ground for *Native children*, and being acquainted with Dr. Corrie, and the late Mr. Martin, got supplied with necessary books, translated into Hindoostanee in the Persian character, which the boys read. I was much delighted on visiting them, and blessed God for leading me to their acquaintance. So diligent a servant of God I had not seen in India, cheerfully working in Christ's vineyard, I almost envied them the bliss, and felt as though a secret voice whispered 'Go, and do the like.'

'We returned home, and I thought deeply on the joy that would be mine if I could thus serve my God. I told my Partner, who cheerfully consented. Accordingly I hired a native schoolmaster, and borrowed books, which I got copied, and the first week I mustered 10 boys: my own servants sent seven, but I found it was a better method to pay

the master a trifle for each boy he brings; and since February 11, when I commenced, I have collected 27 boys and 3 girls. I give them parts of the Old Testament to read; they write also; and although I cannot yet be expected to understand the language well, I am able to hear them read, and superintend their improvement.

'At the end of a month, I got Mr. — to examine my scholars, and I judged it a good plan to reward the most diligent in each class, by some useful article, which pleased them much.—When you consider these children as little above the brute, you cannot expect they will, unsolicited, come and study to improve their minds, in preference to that idleness which is so natural to the natives in India: but the expectation of gain will bring many.

'I have got a few copies of St. Matthew's Gospel, in Hindoostanee, which is all that is yet published, and there are about four copies of the Old Testament *written out*, not printed; I have borrowed one, and employed two men to copy it, which although a great expence, will be useful. One is *printed* in the Nagree character, but this is chiefly read by the Hindoos, the other tribes of Mussulmen which are Mahomedans, read the Persian character, which I am getting copied.

'It would delight you to see so many poor children sitting in one end of a stable, reading the promises of God. This is all I am, at present, capable of doing for them. To give them clothes would be useless, except during three months in the cold season. Food is so cheap that for 2s. 6d. a man can live one month; but we have some pensioners, who come every Sabbath for their mite, whose age prevents labouring.

'I trust, my dear Friend, we are alike busied in the improvement of the rising generation, but I expect you will aid me in some good advice as to the method. Surely Mr. Lancaster, whose lectures I attended at Liverpool, could suggest some way in which we might make more rapid strides over the fields of Alif, Ba, Pa, or A B C. With respect to the Society of Missionaries, you do not reflect that they are settled near Calcutta, and I am near two thousand miles distant, unknown to any such persons, and no means of getting acquainted, but by letters of recommendation from England to one of them. Then, indeed, they might put me in the way of serving my Lord, and be the means of supplying me with proper books.

'I brought out a copy of the New Testament, which Mr. C. gave me, and I gave it to the servant of a shopkeeper who could read Bengalee.—I also purchased some of the little common Bibles in English, though so dear (four times the price you give,) that I could not afford many. I should be glad to have a few good books, both in Persian and Nagree, and English. Our chief delight is reading, for in this country I cannot quit the house, for seven months of the year, from eight in the morning to six in the evening, the heat is so excessive. This renders all employment of the mind of the greatest necessity. *Here* is but one place of public worship, which I am ashamed to say is held at the General's house, in the dining-room, where on other days assemble ten times the number of persons to partake of entertainments, &c.—Sad reflection, that at a station where near 4,000 Europeans reside, and a minister is appointed, that we have no Church,—not even a house sacred to the purpose of prayer. We had possession of this part of India 60 years, and only in Calcutta have we erected two Churches, but many stations have not a minister; for there are only twelve in Bengal, and four are fixed in Calcutta. It is to be hoped that on the change now about to take place at the expiration of the old charter, the Church of Christ may be considered, and it is highly requisite towards the benefiting of the natives, that they see some *outward sign* of our *inward Faith*. The sale of all the play-houses, ball-rooms, and gambling-tables, would defray the expence of a Church. As for my school, do not think I attempt to bias the minds or principles of the children in religion. No!—I offer to them the means of learning to read in Hindoostanee, and write, and use such parts of the Old Testament-Commandments, &c as they *(that is, their Parents)* do not object to; and when this is done I leave the rest to God, who will provide agents to accomplish the work. *My part* does not appear to extend beyond giving them the means of hereafter reading and understanding any book which the abler servants of the gospel may circulate among them. *This* they do not object to, and they repeat the Ten Commandments daily. I regret the *impossibility* of teaching the *girls*, for they *never* let *them learn*, consequently no native school mistress can be procured; and after a girl is betrothed, which is at *seven or eight* years of age, she is not allowed to mix with boys. Thus the gates of knowledge are for ever shut. Also there is a class of *Outcasts* from all other tribes, the *lowest* in the service of man, and their children they will not let mix with the others. My own woman servant, of this low

cast, not having any children alive, *bought* an infant of two years old *in the market*.—The mother was bought for a slave to a native woman who is kept by one of our officers.—This little child is of course of the woman's cast, who purchased it; and I cannot get the master to admit it into my school. Therefore I teach him to read myself. What can the natives think of us when they see so many of their own females, either *purchased* or *hired* for the depravity of *Christian* officers, by whom they have a numerous race of miserable Beings, who can scarcely be considered human, always poor, feeble and unhealthy creatures, in mind and body degenerate and weak.—The offspring of these half-European people partake of that depravity inherited by their parents.—Reformation is sadly wanted in the moral conduct of our army here. The *African slave trade could not be equal in vice* to the *trade carried on in* India by *European officers purchasing slave girls* for their brutal gratification. It is well known that no man *desires* a family, and *high rewards*, or wages are given to such as *never* produce children, which I shudder to say is generally owing to *their own poisonous hands*.—Surely, some public method ought to be suggested for the suppression of vice and intemperance. —*An individual* can effect little. It ought to be a *public concern*, and if the notorious adulterer were not admitted into the families of married persons, and the children of such not brought into company, or allowed to hold public situations in life, it might be the means of reforming the characters of young men, who may hereafter come to this service, by knowing, at first, what must be the result of such depravity. They are ruined by their own conduct, before they are old enough in the service to have acquired sufficient to induce them to marry; they often have a numerous race of children to provide for, and *if they do not marry*, these women (for many have more than one at a time) must be set aside, and a maintenance allowed to the injury of the future wife and children.

OTAHEITE.

THE following account of the Mission at Otaheite is taken from the Gazette published at Sydney, in New South Wales, in June and July, 1813. We insert it, as it contains a few particulars not before known. The reader will perceive that it is not written by any of our Missionaries.

'A FORTNIGHT ago we had the pleasure to notice Mr. Henry's return from Otaheite by the Governor Macquarie, by whom we have been gratified with very pleasing information relative to that Island, in the government of which Pomarree has doubtless been by this time reinstated. On the 12th of July last, he waited on the Gentlemen of the Missionary Society, then at Eimeo (which is also called Moreea) and declaring his entire conversion to Christianity, supplicated the precious gift of baptism; the ceremony of which had nevertheless suffered delay, from the arrival of a deputation of chiefs from Otaheite, commissioned to invite him to return to his former government of the whole Island. Not seeming very earnest to comply immediately with their wishes, the chiefs evinced a determination not to return without him, and he at length accompanied them. The district of Matavia, whereat the Missionaries previous to the rebellion had resided, was immediately given up to him; and from thence he was about to proceed on a tour thro' the other districts, for the purpose of saluting their chiefs, and receiving their professions of fealty. His aversion to the barbarous and idolatrous customs of his country becomes every day the more apparent, and by his own example he is intent on inducing others also to abandon them. As a proof of his sincerity, he has abolished some restraints that must highly recommend him to the people, and at the same time produce in their minds a veneration for those principles from which true philanthropy alone can emanate. On the birth of a royal infant the restraints formerly imposed on the people were mortifying in the extreme; no cookery was permitted, nor even a fire to be made elsewhere than on the tops of distant mountains, for many days, during which no boat was allowed to leave the shore; and, as they live much on fish, this prohibition had nearly the operation of a temporary famine. The child could also only be approached by persons clothed in raiments that were deemed sacred, nor could its food be touched by any other than by sacred persons. On the recent birth of a daughter, however, Pomarree dispensed with all these ceremonious observances, and directed that her little royal highness should be reared as nearly as possible in the English mode; to do which, he requested to be assisted by the Missionaries with cups and saucers, spoons, and other table requisites. These gentlemen remain at Eimeo until invited over by the king, as soon as his re-establishment shall have been finally settled; though in justice to the insurgents it must be observed, that their (the

Missionaries') first departure from Matavai was not compulsory, but voluntary; and that after the expulsion of Pomarree they were permitted to remove their cattle over to Eimeo, where they yet remain. In speaking of the cattle, a short account of them may not be unacceptable. About 15 or 16 years ago, a cow was landed from the Nautalis, Captain Simpson, and purchased by Mr. Henry: and in 1805, a young South-American bull was purchased by the Society, out of the Estramina; the whole of the living produce from which amounts to 12 head. Several calves died for want of attention at the commencement of the rebellion; a fine cow was necessarily shot in consequence of its accidentally having a leg broke in its landing at Eimeo; and four or five others have been killed for use. The high veneration and attachment of Pomarree to our Gracious Sovereign form a conspicuous feature in his character.—All other kings, when spoken of, are only denominated chiefs, reserving for Pomarree alone the regal title; but if the British monarch shall be spoken of, enthusiastic energy directs the articulation, and a glow of satisfaction overspreads Pomarree's countenance.

'In addition to our last information relative to Otaheite, we have the satisfaction to state, that a school has been upwards of a twelvemonth established at Eimeo, for the instruction of the youth in their own tongue; for which purpose a spelling book was printed in England, and sent out.

'Several of the pupils could read when Mr. Henry came away in the Governor Macquarie; and others were about to commence writing, and the generality were progressively advancing. It is the intention of the Missionaries to establish a school on the Lancasterian plan at Otaheite; and to communicate passages of the Gospel to the pupils in writing, by means whereof the excellent designs of the Mission will, it is devoutly to be hoped, be completely answered. Pomarree is particularly fond of being instructed in the Bible, and since his avowed conversion to Christianity has become an entire pupil to the Gentlemen who have laboured to propagate the blessed doctrines of Redemption among an unenlightened race of men, who spoke a language utterly unknown, and whose customs and superstitions seemed to present an insurmountable barrier to their most patient efforts. As soon, however, as their pastors were capable of explaining to them the benevolent nature of their errand, and to contrast the delightful tenets of their religion with the wild and absurd chimeras to which they were bigotted by ignorance—a wish became perceptible to listen—next to learn. Pomarree is not the only convert who solicited baptism; several others have done the same, and one man in particular, is remarkable for a devotion that gives to his unaffected manners the solemnity of an anchorite.—Divine service is every Sunday performed, first in the Otaheitan, and afterwards in the English tongue; the congregation is called together by bell-ring, and the places of worship are numerously attended. Some of the natives generally remain during the performance of the Service in English, after their own is finished, and listen with the most serious attention to every syllable that is delivered by the preachers. The King (Pomarree) has determined to build a church on the Island of Otaheite, from which the greatest benefits may be expected to result.'

ROME.

A LETTER from Rome gives an account of the real motives which actuated the Pope in issuing his Order for the prohibition of Freemasons' Lodges:—'I know that much misconception will take place as to the motives of the Church for abolishing Freemasonry in the Papal dominions; but be assured it was not because they dread any treasonable practices against the State. They are well aware that no political subjects of any kind are discussed in the Meetings of Freemasons. No—the dread is of another kind. They know that the principle of Freemasonry is freedom of conscience, and that the very first precept it inculcates, is that, not merely of universal toleration, but of universal religious freedom. Freemasonry embraces the Members of all Churches and Sects; but it is not a proselytizing Fraternity. They send out no Missionaries—but the idea of their inculcating a notion, that a Protestant as well as a Catholic may be saved, is so abhorrent to the views of our Mother Church, that is is no wonder the Holy Father should wish to extirpate the dangerous brotherhood.'

NAPLES.—A rich merchant of Rome, having been accused of being a Freemason, fled to avoid the dangers of the Inquisition; and his flight being considered as a confession of his guilt, all his property, real and personal, has been confiscated.—*The Times, Sept.* 26.

RUSSIA.—We rejoice to hear that a full account has been published in the Russian Court Gazette, of the new

system of education introduced into England by Dr. Bell, and Mr. Lancaster.

The Emperor of Russia, with a munificence consistent with his exalted character, has sent by the hands of his Excellency Count Leiven, a benefaction of £1000 to the Society of "Friends of Foreigners in Distress," of the plan of which his Imperial Majesty expressed his warm approbation, during his late visit to this country.

PRUSSIA.

The following remarkable Edict has been issued by the Government of Prussia, for the improvement of religious worship in that country.

'It has for a long time been very generally felt in the Prussian States, that the form of Divine worship, in the newest Protestant Churches, is destitute of that awfulness and solemnity, which inspiring and seizing on the mind can elevate it to religious feelings, and pious sentiments. There are few symbols, and even those which are introduced are not always the most significant, or have lost a part of their signification; the sermon is considered as the essential part of divine worship; whereas, though highly important, it is properly only instruction and encouragement to worship. The Liturgies are partly so incomplete, partly so unlike, and so imperfect, that much is left to the discretion of the individual Clergyman; and uniformity of the Church rites, one of the principal conditions towards their beneficent effects, is almost entirely lost. These defects have become more visible in these latter times, when the religious disposition of the people, revived by great political events, by the sufferings, the struggles, and the triumphs of the country, has profoundly felt the necessity of expressing and pronouncing itself in a worthy manner. It would be to be lamented, if this æra, so peculiarly favourable and proper for suitable reforms in divine worship, should pass over without any advantage being derived from it. In this spirit many of the worthiest Clergymen, particularly of the capital, and the March of Brandenburgh, have applied to his Majesty the King, requesting that this desired reform may be prepared and introduced. This pious request of the Clergy, which fully coincides with his Majesty's own views on this important point, has been received by him with peculiar attention and satisfaction. In consequence, his Majesty has selected a number of Clergymen who, to the purest intentions of promoting the Kingdom of God, unite a thorough knowledge of the whole affairs of the Church, and necessary regard to all circumstances to be attended to; and his Majesty has commissioned them, after mature deliberation, to make proposals for the most suitable improvements of the public worship, by the highest spiritual authorities, after his return from Vienna.

'The wish and the will of the King is, that this Select Committee of the Clergy, according to the saying of the Apostle, "Try all, and keep the best," may examine the Liturgies, and all the religious ceremonies of the Foreign Protestant Churches, compare them with ours, and with the spirit and principles of our holy religion, to produce the best form of Liturgy, which maintaining and preserving the pure doctrines of the Protestant Church, may, at the same time, give to public worship new life, and new energy, and confirm more and more the religious dispositions of the people.

'The Clergymen commissioned by his Majesty to this end, are the Chief Councillors of the Consistory; Sack, Court Chaplain; Bibbeck, Hanstein, and Hecker, Councillors of the Consistory; Offecsmeyer and Eylert, Court Chaplains. Contributions and proposals to promote this end, from judicious and experienced Clergymen of both the Protestant persuasions, will be readily received and carefully weighed by the above Committee; for which reason I invite those who feel in themselves the call and ability to promote this import cause by speedily sending their contributions in writing.

'Ministry of the Home Department.

'VON SCHUCKMANN.

'*Berlin, Sept.* 17, 1814.'

NETHERLANDS.

The following Proclamation by the Sovereign of the Netherlands, will afford pleasure to our readers, at least so far as it relates to the better observation of the Lord's day in those countries.

'We, William, by the Grace of

God, Prince of Orange-Nassau, Prince Sovereign of the United Netherlands, on the report of our Commissioner General of Justice, considering, that in consequence of the revolutionary principles which the union of Belgium to France has caused to be propagated there, in contempt of the divine, ecclesiastical and civil laws, the observation of Sunday, and holidays, is neglected in a very striking manner; considering, that it is of consequence for the re-establishment of morality and public order, that the ancient local regulations which, in general, coincided in this particular with the laws of the other States of Christendom, be rigorously enforced, and desiring to establish in this respect uniform rules for all Belgium, we have decreed and decree as follows:—

'Art. 1. It is strictly forbidden to do any kind of labour, either in the cities, towns, villages, streets, quays, public places, or in the fields, on Sundays; and the festivals consecrated by the Church, except in cases of absolute necessity; for which purpose it is requisite to be furnished with a written permission from the Mayor, which must be immediately made known to the Clergymen.

'2. All sale of vegetables, poultry, and other provisions, of whatever kind, in the streets or other public places, is forbidden.

'3. Tradesmen are forbid to expose their goods or sell with open doors.

'4. The doors of public-houses and other places where liquors are sold, shall be shut during the time of the divine service in the parish where these houses are situated.

'5. The Mayors, Commissaries, and agents of the Police, shall take care to hinder all kinds of noise and tumult in the houses near the places where divine worship is celebrated, as well as in the neighbourhood, as long as divine service shall last.

'6. No public amusement shall take place during divine service in the parish, as stated in article 4, and the Police shall take measures to hinder any thing from passing inconsistent with the respect due to the solemn time appropriated to divine service.

'7. The infractions of this decree will be punished according to circumstances, by a fine of from six to ten francs, and even in case of non-payment, with imprisonment, which must not, however, exceed three days.

'8. In case of a second offence, the fine to be doubled, the articles exposed to sale to be confiscated, and the inn, or the public places, shut up for one month.

'9. Our Commissary General of Justice, is charged with the execution of this Decree, which shall be inserted in the official Journal, and published by the Mayors, that no one may plead ignorance.

'WILLIAM.

'*Brussels, October*, 1.'

AFRICA.

WHILE the brethren, Kam, Supper, Bruckner, and Le Brun, on their passage to Batavia, &c. were detained for a few days at the Cape, they had an opportunity of receiving the Communion with Mr. Thom and his flock, composed chiefly of the 93rd regiment Highlanders, (since removed.) There were about 150 communicants, who were greatly animated by the exhortations, and prayers of the Missionaries. The latter received many valuable letters of introduction from Abraham Faure, Esq. to the most respectable gentlemen in Java, together with good advice respecting their health. The brethren lamented much that they could not pay a visit to some of the Missionary settlements, but the time was so short, that it was impossible.

Mr. Thom's labours among the military have been eminently useful. The Church in the regiment amounted to 156, eight serjeants, eight corporals, three musicians, twelve wives of the soldiers, and the lady of one of the officers. Before the late embarkation of this regiment, two of the officers assured Mr. Thom, that 'one sermon preached in the chapel against drunkenness, would do more good to the soldiers than all the punishments which could be inflicted.'

'During the last 18 months,' says Mr. T. 'the regiment has given for books, to Societies for the support of the gospel, and other religious purposes, 7,000 rix-dollars. This shews the frugality and liberality of Highland soldiers, and adds another proof of the benefit arising from bringing up children in habits of sobriety and godliness.'

MAURITIUS.

By the papers from India, it appears that his Excellency R. T. Farquhar, Esq. Governor of the Islands of Mauritius, Bourbon, &c. has issued a Proclamation on the subject of a late attempt to introduce into those Islands the iniquitous Slave Trade, under the sanction of the law tribunals. He has very severely reprobated the conduct of the Judges, who had acquitted the individuals charged with this inhuman traffic, under an assumption that the conservation of all the laws was stipulated on the surrender of the Island to England: he has also suspended them from the exercise of their functions until the pleasure of the Prince Regent is known; and he further declares, that from the moment the Islands of Mauritius, Bourbon and dependencies, were annexed to the British dominions, the Slave Trade *was ipso facto abolished therein, upon the sole principle of this prohibited traffic being in opposition to the laws of the realm.*

A GENTLEMAN from the East Indies, who lately arrived at Exeter, presented a lady with a little African Negro boy, about nine or ten years of age, which some time since he humanely preserved from being destroyed by a slave-merchant. It appears, that among many slaves which were offered for sale by the captain of a slave ship, this black infant was one; but not being able to procure a purchaser, he took the child up by the leg and arm to throw him into the ocean, and when in the very act, the above gentleman interposed, and agreed to give some consideration. The boy is very tractable, has a good capacity, and a retentive memory.—*Exeter Paper.*

PROVINCIAL.

THE Hants Association held their first meeting this year at Brighton, on the 20th of April, when Mr. Hopkins, of Christ Church, preached on the subject appointed from James v. 19, 20. Sermons were also preached by Messrs. Griffin, Bishop, and Bogue.

The second meeting was held at Gosport, September 21. Mr. Bingham, of Whitchurch, preached on 'The necessity and advantages of an active and enlightened ministry,' from John v. 35. Mr. Sleigh, of Salisbury, preached in the evening, on 2 Cor. v. 14; Mr. Styles, preached on the preceding evening, from Luke xvii. 5. At the close of the morning service, the Lord's Supper was dispensed, at which Dr. Winter presided.

In the afternoon, the Hampshire Society for promoting Religion, held their annual meeting, when T. A. Minchin, Esq. was unanimously called to the chair. The Report* of the Committee was read; and in moving the various resolutions, several interesting, and impressive speeches were delivered. The Rev. D. Bogue's chapel in which the meeting was held, was crowded: and the Committee are happy to find that this method of publicly conducting the business of the Institution, has excited an interest in its concerns beyond what they could have anticipated. Nearly £100 were collected at the doors. Five Itinerants are already employed: and the Society yet wish to engage two or three young men of eminent piety, as Village Ministers. Any person applying, must have a letter of recommendation from his Pastor, or the Church of which he is a member. If approved, he will have the advantage of attending the Seminary at Gosport, for such time as the Committee may deem proper. Applications may be made to the Secretary, Rev. J. Hunt, Chichester, or to the Treasurer, S. Sharp, Esq. Romsey.

The Hants Sunday School Union, held their annual meeting at 6 o'clock in the morning, when an address was delivered by the Rev. J. Durant, of Poole. Afterwards there was a public breakfast, when the business of the union was transacted, and which was very numerously attended.

The next meeting is to be held at Winchester, on the Wednesday before the last Sabbath in April. J. Scamp, of Havant, to preach. In the afternoon of that day, the friends of the Gosport Seminary, will hold their annual meeting.

AUG. 29. A meeting was held at Hereford, for the purpose of establishing an Auxiliary Bible Society, Col.

* It will shortly be published.

Symonds, M. P. in the chair. The Rev. Mr. Owen, (of London,) Col. Foley, the Rev. Mr. Money, R. Evans, Esq. Wr. Armitage, Esq. R. Hoskins, Esq. Rev. Mr. Stillingfleet, A. Jones, Esq. Dr. Symonds, R. Fellowes, Esq. and the Rev. A. Mathews, addressed the meeting, and proposed the several resolutions. Col. Foley, and Col. Money, were chosen Joint-Presidents.

On the 3rd and 4th of October, was held at Romford, (Mr. Andrews's,) the Half-yearly meeting of the Essex Association; when, in addition to the several important Institutions in this County, it was resolved to form an *Essex Sunday School Union*, for the promotion of new schools, the encouragement of old ones, and the more complete instruction of the poor in this part of the kingdom.—The public service was opened by Mr. Thornton, of Billericay; Mr. Chaplin, of Bishop's Stortford, offered the general-prayer; Mr. Berry, of Hatfield Heath, preached from Luke xv. 32.; and Mr. Jennings, of Thaxted, concluded by prayer.

LONDON.

Oct. 5. A Common Council of the City of London was held, to consider the Report of a Committee, appointed to consider a petition presented by 2,000 of the inhabitants, complaining of the great number of prostitutes who infest the public streets. It was then Resolved—That this Court, being deeply interested in the preservation of public morals, and in the welfare of the youth of this city, is much impressed with the Report of the Committee appointed by this Court, by which it appears, that the evil referred to exists in a degree, and to an extent, so great as loudly to call upon this Court to use the utmost possible means to remove it, and agreeably to the Report of the said Committee, this Court doth most respectfully and earnestly solicit the Lord Mayor to issue a Proclamation, warning all persons offending, in the particulars specified in the said petition, and expressing his determination strictly to enforce the laws against such persons.

Resolved, That this Court does earnestly recommend to the Court of Aldermen, and Common Council, to co-operate in effecting the object sought by the Petitioners; and especially, that they be particular in the selection of patroles, watchmen, and night officers (upon whose conduct so much depends), and that they present only such persons to be licensed as victuallers as they have reason to believe are of sober life and conversation, the Court apprehending that this evil has much increased by the great number of low and disreputable public-houses and liquor-shops permitted in this city.

Resolved, That this Court cannot but regret, that, notwithstanding the Governors of Bridewell Hospital, in the answer given by them to the application of the Committee appointed by this Court, admit the existence and extent of the evil in question, and the desirableness of some adequate remedy being suggested, that they do not appear to meet the enquiries of the Committee with the cordiality that might have been hoped for; although, as it appears to this Court, that to suppress so great an evil is one of the grand objects of its foundation and munificent endowment.

Resolved, That this Court doth nevertheless indulge the reasonable expectation, that, should females of the class alluded to in the petition of the inhabitants of this City, be committed in greater numbers than usual by the Magistrates, the Governors of Bridewell will feel it their indispensable duty, not merely to receive those women into their charge, but will make such arrangements within their Institution as shall second the efforts and design of the Magistracy, that the persons so committed may be employed in useful occupations, preserved from vicious company, and, if possible, be reformed and made good members of society, so that the number of the persons whose conduct is so justly complained of may be diminished, and such characters removed altogether from the public streets.

Sunday, Oct. 16, died the Rev. *N. Jennings*, of Islington, aged 66; who had more than 40 years been pastor of the Independent Church, in Lower Street, Islington.

Missionary Chronicle,

FOR NOVEMBER, 1814.

CHINA, BATAVIA, &c.

THE following very interesting letters have lately been received from Mr. Milne, from which we learn that he is diligently engaged in giving an extensive circulation to the Chinese New Testament. Our readers will recollect that through the intolerance of the Catholic priesthood he was not permitted to remain at Macao; it was therefore determined by Mr. Morrison and himself that, during the months he would not be allowed to remain at Canton, he should take a voyage to Batavia, Malacca and Penang, to distribute the Scriptures, Tracts and Catechisms, among the Chinese in those settlements. His first letter is dated

Batavia, March 23, 1814.

Beloved Fathers, and Brethren,

I AM now in a city, famed for being the grave of Europeans. Though I wrote to you very fully from Canton, just before I left it, yet I must not lose a single opportunity, though there were one every week, of informing you of my proceedings.

With a Teacher, Type-cutter, and Servant, I left China in the ship James Drummond, on the 14th of Feb. We had on board 456 Chinese emigrants, amongst whom I distributed 25 complete copies of the Chinese New Testament, 2 Catechisms, and 40 Tracts, and I had the pleasure to see these Pagans reading, in their own tongue, 'The wonderful works of God!' Perhaps these were the first 25 complete Chinese Testaments that ever were distributed. The Chinese emigrants are mostly labouring people, who are induced to emigrate, partly from the pressure of the times in China, and partly by the hopes of gain amongst strangers.

We touched at the Island of Banca, where the Chinamen were landed. This Island is tolerably large, was formerly under the Sultan of Palembang, is now in the hands of the English, one of the Dependencies on Java; and, at present, valuable chiefly for its tin mines, in which the Chinese are mostly employed. The Chinese population in Banca, and at Palembang, may be upwards of 5000.

Capt. M. Court, who is resident (Sub-Lieutenant Governor) received me with much kindness, and cheerfully offered to aid me in the distribution of the Sacred Scriptures among the Chinese. I left with him 23 copies of the Chinese New Testament, 50 Catechisms, and 140 Tracts.

Before leaving Banca, I had the satisfaction to learn that Capt. Court had sent six copies of the New Testament, with some Tracts, to one of the tin mines, with an order that they should be lent about from one Chinaman to another.

I had some conversation with him on the subject of a Chinese Mission to the Island, and was assured that it would be most agreeable to him, and that, as far as might consist with his public duty, he would encourage it. He kindly promised to transmit to me to Macao, an account of the manner in which the Testaments were received, and what effects he might observe; and further, that he would, while on the Island, be our agent for the distribution of the Sacred Scriptures, Catechisms, and Tracts, which we might send to Banca.

Had we head-quarters and labourers, Banca would form a very good out-post, as it lies in the way from China, and from Malacca to Java, and in my opinion, the labours of a Missionary would meet with but little opposition from any class of persons. But as the supplies of Banca, at present, come from other places, it is necessary in order to the existence of a Mission there, that one should be established in some of the places from which the supplies of Banca are sent; viz. Penang, Malacca, and Java. Banca is a new Settlement, and it is highly probable that multitudes more of Chinamen will emigrate thither. O, that it might please God so far to prosper us as that we could have a Chinese Mission in each of these places!

We arrived at Batavia, on the 10th of this month, and I have been obliged to live in the town at a very high expense, as there is scarcely a room to be got out of town at any rent. As I brought only a few dollars with me, I have been obliged to draw on Mr. Hardcastle, for £100. Thomas Otho Travers, Esq. was kind enough to furnish me with value for my bill, which (bill) I beg you to honour when it shall be presented.—Since I came here, I have enjoyed a tolerable share of health; but I am fully persuaded that the scite of Batavia is very unhealthy; and, should any of my brethren come to this place, I would advise them not to live in Batavia a

single week, if they can avoid it. As for myself, 'necessity has no law.' It is not matter of choice that I have stopped so long.

Since I landed I have distributed 27 Chinese Testaments, 70 Catechisms, and many Tracts. They have hitherto been well received, and I have the pleasure of seeing them read as I occasionally pass by the shops. Perhaps you may be ready to accuse me for not distributing more in a fortnight; but my plan does not admit of haste.—I go as often as I can from shop to shop, sit down, and converse as well as I can on general subjects, endeavouring to ascertain who can read, and where I find a family of this description, I generally give a Testament, Catechism, and Tract. In these three they will have both the substance and the detail of Divine Revelation. I never give away separate parts of the New Testament. Mr. Morrison thought it best, (and I am now for many reasons of the same opinion,) to give the book to them complete, as it will form a family book to those who choose to read it, and give them a fair opportunity of knowing the whole of the Christian Religion, and the relation which its several parts bear to each other. They will lend it from hand to hand, but it will still return complete to the original possessor.

I am anxious to distribute with my own hand as many as possible, or to put them into channels where there may be some certainty of their being advantageously circulated. There is nothing more affecting than the idea of the Sacred Books, printed at the expense of the Christian public, being found rotting or eaten by vermin in the house of a European, or in any other person's house, for want of distribution, when the Pagans would read them! This makes me proceed slowly.

March 27.—Yesterday I had an interview with the Hon. T. S. Raffles, Esq. the Governor of Java, who professed a high approbation of my object, said there was not the least objection to any part of it; that on the contrary, Government would do all they consistently could to forward it; that he would grant the use of the Government-press, in order that I might make an experiment in printing the Dialogues—invited me to dine in the evening—granted me two small rooms for a short time near the printing-press, into which I shall go to-morrow. I think that I shall probably board with the Rev. Mr. Robison, a Missionary from Serampore, who lives close by.—Thus I shall live much cheaper. The Governor invited me to his country-house, which is about 40 miles distant, where there would be more leisure to talk. As he was kind enough to say that he would furnish me with a coach, and as there is a Colony of Chinese there, I shall most probably go out and stop a week.

I enclose two copies of the 1st chapter of the book of Genesis, the blocks for which my man cut on board of ship, and which I mean to add to the New Testament, Catechism, and Tract, in distribution. I send two copies, that you may keep one, and use the other as you think best. The characters are not so neatly cut as I could have wished, but that was owing to the motion of the ship. Several of the Chinese have asked me for the Kew-e-chaou-shu, (i.e. the Old Testament,) but I was sorry to be obliged to say that I had it not. I have ordered the printer to cast off 500 copies of this Tract instantly; and if my stock of paper will admit, I wish for fifteen hundred, and more.

With respect to my future proceedings in the Malayan Archipelago, I cannot say more than that I purpose (with the Divine permission) to be at Malacca, and Penang, unless I can find some person or persons in these places, who may be disposed to do the same work; in that case the expense would be saved, but I have not the least hope of that. I am this day sending off to Sura-bag, in this Island, 50 copies of the Testament, 100 of the Tract, and 20 of the Catechism, by W. S. Davidson, Esq. son of a respectable clergyman in the County of Aberdeen. He is a respectable merchant at Canton, and has been very friendly to me. Whether I shall go to Sura-bag, and the other eastern parts of the Island, must depend on circumstances. There are some political disturbances at present at Balli, and on that side of this Island, which lies nearest to it; and an expedition leaves Batavia roads to night or to-morrow, with a view of settling matters.

I heard by a letter from you at Canton, that two Missionary Brethren were to be sent hither*. I believe if they can preach in Dutch, they will be well received, especially by the Rev. Professor Johannes Theodorus Ross, Minister of the Dutch Reformed Church. I mentioned to him that they were expected to be sent out, and he expressed much satisfaction, as he is getting old, and is the only Minister in the Dutch Reformed Church, at Batavia.

There are three langnages spoken, to a considerable extent, in Java, (exclu-

* Three Missionaries have been sent, and are probably now in Batavia.

sive of European languages,) viz. Chinese, Javanese, and Malay. What would you think of recommending one of the brethren to devote himself to the Fokien dialect of the Chinese language, and the other to the Javanese, or Malay? While attending to the Chinese and Malay, they could live both in one house, which would be a great saving of money. Bantam is said to be the best place for the Javanese. Mr. Robison has the Javanese in view. As the trade with Japan is opened, and to be continued with this place, I am very anxious if possible to send some Chinese Testaments, and Tracts thither.—Query, Were there a person who would be willing to go a voyage to Japan to make some inquiries, and to try to distribute the Scriptures, and did an opportunity offer, would either the Bible Society, or Missionary Society, or both, consent to bear the expense?

The same query will apply to Cochinchina, Formosa, Hay-man, &c. I should be very glad that this query were laid before the Directors, as we could not without due authority undertake so heavy an expense, even on the supposition that we had books to send, and a Brother to carry them.

We had a severe shock of an earthquake in Batavia and its environs, on the 19th.

Now, my dear Fathers, I fear you will charge me with a fondness for letter-writing, and with a dictatorial spirit, as I write often, long, and from the heart without reserve,—but I hope I shall be forgiven wherein I am guilty.

I leave the town of Batavia to-morrow, and am to live a little out in the country. Pray for me—my mind has much care lying on it,—my family, myself, and the Mission.

I am, my dear Fathers,
Your willing Servant,
WILLIAM MILNE.

Extract from another Letter, dated April 21, 1814.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

Near Batavia, April 21, 1814.

Rev. Fathers,

I WROTE to you by the Isabella, (dated March 23,) in which I informed you of my arrival at Java, on the 10th March.

Since my arrival, I have distributed nearly 300 complete copies of the New Testament among the Chinese, besides Catechisms, Tracts, and copies of the first chapter of Genesis.

I have supplied eight Chinese schools with Catechisms and Tracts, for the scholars; and Testaments for the Schoolmasters, and am happy to think that these are used as school books.—I have seen the children carrying them daily to and from school.

Yesterday a Schoolmaster called on me with four fine boys, about 11 years of age, who have read through the Tze Shu, (i.e. the four classical books.) He wished books for them, and for his other scholars, which I readily supplied him with.

The principal Chinese Captain has got a Testament which I sent him, and most of the inferior Chinese officers also. —In the Temple of the Goddess Kwan-yun, I deposited three Testaments for the use of the Priests, and distributed Catechisms, Tracts, &c. to a number of children and poor people, the other evening.

I enclose you a rough specimen of the success of my attempts to print the Dialogues. The practicability of it is hereby fully ascertained.

This moment an old man has left me, to whom I gave a Catechism and Tract last night.—He expressed himself thus; —"The little one (i.e. I) last evening received two books from Ta-jin, (i.e. from you great man,)—I could not sleep, I looked and read—but could not-comprehend above the half. I hope Ta-jin will explain to me. I beg Ta-jin to forgive my rude request."—After explaining as well as I could, partly by writing, partly by speaking, he told me—"If heaven prosper me, I purpose to return to Fokien (a Province in China,) and will distribute, and lend these good books to my Brothers, and to my Relations." I gave him a Testament, 10 Catechisms, and 20 Tracts, in hope that probably he might be as good as his word.

Two fine boys about 9 years of age, are just now gone out—they were sent by their parents for books.—Yesterday I had 17 Chinese visitors, most of whom either came for books, or brought their relatives to receive them.

I have just now been with the Hon. the Governor, with whom I go out to the country, about 40 miles, on the 24th, if I am well.

I know, my dear Fathers, that you must feel the very heavy expense of this Mission,—but I assure you that we feel on that point as sensibly as it is possible for you to do.—I have, notwithstanding, much ground to praise the Lord that he has been gracious to you in enabling you to be the first in giving the New Testament complete, to nearly one third of the population of the world! Yet alas! how small a part of that third, are we

able at present to supply! O, ye churches of the highly favoured land—ye wealthy Christians—stretch out your hand to help us.—We wish not to enrich ourselves (God is witness!) but to give the word of life to the millions of China. We cannot go on without your aid.—We have formed many plans, which have the honour of the Creator, and the establishment of Christ's kingdom as their only objects: but we cannot execute them without you.—We can truly say that we are willing to labour, and only happy when busy. But we can do little alone.

Now, my dear Fathers, expecting to have long letters from you, waiting for me in China on my return, I subscribe myself,

Yours in the work of the gospel,
WILLIAM MILNE.

BRISTOL MISSIONARY MEETING.

We cannot but regret, that our circumscribed limits will not admit of so circumstantial a detail of the Missionary Meeting at Bristol, as we are persuaded would be gratifying to our readers. We must, therefore, content ourselves with a very brief account. The first service on Tuesday morning, Sept. 13th, was at the Church of St. Mary Redcliff, where the prayers were read by the Rector, the Rev. R. M. Whish, and the sermon was preached by the Rev. W. Gurney, of London. The congregation was very numerous, and highly respectable. In the evening of the same day, Bridge Street Chapel was extremely crowded with serious and attentive hearers, who listened with great delight to a very appropriate discourse delivered by the Rev. J. Griffin, of Portsea. During the same hour, those persons who could not obtain admission at Bridge Street, heard the Rev. C. Pain, of Nailsworth, at Lady Huntingdon's Chapel, where the congregation was also numerous.

On the following morning, the meeting for business took place at the GUILDHALL. This spacious building was completely filled at an early hour; and tho' a large temporary gallery had been erected, many hundreds were unavoidably excluded. G. Thorne, Esq. a highly respectable citizen, and a worthy member of the Established Church, was called to the chair; and by him the business was opened, in a very neat and suitable address, on the importance of Christian Missions to the Heathen. The Annual Report of the Committee, was drawn up and read by the Rev. S. Lowell, and by the unanimous voice of the assembly, was ordered to be printed and published. This meeting was so peculiarly interesting, and delightful, that we despair of conveying an adequate idea of the impression it produced. About sixty ministers were present; seven or eight of whom were Clergymen of the Church of England; most of whom addressed the meeting in a manner highly honourable to their good sense, piety, and catholicism. Indeed, such was the divine harmony by which this numerous assembly was charmed for little less than five hours, that the day seemed to be arrived in which 'Ephraim should no longer envy Judah, nor Judah vex Ephraim.' We are sorry that it is not in our power to give even an abstract of the various speeches which were delivered on the occasion;—for the eloquence displayed by some of the speakers, would have done honour to any assembly, and have been pronounced 'Great' on any occasion. We cannot, however deny ourselves the pleasure of again congratulating the inhabitants of Bristol, on the noble liberality of sentiment, and benevolence of conduct which are so uniformly displayed in their highly favoured city. We understand, that the right worshipful THE MAYOR, in the most handsome manner, and without a moment's hesitation, freely granted the use of the GUILDHALL for the use of the Society. On the auspicious day, Churchmen and Dissenters, like 'the multitude that believed, were of one heart, and of one soul;'—and the mutual esteem which was so reciprocally, and so publicly expressed by the Clergy, and the Dissenting Ministers, was calculated to dissolve every heart in love.

In the evening, the Rev. Rowland Hill preached to as many as the Tabernacle could possibly contain; and those who could not gain admittance there, heard the Rev. Mr. Rees, of Rodborough, at the Welch Chapel, where there was also a numerous assembly.

On Thursday, the 15th, at Castle Green, the Rev. John Campbell detailed the interesting events of his late Tour in South Africa, which gratified, in a very high degree, as many as could possibly press within the walls. In the evening, these delightful solemnities were closed by the celebration of the Lord's Supper, at the Tabernacle. The Rev. W. Bishop, of Gloucester, presided at the table;—there were about 1400 Communicants present, members of different Churches, and the whole was conducted with peculiar propriety, seriousness, and devotion.

On this same evening, the Rev. Mr. Gurney preached at St. Maryport Church. Thus ended the third Missionary Meeting at Bristol;—a season which will not soon be forgotten; for it was 'A time of refreshing from the presence of the Lord,' and the collections at the different places, amounted to upwards of *six hundred pounds*.

SOUTH DISTRICT OF THE DEVON AUXILIARY MISSIONARY SOCIETY.

THE return of the Anniversary of this Society, awakened in the bosom of the friends of the gospel of Christ, the most lively sensations, and we have reason to rejoice in the increasing zeal, evidenced, not only in the crowded congregations assembled on this interesting occasion, but in the ardent desires expressed for the prosperity of the glorious cause of Christian benevolence. We are also happy to record the liberal contributions received in aid of the funds of the Parent Institution, together with the addition of many new subscribers.

It is with great pleasure we have now to report the establishment of a Committee at Plymouth Dock, stiled 'The Dock Branch of the South Devon District Auxiliary Missionary Society.' This Committee, composed of many very respectable gentlemen, all of them zealous in the cause of the Great Redeemer, encourage us to cherish the hope, that a Missionary spirit, will be extended much more widely throughout this county.

While we lament the want of ardour in this sublime cause,—while we deplore that lukewarmness, which has so long shed its baneful influence over this part of the kingdom,—yet we rejoice that the auspicious period is arrived, in which the attention of the religious public is awakened. Enjoying, as we do, all the exalted privileges of the gospel, we acknowledge that we have too long neglected the awful situation of millions of the human race, enveloped in Pagan darkness, or led captive by Mahometan delusion! Few among us have duly considered,—few have rightly appreciated the dreadful—joyful contrast, between those nations, where the light of Divine Revelation is diffused, and those which lie in the region and shadow of death! A few rays of this illustrious light have broken through the tremendous clouds; and the countless inhabitants of those countries, are stretching forth their hands to us for the Bread of Life, and the Waters of Salvation.

Under the influence of these impressions, the public services commenced on Tuesday, Sept. 20th, at the Rev. H. Mends's Chapel, Plymouth.

The Rev. Mr Campbell, having been announced as about to relate some of the leading features of his late Tour into the interior of Africa, the house was thronged to excess,—multitudes being obliged to return. The impression made on this vast assembly, may be better conceived than expressed. All felt very deeply an ardent desire to send the gospel to the wretched inhabitants of this quarter of the globe,—and all were constrained to 'Glorify God,' for exciting this enterprizing man, to visit those regions, and in preserving his life in the midst of those perils by which he was surrounded.

The religious public had on the morning of this day, been very highly gratified by the presence of Messrs. Hughes, and Steinkopff, who came hither to attend the Anniversary of the Auxiliary Bible Society, which was held in the Royal Hotel in this Town. The Rev. Mr. Hughes engaged in prayer, before Mr. Campbell's address, and the Rev. Mr. Davidson, of Chudleigh, closed the solemnities of the evening.

On Wednesday morning, at 11 o'clock, the Society met at Mr. Mends's Chapel, for public business. Mr. Derry being called to the chair, requested the Rev. S. Lowell, of Bristol, to open the meeting with prayer; the Rev. H. Mends, one of the Secretaries, read the Report of the Committee. Several Resolutions were passed, all tending to promote the sacred cause: a spirit of love to God, and man, seemed to glow through every bosom. Very animating, and impressive speeches were delivered by the Rev. Messrs. Lowell, Allen, and other Gentlemen. Mr. Campbell closed this highly interesting meeting, with a further account of his perilous travels through Africa.

In the evening, the Rev. S. Lowell delivered an excellent and appropriate sermon, on Luke x. 2. 'The harvest truly is great,' &c. The devotional parts of this service were conducted by the Rev. W. Winterbottom, and Rev. J. Varder.

On this occasion, the Society feel compelled to express their lively feeling of gratitude to the Rev Mr. Davis, and the congregation of the Baptist persuasion, for the very kind offer of their place of worship in Maurice Square, Plymouth Dock, and to the people at large, for their liberal contribution towards the cause of Missions.

The concluding service was held at the Rev. G. Moore's place of worship, the new Tabernacle, Plymouth, on Thursday evening, when the Rev. R. P. Allen, of Exeter, delivered an animated sermon, founded on Isaiah ix. 7. 'Of the increase of his government, and peace, there shall be no end.' The Rev. Messrs. Seckerson, (one of the Methodist Ministers,) and Mr. Burn, engaged in prayer.

At the close of this service, the solemn ordinance of the Lord's Supper was administered to the members of the several Churches in Plymouth and its vicinity. At this Institution, the Rev S. Lowell presided, assisted by Messrs. Mends and Moore. The several ministers present distributed the elements. At this time also a very handsome collection was made.

Reviewing the several solemnities of this season, we have abundant reason to erect another Ebenezer; and we do hope that the numerous assemblies of the friends of the gospel will not soon forget that sacred glow which was so generally felt, but that it will increase, until every heart shall burn with love to God, and the souls of men.

H. Mends, } Secretaries.
F. Moore, }

Plymouth, Oct. 12, 1814.

SOUTH WALES AUXILIARY MISSIONARY SOCIETY.

This Society was formed at Swansea, the first week in August, when the Rev. Mr. Tracy, one of the Secretaries of the Parent Society, attended, and preached the preceding Lord's day, at the Chapels of the Rev. Messrs. Kemp, and Davis, and delivered a Missionary address on the Monday evening, being the first of the month, at the Chapel in the Burrows, suited to usher in the services of the following days.

On Tuesday morning, the service was commenced at Ebenezer Chapel, by prayer, and reading the Scriptures, by Messrs. Davies, of Gower; and Smith, of Appledore. The Rev. Mr. Jones, of Islington, preached in English; and Mr. Jones, of Trelech, in Welsh. At 3 o'clock, there was a sermon for the Welsh, by Mr. Thomas, of Penmain; and at six, Mr. Luke, of Haverfordwest, preached in English; and Mr. Hughes, of Croswen, in Welsh. Mr. Warlow, of Milford, commenced; and Mr. Harris, Baptist Minister, of Swansea, concluded.

Wednesday morning, at 7, Mr. Skele, of Trefgarn, preached in Welsh; at 10, the Rev. Mr. Williams, of Stroud, in Gloucestershire, preached in English, at St. John's Church; and Mr. Jones, of Talgarth, in Welsh; as the Church could not contain half of the people. At 3 in the afternoon, the Society was formed at the Town Hall, L. W. Dillwyn, Esq. in the chair. Thomas Morris, jun. Esq. Banker, of Carmarthen, was chosen Treasurer; the Rev. Messrs. Peter, and Charles, Secretaries; and the next meeting was appointed to be held at Carmarthen. As many of the people could not understand English, Messrs. Williams, of Llanelly; and Davies, of Maindy, preached at the Welsh Chapel. At 6 o'clock, the Rev. Mr. Thorp, of Bristol, preached in English; and Mr. Jones, of Pontipool, in Welsh. Mr. Daniel, of Kingswood, commenced in prayer; and Mr. Jones, of Trelech, concluded.

Thursday morning, at 7, there was a Welsh sermon, by Mr. Powell, of Brecon; and again at 10, by Mr. Davis, of Sardis; after which the resolutions which had been entered into the preceding day at the Town Hall, were translated, and read in Welsh, to the multitude of Welsh people, in front of the chapel, the window of which had been removed, and a temporary pulpit erected, from which the Ministers addressed the people both within and without. This was also found to be absolutely necessary in the afternoon, at the Missionary Communion, to which many hundreds of Communicants were admitted by tickets. On this delightful occasion, the venerable Mr. Davies, of Alltwen; and Mr. Matthew Wilks, of London, presided at the table, and addressed the Welsh and English Communicants, with much energy and feeling; Mr. Thorp also delivered an address in English; and Mr. Peter in Welsh; and Mr. Tracy concluded this most solemn and pleasing service in prayer. It was confessed by all to be a time of refreshing from the presence of the Lord. The people instead of being fatigued by the length of the various preceding services, entreated another service in the evening. Mr. Wilks preached in English; and Mr. George, of Brynberian, in Welsh. Many had to return a considerable distance, who declared they should never regret the journey, nor forget the delight they had experienced. Upwards of £300 were contributed to the funds of the Society. Messrs. Wilks, and Tracy, proceeded to Carmarthen, and Haverfordwest, where they preached, and made handsome collections. Mr. Tracy afterwards went through the Counties of Pembroke, Cardigan, and Carmarthen, forming Branch Societies, in which he was kindly assisted by some of the brethren who accompanied him from place to place, to interpret in Welsh, for the benefit of those who could not understand English. In the whole upwards of £500 were received, and in addition to this, a Student who had finished his term of four years at the Carmarthen College, having offered his services as a Missionary, has been examined by a committee of ministers, and accepted, and is destined by the Directors to the important Mission to Letakkoo, (the inland city in Africa, visited by Mr. Campbell,) with a view of acquiring the language, reducing it to grammatical form, and producing a Version of the Scriptures in a language understood by twenty other nations of the interior of Africa. It having also been ascertained by some of the Welsh Ministers, in conversing with some of the French prisoners, that the language spoken by the Bas Bretons, in Brittany, is nearly the same as that spoken by the ancient Britons, Mr. Peter, the president of the Carmarthen College, has offered to visit that part of France, with a view of com-

mencing a Mission, to which it is expected some of the Students now at Carmarthen, will willingly devote themselves, the Trustees of that College having kindly consented to their exercising their ministry in any part of the world where God may incline their hearts, and open the door in his providence.

CHRISTIAN KNOWLEDGE SOCIETY.

PREVIOUS to the Bishop of Calcutta's departure for India, this Society held a general meeting, at their house in Bartlett's Buildings, on the 17th of May, for the purpose of delivering to him a Valedictory Address, which was done by the Bishop of Chester; to which the new Bishop made a suitable reply.

This Society encouraged by the noble benefaction of *six hundred pounds* from an unknown lady, towards the East India Mission, has placed *one thousand pounds* at the disposal of the Bishop of Calcutta, for the extension of its efforts in the East.

A deputation from *the Church Missionary Society*, waited on the Bishop of Calcutta before he left London, to congratulate his Lordship on his appointment, and to state their objects and proceedings in India. The Bishop received them with great kindness, and assured them of his anxiety, in reliance on the blessing of God, to promote Christianity in the East.

This Society has also received £400 from another anonymous friend.

MISSIONARY SOCIETY.

ATTENDANCE will be given at the Society's Rooms, No. 8, Old Jewry, Cheapside, every day (Lord's days excepted) from 10 in the morning, to 5 in the afternoon. One of the Secretaries may be spoken with there every Monday, Wednesday, and Friday, at 12 o'clock.

Subscriptions or Donations, may be paid to the Treasurer, Joseph Hardcastle, Esq. No. 9, Old Swan Stairs, or at the Society's Rooms, to the Collector, Mr. T. Adams.

The Directors meet at the Old Jewry, every Monday afternoon, (except the first in the month) at 4 o'clock, when they will be happy to enjoy the company of any Minister from the country who may be in town.

THE members and friends of the Missionary Society, are respectfully informed that all the ANNUAL REPORTS of the Directors, from the formation of the Society in 1795, to 1814, inclusive, have lately been re-printed, uniformly, in one handsome octavo volume, comprising 530 pages, which forms a complete History of the Society, price 8s.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations only, from* 15 *September to* 15 *Oct. inclusive.*]

Collected at the Independent Chapel, Congleton, Cheshire, Rev. Geo. Marris, on occasion of a Sermon preached by Rev. Rowland Hill				£13	10 0
Liverpool Auxiliary Society.					
Collections at Edmund Street Chapel, from 5th Jan. to the 6th July, by W. Evans	£ 2	19	8		
Sundry quarterly Collections	12	10	9		
Bethesda Sunday School	0	16	5		
Collections at Glocester Street Chapel	3	2	10		
		19	9		
Rev. Messrs. Edwards, Hughes, and Jones, at the Welsh Calvinistic Chapels, Pall Mall, and Bedford St. Liverpool, including prayer meetings at Sunday Schools, from the 3rd July to 7th September, 1814.		11	15		
				31	4 11
Additions to the Collections at Swansea, (see our last number.)					
St. John's Church		4	0		
Rev. Mr. Kemp's Congregation		5	7		
Rev. Mr. Davies's ditto.		10	0		
				19	7 8
Cork Missionary Society, Rev. Henry Irwin, Secretary, 2d payment				30	0 0
Welsh Calvinistic Methodists, in Montgomeryshire, North Wales, W. Owen Jones, Gely, near Llanfair				40	0 0

Rev. David Davies and Congregation, at Bethesda, in the Parish of Llangattock Crickhowell, in the County of Brecon, and at Penlel, in the Parish of Cumoll, in the same County				5	0 0
Rev. Wm. Kingsbury and Friends, Caversham, Berks				9	0 0
Tyrone Auxiliary Missionary Society, Mr. W. Weir, Cookstown, Treasurer				20	0 0
Rev. Mr. Roberts and Friends, Llanbrinmair				8	0 0
Penny-a-week Society at Barnard Castle, Mr. W. L. Prattman				5	0 0
Contributions from North Britain.					
Rev. Donald Morrison and Congregation, Duncanstown Leslie, Aberdeenshire			18 10 0		
A Friend at Colsalmond			1 1 0		
Aberdeen Missionary Society	£50	0 0			
Aberdeen Juvenile ditto	2	0 0			
Childrens' Society, Aberdeen	1	14 0			
			53 14 0		
				73	5 0
Bible and Missionary Society, Galston, Ayrshire, North Britain, Rev. Mr. Blackwood				15	0 0
Six Months' Subscription from Beaver Place, Sunday School, Chesterfield, Mr. Cook				4	15 0
Collections at Hartly, Rodborn, Corston and Hullarington, Wilts, Rev. S. Pitt				4	0 0
Newcastle Auxiliary Society, Mr. John Dodson				70	0 0
Bristol Auxiliary Missionary Society, Mr. Wm. Skinner, Treasurer				600	0 0
Rev. Mr. Washbourn and Friends, Hammersmith				25	10 0
Anonymous				2	0 0
A Man Servant, Rev. J. Hyatt				1	0 0
Rev. J. Fernie and Friends, Brewood, Staffordshire				7	0 0
Rev. James Clark and Friends, at Brigg and Wraby				17	0 0
S. M.				15	0 0
A Friend in Warwickshire, G. B.				1	0 0
From Crichie, N. B.				6	0 0
From a Friend, at ditto				2	0 0
From a Friend at Bernie				1	0 0
From a few Friends near Dingwall, by Rev. A. Stuart				2	1 0

ACKNOWLEDGMENT.

A PARCEL of books from Mr. T. V. and another from H. M. R. for the use of the Missionary Society, have been thankfully received, and will be applied according to the direction of the benevolent donors.

POETRY.

THE PILGRIM'S END.

MARK the weary Pilgrim walking
Near to Jordan's fearful streams;
With his heart and Jesus talking,
Canaan's glory on him beams:
Now his journey past retracing,
Sins and mercies mark the road;
Now the promises embracing,
That ensure his rest with God.

Love and gratitude expressing
For the special gift of grace;
Nought of guilt his mind oppressing—
Nought his lips employ but praise:
For the close of life prepared,
Ready to go up and die,
Since his Master has declared
To his spirit he 'll be nigh.

See how calm, his head reclining,
With the promis'd land in view;
All his dearest friends resigning,
Now he finds the promise true.
Jesus now his mind sustaining,
With him in the hour of grief,
Soon the heights of glory gaining,
Heaven's joys bring quick relief.

Jesus, may I thus be favour'd;
May I thus resign my breath;
With the faithful ones be gather'd,
When I tread the vale of death.
Let me live on Christ depending,
On him cast my every care;
Peaceful to my grave descending,
See his face—his favour share!

Westminster. R. H. S.

SUPPLEMENT
TO THE
Missionary Chronicle.

The following interesting Letters were received too late for insertion in the preceding sheets.

Extract of a Letter from the Missionaries,

Dated Eimeo, Sept. 8th, 1813.

Honoured Fathers and Brethren,

As providence has once more favoured us with an opportunity of writing to you, we cheerfully and thankfully embrace it. Your letters dated Aug. 1811, and Feb. April, and Sept. 1813, we have duly received, and we acknowledge the receipt of them with gratitude; our remote situation and peculiar circumstances, make it pleasing and highly interesting, were it possible to have frequent correspondence with you; and the want of this we know, by long and painful experience, is highly discouraging: it is likewise conducive to coolness between you and us, and to a misunderstanding of each other.

Our last letter to you was dated Oct. 1812, and sent by the way of Bengal, a duplicate of which has been sent since by N. S. Wales. If that letter, as we hope, has reached you, you are acquainted with some of our trials and afflictions, since our return here, and likewise with some things of a pleasing aspect, which had occurred previous to the date of that letter. The death of three of our Sisters within a short space of one another, was a heavy trial, particularly to their respective partners; on the other hand, what was said about the king, was pleasing and encouraging, both to ourselves, and we have no doubt to you also, and others of our friends. He is still at Taheite, and exposed to many and strong temptations: however, his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Taheite, and this Island; convictions stifled years ago, and instructions, as we thought, entirely thrown away, seem now to take effect; there is a stir among the people, many doubt and waver, some examine and inquire, in short, we have witnessed within the past six months what we did not expect, nor scarcely hoped to see in our time; we have cause for praise and thankfulness; we have cause to rejoice; yet we rejoice with trembling lest some of our present expectations may not be realized, and we have no doubt, but what we have now to communicate will excite the prayers and thanksgivings of many in our behalf, and also in behalf of these poor Islanders. Hearing from time to time, that there was a stir among some of the people at Taheite, some of the brethren went over to inquire, and see how things were; they soon found that things of a favourable nature far exceeded their expectations, a prayer-meeting had been instituted in the district of Paree, without our knowledge, or any interference whatever: it originated with two of our old servants, named Oito and Tuaheine, these had enjoyed the means of instruction long ago, but continued, as they now express it themselves, among the greatest and most hardened sinners in the place. One (Oito) was brought under strong convictions, in consequence of some expressions which the king had made use of: he then applied to the other (Tuaheine) for instruction, knowing he had lived long with us; this was the means of deepening the impressions on his mind, they separated from their companions, often conversed together, and retired to the bush to pray together: this soon excited the observation of others, many mocked and derided, but some young men and boys joined them, and agreed to cast off their gods and bad customs, keep the sabbath, and worship Jehovah alone. These formed the prayer-meeting above mentioned, and they had often, amidst much contempt, met together to pray, before the arrival of the brethren: they were persuaded to come over to Eimeo, and be near us for the purpose of further instruction, and attending school: to this they cheerfully agreed. Two of the brethren having made the tour of the larger peninsula of Taheite, for the purpose of preaching to the people, returned accompanied by the two men above mentioned, and their companions. Previous to their arrival, there appeared some good beginnings here in Eimeo, among our domestics and others. After several conversations with those from Taheite, and others that appear desirous of instructions, on Sabbath day, July 25th, at the close of a public meeting for worship in the native language, we gave out there would be a meeting next evening different from any we had ever had here as yet; to this meeting we invited all that were truly desirous of being instructed in the word of the true God; all that really and sincerely renounced their false gods, and desired to cast away all their evil customs, all that were willing and de-

serious to receive Jehovah for their God, and Jesus for their only Saviour and atonement; all such we invited, and would be glad to see them next evening, and moreover, that we would write their names in a book if they wished, that we might know who they were. When the time appointed arrived, about 40 attended, and after prayer and singing in the native language, and an appropriate address, by brother Nott, on the design of the meeting, 31 of those present most cheerfully came forward to have their names put down as of the character above mentioned, some others declined it for the present, and we pressed no one, but urged upon them all attendance on the means of instruction. With these whose names are written down, we have had several meetings since, beside our common and general meetings for the instruction of the natives, and have had the satisfaction of adding since 11 more to their number, which make in all 42. Among these last are the young chief of Huaheine, and a principal Arioi, who is also a priest.

It is not to be expected that all these will turn out well, yet in some of them we found much satisfaction, and really think them proper subjects for baptism; yet we would not do any thing suddenly and rashly. Some of them we have heard engaging in prayer, and have been astonished, and highly pleased with the propriety, fluency, earnestness, and warmth of their expressions. Their attendance on the means of instruction has been hitherto pleasing and encouraging, though some of them have already a large share of derision and scorn.

In respect to ourselves, we have nothing very particular to relate; brother Henry has left us six months ago, to go to the Colony, and we are daily expecting his return. Brother Scott as had a son born to him some months ago. Through mercy we in general enjoy tolerably good health, though one or another have been often afflicted.

The brethren have commenced the building of a small schooner for the use of the Mission. As to the state of the Island, it is still unsettled. Pomaree has not regained his government, and the Raiateans, who pretended to have come up to his assistance, are now about to return to their own country. Distilling of spirits from the Te-root, is carried on to a most alarming extent, both at Taheite, and neighbouring Islands, drunkenness is common, and many shocking accidents have happened in consequence of it; this is one of the effects of what has been called the 'civilization' of Owhyhee; for it ought to be known, that had it not been for the coming and residence at Sandwich now is. Moreover, the Taheiteans and Raiateans have lately committed some daring and shocking acts of plunder and murder upon Europeans. Mr. Shelley visited us lately; he touched here in his way to the Pearl Islands, as master of the Queen Charlotte, from N. S. Wales. After arriving at the above Islands, his vessel was taken by a number of Raiateans, whom he had taken with him as divers, the two mates and another man were murdered in a shocking manner, and he himself had a very narrow escape, being saved by two Taheiteans on board; the murderers however permitted him to navigate the vessel back again to Taheite, where by the exertions of Pomaree, he recovered it, after most of the property had been plundered.

Soon after this we received the dismal intelligence that the Daphne, Capt. Fodger, had also been taken near the same place, by a party of Taheiteans, who were on board as divers; the Capt was murdered, and some of the men, and the vessel brought to Taheite, but retaken by Capt. Walker, of the Endeavour, who happened to be just coming out of the harbour, as the Daphne was coming in. George Bicknell, who had accompanied Capt. Fodger to the Islands, was on board when the Capt. was murdred, and had a narrow escape. Capt. Campbell, late of the Hibernia, is also now among the same Islands, with many Taheiteans on board, and we entertain serious apprehensions of his safety. These things are alarming, but how far they may affect us we know not; but one thing we know, and would rejoice in the thought, 'the Lord reigneth,' and he has the hearts and actions of all men under his controul, and no weapon, plan, or device formed against him, or his cause, can prosper; we trust he has begun a work among these poor Islanders, against which the gates of hell shall not be able to prevail.

Our school prospers of late, and there are between 40 and 50 attending it, chiefly grown people, who now begin to see a little of the value of instruction. We are much at a loss for want of Taheitean books; the spelling book printed in England is now very useful. The latter part of the Scripture history, composed some years ago, has been lately examined, corrected and enlarged, with a view of sending it to the Colony, to get it printed at Sydney if possible, as we want something of the kind very much for the use of the school, and hope the expence will not be great. This is an abridgement of the four evangelists, and acts of the Apostles, containing the history of the birth, life, miracles, sufferings, death, resurrection, and ascension of our Lord, the commis-

since been neatly printed at New South Wales.

A translation also of the Gospel of Luke is pretty far advanced, and we hope to get it ready and forwarded to you before long, that it may be printed in England. As we understand the vocabulary is printed, we should be glad to have a few copies sent to us, as also the catechism if printed,

We are in want of paper, slates, and pencils for the use of the natives; they are writing only in sand. And as we have one way or other, lost many of our books, we should be highly gratified by any new useful publications; particularly sermons, or any thing connected with Missionary work. A few medicines would be likewise very acceptable, as we have hardly any left. Hoping to hear from you by every convenient opportunity and praying for the success of all your exertions for the enlargement and prosperity of the Redeemer's kingdom,

We remain,

Honoured Fathers and Brethren,

Yours in the bonds of the gospel of Jesus Christ,

JOHN DAVIES,
In behalf of the Brethren.

Eimeo, January 7th, 1814.

Honoured Fathers and Brethren,

SOME months ago we addressed a letter to you, in answer to those which we had lately received, and informing you of the state of the Mission at that time, and having now an opportunity of sending a duplicate of that letter, we shall add a few particulars of what has occurred since; our people in general continue their attendance on the means of instruction, with pleasing diligence: five or six have forsaken us, but we have been joined since by four others; some continue to give us much satisfaction, but some circumstances have hindered the baptism of any as yet. One young man of the name of Mui, died some weeks ago, he was among those whose names were written in July, and as long as the state of his health allowed, his attendance on the school, and the different meetings for worship and instruction was exemplary, he was likewise very diligent in the use of secret prayer, often retiring to the bush as long as he was able to go, and when confined to his hut, he was often in prayer to the very last. When confined, and seeing the people passing to school, and to worship, he would often say, 'my feet cannot go, but my heart goes with you:' his dying testimony was simple, but satisfactory; he did not pretend to much knowledge (and indeed never had the advantages of many of his countrymen,) but one thing he knew; 'he knew he was a sinner, and knew also that Jesus Christ came into the world to save sinners; and the knowledge of this removed from him the fear of death.' This from him appeared to us as implying much more than he expressed.

As to ourselves, we have experienced much affliction lately; whether there may be any thing particularly unhealthy in our present residence we cannot tell; at Taheite we never have experienced those indispositions under which most of us have been labouring for some months past, particularly bilious complaints, and swelling of the legs, and sometimes the arms; yet Providence seems to fix us here for the present, a removal to Taheite not being safe nor expedient. Brother Nott in particular, has had repeated attacks of a bilious colic, and he is but just recovering now from severe illness, which brought him very low. Some of our people were lamenting last week with tears in their eyes, that most of their teachers were laid up, and disabled by illness so that they could not instruct them, and would probably be quickly removed, either by death, or to another country because of ill health, and then said they, alas! what will become of us!! We would just hint to the Directors, that the above lamentations of our poor people ought to have its proper weight. It is a very probable thing, that either death or ill health, will ere long remove several of us from our present station, and then who is to succeed us? Would it not then be advisable for the Society to look out in time for one or two well qualified married young men that would be willing to devote themselves to the work of the Lord in this Mission. And suppose the Society were to see the propriety of this and could act accordingly, yet we are aware that years will elapse before any one can be brought to actual service here, and this appears to us an argument for taking it the sooner into consideration. However, we can never press too much upon the Directors that it is of no use to send an unqualified person here; it will cause great expence, and issue in disappointment. Not only is true piety necessary, but also zeal, prudence, and perseverance, a heart truly devoted to the work, and abilities of acquiring the language, and if possible, to assist in the translation of the Scriptures. We see now more than ever our deficiency. The Society must not reckon numbers here, for our abilities for carrying on the work of the Mission do not correspond with our number. All the abilities we have, and more than we possess are actually called for; but these things we just hint at present; at some future time we may probably enter more into the subject. In our last, we mentioned that brother Henry was gone to the Colony; he has since ret-

turned, having been united in marriage to a serious young woman, the daughter of a settler. We have had lately an addition to our family here, brother Wilson having had a son born to him, and brother Bicknell a daughter. We are much in want of medicines, as well as medical skill. But we shall add no more at present, but that we remain,

Honoured Fathers & Brethren,
Yours affectionately,
JOHN DAVIES, for the Brethren.

Letter from the Rev. Mr. Marsden.

Parramatta, May 17, 1814.

Dear Sir,

I HAVE sent you several letters from the Missionaries at Otahiete. I am exceedingly happy to hear that the good work is begun amongst the natives, and that many have renounced their idols, and have turned unto the true and living God. The private letters from the brethren are very gratifying to my feelings. The Lord will establish his kingdom in their islands: the way is gradually opening. You have some of the best of men, in my opinion, as Missionaries, whose hearts are wholly engaged in the great work. Many things have been said of them falsely — and things laid to their charge of which they knew not. I believe the Head of the church will crown their pious labours with success to the joy of all those who wish well to Sion. I trust the measures that have been adopted in this Colony will tend to forward the work of the mission, and to protect both the Missionaries and the natives from violence. —— We are going on much better than I could expect. A society has been established for the protection of the natives of the South Sea Islands, when they arrive at port Jackson. This is a great point gained, and will tend much to promote the civilization and improvement of the heathens in those parts of the world. I write these few lines in great haste, you may expect to hear from me soon again, as a vessel will sail from hence soon for will, I expect, then be little expence to the Society. The vessel will carry about seventy tons, and will be able to keep up a constant communication with this Colony. For want of such a vessel the Mission, and those employed in it, have suffered much, and very heavy expences have been incurred— I have purchased a vessel of 100 tons, and have sent her to New Zealand with the Missionaries to see the Island, and to bring over a few of the natives to New South Wales. I shall use every means in my power to get the gospel amongst that numerous nation, trusting to the divine goodness to second my views. It is awful work to attack Satan in his own dominions. Many unforeseen and unthought-of difficulties will oppose any attempt of this kind, and nothing short of Almighty power can effect the smallest impression—To begin in a new world, where no wells have been dug, no vineyards planted, no houses built, is no common task—the first Colonists will always have the greatest difficulties and hardships to undergo. We hear from time to time of the great success attending your different missions with much joy, and trust that the promises relative to the kingdom of our Lord will all be fulfilled in a short period.

The goods came all safe in the Earl Spencer and were soon afterwards forwarded to the Missionaries—I expect to hear from them every day.

BAPTIST MISSION.

BY Number 26 of the *Periodical Accounts*, just published, it appears that a letter has been received from Mr. Ward, dated as late as October 9, [Query, Sept. 9,] who says: 'In six days five of our members were removed; among whom was Mr. Rolt, and two itinerants, Krishnadas and Deep Chund, who died very happy. Brother Leonard's son died of the hydrophobia. The state of the Mission is pleasing upon the whole; but we want rain on these thirsty plains; there is not yet a yielding among the Heathen. Mr. Corrie is doing a great work at Agra.'



Rev.d James Hall. D.D.
Edinburgh.

Pub.d by William & Jam.s Tait Edinburgh Dec.r 1st 1814

THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

DECEMBER, 1814.

MEMOIR

OF

THE LATE REV. JOSEPH COOK,

OF EUHAW, UPPER INDIAN LAND, SOUTH CAROLINA.

THE Rev. Joseph Cook was born in the city of Bath, about the year 1750. His parents were pious and respectable; and imparted to him the invaluable advantages of religious education, — which preserved him from many of those gross sins into which multitudes are permitted to fall. As he advanced in years, though never tainted with those immoralities which stain the character of many young men, he betrayed a strong inclination to the sinful amusements and fashions of the age, and a predilection for the company of those who 'walk according to the course of this world.'

The Countess of Huntingdon having erected a large chapel in the city of Bath, Mr. Cook was constantly in the habit of attending with his parents; and the Lord was pleased to call him by his grace, while yet a youth, under the ministry of Mr. Whitefield. His discourses made, through the divine blessing, a deep and permanent impression upon his mind. Upon examining his heart, he found himself a lost creature; and was convinced that if he died unpardoned and unrenewed, he should be eternally miserable. He therefore earnestly implored the forgiveness of his sins; and God, who is rich in mercy, heard his prayer, and soon led him to a knowledge of that grace which is treasured up in Christ Jesus. The visible alteration that appeared in his temper and conduct, soon attracted the observation of Mr. Whitefield, who was exceedingly kind to him, and often conversed with him about divine things; as he very soon gave full evidence, not only of a clear conversion, but also that he had ministerial gifts. Lady Huntingdon, who had a great regard for him, and which continued to her dying day, pressed him to relinquish his secular vocation, and to devote his future life to the important duties of the Christian ministry.

After maturely considering this proposal, and having repeatedly solicited divine direction, he resolved to spend and be spent in the service of his divine Master. Accordingly, in the 19th year of his age he was admitted to her Ladyship's college, at Trevecca, in South Wales. Here he applied himself closely to his studies, and made considerable improvement. His excellent abilities and unremitting application, soon attracted the notice and raised the expectations of his serious relatives and friends. At college, he gained the universal affection and esteem of his tutors and fellow-students,

by an agreeable and obliging disposition; but what most endeared him, was his lively spiritual turn of mind, and his readiness to help and comfort any who were in trouble of soul. His very first excursions in the villages to exercise his gifts, the Lord owned; so that he preached with acceptance and success, not only in Wales, but in many places in England, especially in the Isle of Thanet.

Mr. Atwood, who afterwards became pastor of a dissenting congregation at Folkstone, in Kent, was among the first fruits of his itinerant labours; so that he was obliged to say, 'Here is a man that has told me all things that ever I did: surely, he is a servant of Christ.'

Two years after, the students were sent for from all parts of the country to the college in Wales, to form a mission for North America, as very pressing and encouraging letters had been received by Lady Huntingdon, desiring her to send faithful and zealous ministers thither. She, therefore, willingly entered into the plan, laying the whole of it before the students, with her earnest request that they would take the same into mature consideration, and especially make it a matter of prayer; and that those who saw their way clear to go, would declare it.

At length Mr. Cook, with several others, freely offered themselves for this service. Preparations were therefore made for their voyage; and, after taking an affectionate leave of all at the college, attended with many hearty prayers for their safety and prosperity, they came up to London, and related their views of this work before many thousands in the Tabernacle at Moor-Fields, and elsewhere: — an account of which was printed. After taking a very affecting farewell of all their friends and relatives, they embarked for America, with the Rev. Mr. Percy; who had been appointed one of her Ladyship's Chaplains, and President of the college at Georgia. However, the vessel was detained in the Downs by a contrary wind. Mr. Cook being so near to Dover, where he frequently preached, wished to see his friends once more: he went on shore, and preached a lecture, which was remarkably owned. Several of his fellow-students also went the next Sabbath to Dover to preach; but a fair and brisk gale having sprung up in the night, the ship sailed; and they were all left behind. Two of them remained in England; namely, the Rev. Henry Mead*, who afterwards took orders in the established church, and died a few years since at Reading; and the Rev. William White†, who

* For a further account of this excellent man, see Evan. Mag. vol. 15, page 44 and 145.

† Mr. White was a native of Sussex, and brought up by his father in the occupation of a carpenter, with whom he lived; when it pleased the Lord to bring him to a saving knowledge of the truth as it is in Jesus, under the ministry of the Rev. Martin Madan, at that time preaching at Lady Huntingdon's chapel, at Oat-Hall. Having formed the desire of being useful to his fellow-sinners in the work of the ministry, he entered her Ladyship's college at Trevecca about the same time with Mr. Cook; where he followed his studies in a very assiduous manner. Some of his first labours were amongst her Ladyship's societies in Somersetshire; particularly at and about South Petherton; where he was made useful to many. Being of a very delicate constitution, he was unfit for much preaching, and spent the last few years of his life at Trevecca, in continual expectation of his dissolution; frequently exhorting his brethren to be zealous and disinterested in the noble cause in which they had embarked; expressing his confidence and assurance of salvation by Jesus Christ, with much humility and gratitude. The May before his death, Lady H. projected a scheme for his going into Ireland with the late Rev. John Hawkesworth, who was at that time minister of her Ladyship's chapel, in Plunket Street, Dublin; thinking the change of air might be of service to him. He went as far as Wem, in Shropshire; but, through

continued a diligent, faithful, and affectionate preacher of the gospel in the Countess's connection till his death, which happened in the year 1777. Mr. Cook, with the rest, was yet determined on the voyage, and prosecuted the projected design. The plan of the college not meeting the sanguine expectations of the good Countess, Mr. Percy returned to England, and the students remained.

In America, as they had all preached in England, and considered themselves authorized to do so on their general plan, they travelled about the country, and preached with much acceptance among serious Christians of different denominations. Though these students were commonly considered as belonging to the Episcopal church, then the established religion of the southern colonies, — yet they generally appeared pleased with the company and conversation of the Dissenters of different denominations. Mr. Hill and Mr. Cosson joined the Presbyterians. Mr. Roberts united himself with a respectable congregation of Independents in Georgia; but, in a few years, relinquishing the ministry, he took a commission in the army, rose to the rank of Lieutenant-Colonel, and died. Mr. Lewis Richards engaged in a parish, as candidate for the rectorship; but some time after, united himself to the Baptist church at the High Hills of Santee, and became pastor of the Baptist church in Baltimore, Maryland. Mr. Cook obtained the offer of a parish, and kept himself considerably reserved, and more at a distance from the Dissenters than the rest: — but, on his marriage with a young lady, Miss Elizabeth Bulline, of Dorchester, about eighteen miles from Charlestown, he determined to settle there; and preached to a mixed people, in respect of religious profession: — a great part of them were Episcopalians; —others were the posterity of a Baptist church, which had become extinct; — and the remains of an Independent congregation, removed to Georgia. With the latter, Mr. Cook formed his closest connexion, preaching ordinarily in the place of worship belonging to them. Here he was remarkably useful; and although his labours were short in this place, many had reason to bless God for them; having been there called to the knowledge of his grace, and faith in him.

A vacancy having occurred in the church of Euhaw, Mr. Cook soon received a call to take the pastoral care of it, which he accepted, and preached there without interruption for some time; but the invasion of the States taking place, and his exposed situation, near the sea-coast, having already subjected him to losses and distress, he removed to an interior part of the country, where he continued till the conclusion of the war. — Here he suffered afresh, in the ravages of the State, by the troops under Lord Cornwallis, and other commanders; — so that when he

weakness, could proceed no farther, and, with much difficulty, returned into Wales to the college, where he languished till the November following. During the whole of his illness, he gave unfailing testimonies of our Lord's nearness, care, and love towards him. When he was first taken ill, these words were much impressed upon his mind, and for some time followed him day and night: — 'Behold, I die; but God shall be with you.' Gen. xlviii. 21: — which passage was applied by him to the College; in the spiritual welfare of which he was particularly interested, as he had been so long in the connection, and was one for whom Lady Huntingdon had a high esteem, both on account of his knowledge of divine things, and his exemplary conduct during the many years he had been with her. His remains were interred in the church of Talgarth; and his funeral sermon was preached at the college by the Hon. and Rev. Walter Shirley, to a numerous and deeply affected congregation.

returned to Euhaw, on the commencement of the peace, he was reduced to a state of poverty. Previous to his leaving Euhaw, he had lost his first wife, and married a second. Some circumstances attending this marriage, gave displeasure to a number of his friends; and himself acknowledged that he was chargeable with imprudence in the transaction; and for which he had cause to be sorry.

On his return to his church, having passed through some humbling scenes, he laboured with much success. The church had been greatly reduced before he took charge of it; and at his return was almost become extinct; yet it pleased God, by his ministry, to add a pleasing number to it in a few years. During the five last years of his life, nearly 100 members were admitted into church-fellowship. His sphere of action was great; — having two congregations to regard, at a considerable distance from each other, exclusive of the one where he resided. He had also many friendly visits to pay to sister-churches, and societies of other denominations, destitute of ministers; frequently riding, under a scorching sun, 20 miles in a morning, and then preaching afterwards.

About ten weeks before his decease, he returned, in the middle of a sultry day, from preaching to a congregation about 20 miles distant from thence, complaining of feverish symptoms, a dry cough, a tightness of the breast, and great lassitude; notwithstanding which, he relaxed not his labours. In this state he continued till two weeks before his death, when he delivered his last sermon, from Ephes. i. 6. He was then so weak, that it was feared he would not be able to proceed; but he was greatly supported, and much engaged. He reminded the congregation of the truths he had taught, assured them that he felt acquitted from the blood of all men, having fully declared the whole counsel of God in his ministry. He pathetically addressed himself to his hearers of every age, rank, and station; confident, as he told them, that this was to be the last sermon they were to hear from him; and then concluded with a solemn farewell. The next Sabbath he was to have preached on St. Helena Island.

On the Thursday following, the symptoms began to be so alarming, that it was feared he could not continue long. He requested a friend who was with him, to read that beautiful hymn, entitled 'The Christian remembering all the Way the Lord has led him.'

'Thus far my God has led me on,
And made his truth and mercy known.
My hopes and fears alternate rise,
And comforts mingle with my sighs,' &c.

Some time after, he assured a friend, who came to see him, that he died in the firm belief of the doctrines he had preached; and requested he would write to his friends in England. He fixed on the place of his interment, and requested that the Rev. Mr. Furman, of Charlestown, should be desired to preach his funeral sermon, from 2 Tim. i. 12. On Friday he was rather easier; and on Saturday morning he joined in prayer with a minister who came to assist at an ordination. About noon he grew worse. Dr. Mosse, one of the members of his church, who attended him in the final stages of his illness, writes thus, in a letter to a friend, concerning the last day of Mr. Cook's life: — 'Mr. Cook appeared to me to have an heart fully resigned to the will of God. Some time before his death, he told me that his whole hope of eternal salvation was built on the sure foundation there, Jesus Christ; — "but I do not feel," said he, "that great comfort and joy I have often experienced, and which I felt twelve or fourteen days ago, as noted in my Diary."

Visible tokens of dissolution, inducing a friend to ask him if he should pray with him, he gave as-

sent; and, at the conclusion, audibly said "Amen:" — after which, he spoke no more intelligibly; but continued struggling with the last enemy till half past three, Lord's Day morning, September 26, 1790; when he was released from all his labours, leaving a disconsolate widow under great affliction; and an only child, a son, by his first wife, about 15 years of age, in whom all his earthly hopes seemed to centre. He possessed a love to religion, with a thirst for learning; and a church, almost every member of which looked to him as a common father in Christ. His remains were interred the same evening, immediately after administration of the sacrament; when a very tender and animated exhortation, to an audience dissolved in tears, was delivered at the grave by the Rev. Mr. Holcombe, — who has since succeeded him in the charge of that church. Mrs. Cook survived her husband but a few weeks, being taken off by a short and severe illness. Mr. Cook was of the middle stature, and slender make; but had acquired a degree of corpulency a few years before his death. His mental powers were good, and had received improvement by an acquaintance with the liberal arts and sciences; though his education had not been completed at the time of his leaving Lady Huntingdon's college. His conversation was free and engaging. As a preacher, he was zealous, orthodox, and experimental. He spoke with animation, and much fervour; though his talent lay so much in the persuasive, that at the end of his sermons he frequently left the audience in tears. He was taken from his labours at a time when his character had risen to considerable eminence; and a spacious field of usefulness was opening all around him, and at a time when he was greatly endeared to his people.

Dublin. ADOLESCENS.

ADULT SCHOOLS.

Extract of a Letter from a Gentleman who is a Promoter of Schools for the Education of Adults.

SIR,

—

RESPECTING Adult Schools, experience has taught us,

1st, That adults will not learn comfortably, when attached to childrens' schools. Indeed, the idea of *going to school* is repugnant to their feelings. To meet this prejudice, we prefer opening schools in the habitations of the poor, to large and good school-rooms. It is more like neighbourly visits. A room thus circumstanced, that will contain 20 or 30, is more likely to succeed than a larger and more respectable establishment.

2d, That adults are indisposed to begin with A, B, C: we have therefore incorporated Freeman's admirable Lessons in our books for adults, and commence with them, though the printer has not put them in the first page of the book. After they have learnt them, we tell them, as there are several characters, Roman, Italic, &c. it is then necessary they should learn the Alphabets, to distinguish each.

3dly, We begin with Freeman's first Lesson; — make them pronounce accurately the word *can* before they learn the letters; then the letters, and again the syllable; not permitting them to pass to a second word till the preceding is made their own. If very dull, half a lesson is enough at a time; if of a common capacity, a whole lesson will be sufficient. We let them take home their books, to learn in the week the *same* lesson. The *memory* must not be burthened; the task must not be *irksome;* they are only children of a larger growth, of stronger passions, prejudices, propensities; and independent. If they take no delight, they will soon get tired, and not come. They must be amused, allured, interested. We always find those the best learners

who are under concern for their souls; and those schools whose superintendants are most fervent in prayer for the learners, most conciliating in their manners, who seem to feel for them, succeed best.

4thly, When they have well learnt Freeman's Lessons, and the Alphabets, we put them in the following lessons, generally; but many by this time are able to read in the Testament-class, which *all* aspire to; and is a reward they much value.

5thly, Classification must be made dependent on *abilities* more than on age: a judicious teacher will soon learn their proper places.

6thly, We find teachers in their own rank of life, or nearly so, succeed best; they can disburthen their hearts to such, when they could not to gentlemen and ladies; it is like a kind neighbour calling in to instruct them: it is a labour of love, and must be constantly kept in view as such.

7thly, Visitors, regularly appointed, calling in now and then, using with a liberal manner, the cheapest of all incentives, and the most acceptable, — PRAISE, will be of great service to the prosperity of the Institution. I generally have some interesting anecdote to tell them, after the business is gone through; and by such means sweeten the labour.

8thly, The superintendants should be a little raised above the teachers and learners; used to command with resolution and tenderness. In our Institution, all is done gratis; from a pure love to souls, irrespective of parties, sects, or denominations: the grand aim is to make them Christians, — Bible Christians. Let them when their judgments are matured, choose their own church; — the kingdom of Heaven is made up of all who love our Lord Jesus Christ.

I have thus given you the outline of our procedure; probably improvements may suggest themselves: we are only learners ourselves.

I have just received a Letter from America, where the idea is thankfully caught at, and acted upon. My friend, as a token of Christian love and admiration, has desired me to present the humble inventor (if I may be allowed the term) William Smith, with Two Guineas, the first pecuniary aid he has received towards his expenses; which have been beyond his ability to bear; thereby setting an example, which ought to be generally followed. Many are already in eternity, singing the praises of the Lamb, through his instrumentality.

I remain, with esteem, Sir,

Your most obed. Servant.

THE SALVATION OF INFANTS:

IN ANSWER TO SOME QUERIES IN OUR LAST *.

SIR,

THERE are many subjects, both of a moral and a theological nature, which are wisely, for the present, covered with a cloud that no human eye is able to penetrate. All questions upon these subjects are not answered now, that scope may be afforded for the operations of faith, and that we may still be kept looking and longing for that state, where, what we know not now, will be satisfactorily explained to us; and full light be thrown upon all the dispensations of God. Where certainty, therefore, cannot now be obtained, probability must suffice. The author of a paper in your last, appears to be anxious for satisfaction upon two points: — Whether the child which death had torn from his arms, had arrived at an age which might be considered as placing it among accountable beings? — and, if not,

* The reader may see this subject more fully and very satisfactorily discussed in a pamphlet, published a few years ago, entitled *Infant Salvation.* — Printed for Mr. Button, second edition, price 1s.

Upon what grounds he might confidently cherish a hope of its safety and salvation? With regard to the former of these topics, it is beyond our province to ascertain precisely at what period a child becomes the subject of reason and of moral choice; and it must be left with an all-wise and merciful Being to determine. But very young children, in whom reason has but just begun to dawn, can hardly be considered as accountable beings; and if so, I would ask, in answer to the second enquiry, What ground a parent can have to doubt of the salvation of a child dying at this age, or in infancy? It is certain that the blood of Christ can absolve from original guilt, and purge out the stain of inherent pollution; and, it is far more consonant with our views of the infinitude of its efficacy, to suppose it applied in this case, than withheld from all these unintentional offenders. To sink all children, with insane persons and ideots, in the gulph of perdition, because of their incapacity to receive and cherish principles of a religious nature, is to rob Heaven of one entire class of human beings; is repugnant to the representations of the number of the saved at the last day; and will be found abhorrent to those conceptions of the character of the Deity, which his word leads us to form. If the decrees of God be adverted to, these are stated in the scripture as relating only to rational and accountable beings: — and if the nature of future punishment be considered as there discussed, it will be found always to suppose actual and conscious wickedness; — in which, therefore, an infant cannot be involved. The God we worship is not a hard Master, reaping where he has not sowed; much less is he a Moloch, delighting in the tortures of babes, for the guilt of those from whom they have descended. Did he spare guilty Nineveh for the sake of the children that were in it? — did he upbraid the Jews for prostituting their offspring, whom he called *his children**, to the service of idols, and are children then no objects of his regard? Did the Saviour 'press them to his bosom' (for so the passage in Mark is found in some copies) and declare that 'of such was the kingdom of Heaven,' — and are they then devoted to his future wrath? — Let us consider the case of David when Absalom was slain: he wept over him with inconsolable grief; but when his infant died, he dried up his tears, and said, 'I shall go to him; but he will not return to me:'—and, doubtless, he referred to a state of blessedness, whither he hoped to go at length himself. May not every Christian parent, in a similar case, adopt his language, and copy his example; especially if he has dedicated his child to God in baptism, as the Jews devoted their children to him in the rite of circumcision? — Such a parent may imagine the Almighty saying to him, at the death of his child, "Thou gavest it to me in baptism; and I have only taken my own. Couldst thou have done for it, what I am doing for it now? Couldst thou wipe away all tears from its eyes? Couldst thou show it any thing comparable to those joys which it now beholds? Couldst thou give it a crown of glory, a seat of bliss, a harp of gold? Couldst thou have made him a songster in the choirs of angels?" — May he not cover the little body with comfortable dust, in the 'sure and certain hope of a joyful resurrection?' Above all, should not such a bereavement be felt by him as a loud call to another world, and kindle in his heart a lively glow of attachment towards a better state?

'Heav'n gives us friends, to bless the present scene;
Resumes them, to prepare us for the next.'

J. L.

* Ezekiel xvi. 21.

LETTER TO A STUDENT *FROM HIS FRIEND.*

My Dear A——n,

It is with no small degree of pleasure that I address you at one of our schools of the Prophets. You have entered it, I trust, with a due measure of the spirit of a son of the Prophets, — the love of God shed abroad in your heart; and an entire devotedness to his service. This principle it should be your constant care to cherish and invigorate: and to furnish yourself with those intellectual attainments, by which you may promote the prosperity of the Church of God with greater facility and effect.

Without presuming to interfere in the slightest degree with the office of your tutor, I will, in compliance with your request, venture to suggest a few hints, which may, perhaps, be not altogether unserviceable to you in your present situation. I shall do this the more freely, knowing that you will receive them in the same spirit of Christian affection with which they are offered.

It is of the utmost importance that you have this motto, — 'Not slothful in business, fervent in spirit, serving the Lord,' deeply written in your heart. If this apply, as it evidently does, to the common callings of men, — with how much greater force does it apply to that which is to prepare you for the Christian ministry! Though preaching the gospel is to be your *future employ*, and though it may occasionally exercise your talents now, — yet remember that your business at the academy is *study*. Whatever you do, if you are not diligent in this, you are guilty of neglecting your business: — You are not answering the design of the church and providence of God, in forming and supporting the institution in which you are placed. God and man require that you should be diligent in study.

Never allow, for a moment, the unhallowed thought, that you know enough already;—that you can acquire *useful* knowledge without labour; or, that you may possess too much. You will not find any degree of it superfluous in your future ministerial work. God, who gives you opportunity to acquire it, will not fail to call it into action, for his own glory. You must, therefore, improve such opportunity while you enjoy it; and not expect it to wait your call at some future period. The many and various claims that will probably be made upon you in that post for which you are preparing, will leave you but little leisure for increasing your intellectual stock. You will then be required to spend; and it will be well for you if your expences be not greater than your income.

The work to which you are to be devoted, is the most important, arduous, and difficult of any in which a creature can be engaged. It is a work which connects with it the most tremendous responsibility, and ensures the most serious consequences. Here you may rise to the highest honour, or sink to the deepest disgrace. In this office you may be the greatest blessing, or the heaviest curse to your fellow-creatures. And can any advantages be too great, which may facilitate the due discharge of the duties of this office? It would be absurd to admit that less diligence would be sufficient to qualify us for so high a calling than a person of common prudence would judge necessary in preparing for one of the meanest occupations in life. If you wish to rise to eminence, to live usefully, or even to stand above contempt in the ministry, you must prepare the way by knowledge, consecrated at the cross of Jesus. A due sense of these things will hardly fail to operate as a stimulus in every stage of your academical course. 'I greatly doubt,' said a late eminent minister,

'the sanctification of that man's heart, who, with the ministerial office in view, is not anxious to improve his mind.'

You will do well likewise to remember, that the great adversary of the church will make every effort in his power to counteract the design of the gospel ministry. 'Smite the Shepherd,' is his motto. He will watch you with more than ordinary vigilance, and not fail to improve every advantage that you may afford him, to do you the greatest injury. One of the most effectual barriers that you can oppose to him, is the filling up of your time closely with the duties of your station. Indolence opens the gate, and invites the enemy to enter the citadel. Your own personal safety in religion, as well as the office you are destined to bear, requires you to be diligent in business. Thus you may ask, with confidence, for that grace which alone can keep you from falling.

If you consider these few hints worthy of your attention, you will perceive the necessity of redeeming time. Be careful of minutes. Never reconcile yourself to the loss of time, by the thought 'It is but little.' A very few minutes may be sufficient for the acquisition of an idea, which will prove to you of more value than silver and gold. Consider how you may best fill up your time. Endeavour to ascertain how much is necessary to be allotted to each part of your work; and to that confine it. Seldom or never let one duty encroach on that portion of time which has been designed for another.

If, at any time, you cannot accomplish your task within the limits prescribed for it, you will do well to leave it, and proceed to the next in order. The change of subject will tend to invigorate your mind, and enable you to return to your unfinished part with greater pleasure and advantage. Keep your plan before you, — avoid confusion, — and proceed by rule.

It is not to be expected that you can so arrange your plan as always to make your work exactly fit your time. You must allow for deficiency and excess. Some portion of time must be reserved for miscellaneous subjects and duties; and some provision made for accidental fragments of time, that nothing be lost. A friend at hand, — a book in the pocket, — or some work of art or of nature, may probably fill up your intervals, and prevent irretrievable loss.

You will find it advantageous to keep in your pocket a memorandum-book, in which to enter the difficulties that may occur in your reading and study. To this you may refer at your leisure; and, in proper company, may propose your difficulties for a solution.

I would advise you also to make yourself master of your work as you proceed. Let your foundation be firm, and every part of the superstructure carried up in due proportion, that you may arrive at the summit with safety and honour. You must ascend the ladder by a proper gradation. Having risen one step, you are half-way up the second; but, if you attempt two at once, you may possibly slip, and lose your time and labour, if you are so happy as to escape unhurt. This may appear to confine you to a slower pace than would gratify an ardent or impetuous mind; but it will, in the end, be found the speediest method. Attend to the maxim *Festina lente*. *Nulla dies sine lineâ* will bring you forward faster than you may possibly expect.

A cheerful subordination to the authority of your tutor, and conformity to the rules of the seminary, are indispensably necessary to you. Your attention may be required to many things, the reasons of which cannot be fully developed to you but by means of that experience,

which at present you do not possess; nor may it be always proper for your tutor to state them. In such case, a little modesty in the opinion which you form of yourself, and a little deference for your tutor, will overpower your reluctance, and induce a cheerful compliance.

But, in well-doing, beware of over-doing. A young man, whose taste for study favours the conviction that he ought to improve his mind, is in no small danger of falling into this error. To guard you against it, remember that both your body and mind are finite; they are encompassed by a boundary which they cannot pass, without sustaining injury. Trace this, and do not dare to transgress; you will incur a penalty which will more than counterbalance your greatest gain. You must not purchase even knowledge at the expence of health. This would be taking the stones from the foundation, to rear the building. Judge what must be the result.

The mind cannot be always on the stretch, or fixed to one point, without losing some of its vigour and activity. Æsop's unstrung bow affords you a lesson, which I hope you will not despise.

Allow yourself sufficient time for rest, for meals, for exercise, — and rise early rather than sit up late. To be sparing in your diet, will be much more conducive to the health and vigour of both your body and mind, than the indulgence of appetite.

Though I have already drawn out my letter to an unexpected length, I cannot help adding a word more before I close it. Let all your acquisitions be sanctified by the word of God and prayer. Be sure that you do not forget to let the Cross of Christ have, in all things, the pre-eminence; then I shall hope to see you 'a workman 'that needeth not to be ashamed, 'rightly dividing the word of truth.' Such a sight will afford the greatest pleasure to

Your affectionate Friend,
A. N. D.

ORIGINAL LETTER
From the late
REV. J. BROWN, of HADDINGTON,
TO THE
COUNTESS OF HUNTINGDON.*

Madam,

SCARCE had my last got into the post-office when I began to fear that I had been too rash, in so much as indirectly hinting that I had some thought of presenting your Theological Society with a copy of that System of Divinity which, for about twelve years past, I have essayed to teach to a somewhat similar society of candidates for the holy ministry. It appeared to me presumptuous, to suppose that the prelections of one who had so little of a regular education, whose poverty of diction, and want of an ear, rendered him incapable to express himself handsomely to an English ear, and who had vainly squandered away much precious time and talents in the mad attempt to be an universal scholar, — could be useful to a seminary which had teachers of far superior advantages and abilities. However, being, by your Ladyship's repeated condescension, led into a kind of promise, my conscience, as well as my credit, as a Minister and Christian, seemed to forbid my drawing back without your allowance:—this I blushed to ask. I, therefore, applied myself to transcribe the copy, as I had not a hand I could trust to do it exactly; and, amidst a scene of distress in my person and family, have got it accomplished, as it

* It is proposed that a selection of letters to the late Countess of Huntingdon be printed. Few things will more gratify the religious public.

stands. This distress I plead as an excuse for the badness of the writing, and for so long delay. I have sent it by, I think, a safe hand for you, directed to the care of Messrs. Vallance and Simmons, printers of the Gospel Magazine, No. 120, Cheapside, London; from whom your carrier can bring it to you, if you please to direct him. After an Introduction, chiefly directed against the fashionable scheme of the infidel Deists, it attempts to extract every thing in religion from the oracles of God, and to comprehend the marrow and substance of what I think proper for ministers to preach, or sinful men to hear, for promoting their eternal salvation. As plain scripture texts bid fairer to fix in men's consciences than any human reasoning, I have dealt plentifully in these; which, with us, students are required to repeat, upon their being quoted to them, in order to oblige them to become mighty in the scriptures. Candour, I thought, required me to transcribe our copy without reserve; — which occasions a few hints towards the close in favour of our church-government and worship in this country. These, I hope, will be so far from giving offence to you, that they will occasion a delightful satisfaction to observe how extensive and important the agreement, and how small the difference of religious sentiments there is between a professedly staunch Presbyterian and a truly conscientious Episcopalian,—if they both cordially believe the doctrine of God's free grace reigning unto men's eternal life, of holiness and happiness, through the imputed righteousness of Jesus Christ our Lord. The hearty belief of this doctrine would unite us in the warmest affection to one another. Perhaps, compassion to my rashness may require your Ladyship to conceal how you came by the M.S. till, by yourself, or your learned friends, you see whether it will be any way useful to your Theological Society or not. If it is thought to be no way useful, it may be returned, to the care of Mr. James Hunter, Carpenter, No. 72, Portland-Street, Cavendish-Square, London. If it is found to be any way useful to your students, I, as a distinguished debtor to the free grace of God, heartily dedicate it to their service, as a token of my affection to them, as friends of the gospel of this grace; and as a token of my bidding them God's speed, though they follow not with us; and I leave it to your Ladyship to direct the presentation of it to them in what manner you judge best; only, in such a case it might be proper that one of them who hath a good hand, should write out a plain copy of it, for the more easy perusal. I intended to have sent a dozen or two of the Catechism, as a present to the boys and girls in your family-service; but could not presume to trouble the bearer I got with any more bulk; but, if I could get the smallest hint they would be acceptable, I should see to get them conveyed by another. — But, dropping this superficial chat concerning my poor books, let us have a word concerning that great, that glorious, that truly original *Book of God;— God made manifest in the flesh.* Blessed be God for our English translation of his oracles, and our safe and easy access to peruse it! Blessed be God for the Hebrew and Greek originals of the Testament of our blessed Lord and Saviour Jesus Christ! and blessed, above all blessing and praise, be God for that original Bible, Jesus Christ, of which he himself hath *engraved the graving!* O for grace to pore on him day and night, till we go to see him, and God in him, as he is, and know him, even as he is known! O for grace to count all things but loss for the excellency of the knowledge of Jesus Christ our Lord! How delightfully wonderful is God made manifest in the flesh! the

Man who is God's Fellow, and in whom dwells all the fulness of the Godhead bodily! How stupendous his Person, God-Man! How marvellous the union and communion of his nature! How bright, how amiable an Image he of the invisible God! How fragrant and heart-cheering, how wonderful his unnumbered names, like ointment poured forth, and all full of grace, mercy, and love, towards men! How answerable his offices to promote the glory of God to the highest, in the rich, the free, the eternal salvation of sinful men! How deep, how kind his thoughts to us ward! How gracious, powerful, and quickening his words! How marvellous all his works in the room of and towards men! How unbounded his fulness of righteousness, grace, and glory! and, to augment the wonder more, all that he is, all that he has, and all that he doeth, is for men, for sinful men, — for above many, sinful worthless wretched you, — for above all, sinful worthless wretched, me! What shall we say to this? Of God, we are in Christ Jesus, who, of God, is made unto us wisdom, righteousness, sanctification, and redemption. Astonishing! Are we, who were altogether born in sins, dead in trespasses and sins, we, who so richly deserve to be in Hell, are we, 'in Christ Jesus!' Hath God, whom we have offended, God whom we hated with our whole heart, soul, mind, and strength, put us into Christ, instead of putting us into the lowest Hell! In answerableness to our infinitely deplorable and destructive folly and ignorance, guilt, and crimes, baseness, sinful pollution, and ungodliness, bondage, and danger, and misery, is Christ made to us wisdom, righteousness, sanctification, and redemption! Is he made all this *to us?* Is he made all this to us by God, who maketh nothing in vain?

Why do not we stir up our souls to possess what the Lord our God giveth us? Why are we slack to claim, to take, to live on, all that God hath made ready for us, — and, by free grants in the gospel, and by effectual influences, hath made our own? If Christ Jesus is thus so much to us, — made of God so much to us, why should anything but Christ, and God in Christ, get such room in our hearts? Why should not your heart and mine be thoroughly widowed to all things but Jesus Christ? Alas! why should we, as if we were half beasts, half devils, attempt to live on dust and sin, rather than on Jesus Christ? However, this sad life will soon be over with you and me, I hope; Death must soon break down our prison-walls, and let us fly to God, as our exceeding joy; our body of death must give place to perfection in holiness. Our vain and wicked thoughts must give place to thoughts fixed only on the Lord. Our twilight and transient blinks of the glory of God must give place to seeing him as he is in the face of Jesus Christ; and then we will admire and adore the grace that brought us thither. And how we will sing songs to our well-beloved, to the tune of 'For his 'mercy endureth for ever!' or shall I say to the tune of 'Thou art my 'God, I'll thee exalt; my God, I 'will thee praise!'—May this, your husband, Christ, guide you with his counsel while here, and afterward bring you to his glory! This from, Right Hon. Lady,

Your most humble Servant,

(Signed) JOHN BROWN.

Haddington, Aug. 17, 1779.

P.S. As I have had so little acquaintance with persons in high stations, I hope your Ladyship will forgive whatever expression or freedom is unsuited to your dignity of outward station you may discern in any hints of mine: Tho' it is chiefly in your high character of a redeemed Bride, the Lamb's Wife, that I address you, I would not choose to use any freedom unsuited to the Countess of Huntingdon.

OF

The History of the British and Foreign Bible Society.

Editions of the Scriptures printed previously to the 30th of June, 1814.

	Bibles.	Test.		Bibles.	Test.
English —	363,105	425,706	German —	3,000	13,000
Welsh —	30,191	79,958	Greek, Ancient and Modern, in parallel columns —	———	5,000
Gaelic —	20,000	20,000	Greek, Modern	———	5,000
Irish —	———	5,000	Arabic —	439	———
Manks —	———	2,000	Esquimaux, the four Gospels —	———	1,000
French —	13,000	79,000	Mohawk version of St.		
Spanish —	———	20,000	St. John's Gospel	———	2,000
Portuguese	———	20,000			
Italian —	———	11,000			
Dutch —	5,000	10,000			
Danish —	500	10,000			

The Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in fifty-five different languages or dialects.

Amount of Grants of Money to promote the object of the Society, and value of Bibles and Testaments, given for various benevolent purposes, from the Institution of the Society, to May, 1814.

	£.	s.	d.
First Year —	366	2	10
Second Year —	800	6	10
Third Year —	3816	14	4
Pourth Year	4028	9	0
Fifth Year —	9749	17	0
Sixth Year —	4955	14	0
Seventh Year	14,587	8	7
Eighth Year	10,232	5	1
Ninth Year	17,976	15	2
Tenth Year —	13,030	2	7
Total	£79,543	15	5

Issues of Bibles and Testaments from its Commencement to June 30, 1814.

	Bibles.	Test.	Total.
In Great Britain, in 8¾ years —	426,286	644,185	1,070,471
Purchased and issued for the Society on the Continent of Europe —	17,585	25,940	43,525
Total issued on account of the Society	443,871	670,125	1,113,996
Printed and printing on the Continent of Europe by Bible Societies, aided by Donations from this Society —	90,000	83,600	173,600

Net Annual Receipts and Expenditures of the Society to the 31st of March, 1814.

	Receipts, including Sales of Bib. & Test. £.	s.	d.	Expenditure. £.	s.	d.
First Year	5,592	10	5	691	10	2
Second Year	8,827	10	3¾	1,637	17	5½
Third Year	6,998	19	7	5,053	18	3
Pourth Year	10,039	12	0½	12,206	10	3½
Fifth Year	11,289	15	3	14,565	19	7¾
Sixth Year	23,337	0	2¾	18,543	17	1
Seventh Year	25,998	3	1	28,302	13	7
Eighth Year	43,532	12	5½	32,419	19	7½
Ninth Year	76,455	1	0	69,496	18	8
Tenth Year	87,216	6	9	84,652	1	5
Total Amount	299,287	11	1	267,571	1	1¼

Comparing the whole net receipts and expenditures, up to the close of the year ending March 31, 1814, there appears to be a balance, in favour of the Society, of £31,716. 9*s.* 11½*d*; but it is necessary to keep a large stock of Bibles and Testaments, together with several sets of stereotype-plates, in various languages; and, considering the importance of its object, the Committee, anticipating the continued liberal support of Christian benevolence, have entered into engagements, domestic and foreign, to an amount exceeding the above balance.

JOSEPH TARN, Accountant.

Miscellanea.

PRAYER AND PLAY.

In the spring season at Bath, in the year 1760, subscription-books were opened for Prayers at the Abbey, and Gaming at the Rooms. At the close of the first day, the number of subscribers for prayers were *twelve*; and for gaming *sixty-seven*. The following lines were written on the occasion:

The church and rooms, the other day,
Open'd their books for prayer and play;
The Priest got *twelve*, Hoyle *sixty-seven*.
How great the odds for Hell 'gainst Heaven!

A MOTHER'S CARE FOR THE RELIGION OF HER LITTLE DAUGHTER.

May 27, 1792.

I HAVE had this evening my dear child with me in my closet, conversing with her; endeavouring to awaken her, and to convince her of her frailty 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 that God was good, and willing to pardon and receive sinners, especially those children that are willing to be good betimes, and in their younger days fit themselves to love and serve God. I told her she might 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.*

* See an excellent memoir, entitled 'The Power and Pleasure of the Divine Life:' — being the experience of Mrs. Houseman, of Kidderminster, published by her brother, Rev. Mr. Pearsal, author of Contemplations on the Ocean.

Extract from one of the Addresses, lately delivered at a Meeting of the Worcester Auxiliary Bible Society, by the Rev. John Cawood.

A MINISTER lately entered the cottage of one of his parishioners. He heard a voice: — he listened. It was the voice of a child reading the scriptures by the bedside of a dying mother. 'Where, my child, did you learn to read?' "At the Sunday school." 'Who gave you that Bible?' "A member of the Bible Society." Surely, there never was a gem or jewel worn by British female; surely there never sparkled a diamond in the court of kings, which would not be gladly expended to purchase such a Bible, to be used by such a child, on such an occasion.

POPULATION OF ASIA.

I OBSERVED lately a public Statement of the Number of Mankind, taken from Le Sage's Atlas, in which the inhabitants of ASIA are said to be 380 millions. This statement must, I think, be very incorrect. The inhabitants of CHINA alone, are said to be 333 millions. To which may be added,

Turkey in Asia -	20 Millions
Arabia - -	16
Persia - -	20
Tartary - -	40
Siberia - -	7
Hindoostan - -	110
India beyond Ganges	50
Thibet - - -	10
Kamtschatka, Samogedia, &c.	3
Total	609 millions

And this is probably short of the true number.

We shall be happy to receive a fuller investigation of this subject.

Obituary.

MISS MARY SEWELL,

Daughter of Mr. Is. Sewell, of Halstead, Essex, died Feb. 19, 1814, *aged* 20.

It may be truly said of this amiable young person, that she was *pleasant* in her life; and in her death *lovely*. Her high affection to her pious parents made it her delight, from an early period, to be *strictly* obedient; and, by little studied attentions, to administer all in her power to their comfort. Her attainments in knowledge were respectable; but it was her element to make herself useful in the family; and, being the elder of many children, in a house visited with much affliction, especially in the person of her beloved mother, the chief care of the family devolved upon her; and the order with which every thing was conducted was the subject of general encomium.

Her managements were always with a forecast, to make way for timely and orderly attendance on the means of grace; not on the Sabbath only, but at meetings for prayer and conference on week-days; in the latter of which she greatly delighted. And while she studied to be *not seen* in religion, her unvaried attention to private devotion, and the scrupulous exactness of her moral conduct, could not pass unnoticed. She was not cast down in times of affliction and trouble; but would cheerfully say, 'Let us leave it, and hope the best.' Meekness, modesty, and diffidence, in her, were eminently conspicuous; while seriousness, cheerfulness, and sweetness of temper were combined. In the Sunday Schools she took an active part, and a lively interest; — and her soft, obliging, and gentle manners, made her a friend with all; and were highly prepossessing wherever she came. In short, there was that in this amiable young person, which made her an ornament and a pattern to her sex.

She languished several months in a gradual decline; during which she was calm as the summer evening! 'Nature,' she would say, '*clings to life*. Were it left to me, I should desire to live; but I wish to submit. My hope is, that the Lord will fit me for what he designs for me.' On this ground she was *pleasantly* patient, and *cheerfully* submissive.

Perceiving she was getting worse, her minister said, "Do you think, my dear, this affliction will end in life or in death?" '*I get weaker and worse*,' she replied. "When you think of dying," he said, "is the prospect distressing to you?" Pausing a little, she answered, '*I cannot say it is*.' "But then you have a reason," he added, "why it is not distressing. What is that reason? Do you think, if you die, that you will drop into the arms of mercy in Jesus, and make him your trust?" '*That is it*,' she said; then *eagerly*, '*is that right?*'— "Yes, surely, exactly right. It is the only retreat of a dying sinner; and it is said, 'Blessed are the dead that die in the Lord.'

A few days after, a material change took place; and she knew her hours were few. For a short time, the conflict appeared sharp with the enemy of souls. 'Oh, what thoughts!' she exclaimed; 'dreadful thoughts! But I hope he (meaning Jesus) will not leave me.'—Soon her countenance assumed the most cheerful aspect, and she said, 'Now Christ is *precious* to me; and he is near!' She spoke with a strength of voice exceeding what she had been able to do for many weeks, and was filled with peace. Her Mother said, "You have been a kind and useful child to me, my dear." In a tone of gentle remonstrance, she quickly replied, 'Say nothing of that!' Her minister entered at this moment. "The loving Saviour (said he) still says to you, "Look unto me and be saved." 'And he hath said,' she quickly and firmly answered, "I will never leave thee, nor forsake thee!"—shewing that this was the confidence of her soul. "And he is not a man," he replied, "that he should lie: hath he spoken it, and shall not he make it good?" 'Yet,' she added, 'you do not know how wicked I am. I see myself more sinful and vile than ever:' al-

luding to the conflict of her mind. 'Oh, this morning!'—when, putting her withered hand on her heart, 'here it lies. Oh, could I put it away!—but,' with a smile of inexpressible complacency, 'it will not go with me!'—her eyes the meanwhile beaming with joy. "Is there any thing (it was said) more desirable to you than perfect love, and perfect holiness?" 'No; nothing.' "And your trust is all in Jesus?" 'Yes; there it is.' "And quite willing to die?" 'Yes, I am.'—About two hours after this, which passed in the same sweet, humble, and confident frame, in which many similar things dropped from her lips, without a groan, she fell asleep in Jesus.

The principles which supported her at death were not new to her; they had formed and ruled her life. She owned herself to have been the subject of convictions from a child; that though she strove to suppress impressions received at an early period, by hearing a sermon from her minister; yet, that, against her will, they remained with her; pressing her attention to those spiritual things from which her present hopes and consolations sprang. Papers, too, were found after her death, containing parts of sermons she had heard, and her remarks upon them; which show that she took good heed how she heard; and that it ever was with self-application. She held also a correspondence with serious young friends at a distance; and of what nature it was, the following Extract of a Letter, sent by one of them to her minister a few days after her decease, sufficiently testifies:—

A year and a half ago, (then in perfect health) she wrote thus to me:—"I hope I desire to feel as I ought before God; that is, to feel humble at the throne of grace, on account of my sinfulness and unworthiness. I know that Christ is the only way by which we can be saved; but I find so much within me that is wrong! When I would do good, evil is present with me, and most easily besets me!

"I want to feel sin as sin, and to hate it with a perfect hatred. I hope I do find the will in me sometimes to do good; but how to perform, I know not! I see I need assistance from above, to keep me from that which is evil, and lead me in the right way. I wish I felt more sensible of the mercies I enjoy, and a deeper sense of my unworthiness; then I think I should never indulge a murmuring spirit. It is because we do not feel as we ought, that we ever do murmur at what (referring to late afflictions in the family) the Lord is pleased to exercise us with."—Her young correspondent here remarks, "While I feel these remains of depravity in myself, it is, and will be, a consolation to me, that they were the constant lamentations of the dear deceased."—Her death was improved in the Independent Meeting-house at Halstead, after her remains were interred in the burying-ground, on Lord's Day, Feb. 27, to a numerous audience. J. B.

On the next Sabbath, the Body of

ANNA MARIA GREEN,

Aged 22, was laid in the same burying-ground; and a sermon preached to young people, at her particular request, from Prov. viii. 17. She had been called to a serious concern to be saved, about two years; and was advanced apace for what was before her, in the furnace of deep affliction, which she bore with exemplary patience, and with hopes prevailingly full of immortality. The chief fear she expressed in the last week of her life was, lest she should feel a spirit of envy at Miss Sewell, and some others, who had lately gone before her. 'I fear,' she would say, 'that I am anxious to die; but I hope the Lord will help me to wait his pleasure. Death appears awfully solemn to me; but, blessed be God, it is not terrible. But I feel I love the Lord; and I long to be with him where he is.'—Just at last, perceiving her friends weep, she reproved them, and said, 'I would sing if I had voice; but I shall in Heaven! Christ is precious! Oh the joys of Heaven! I love my friends; but I love the Lord Jesus Christ better. Come, Lord Jesus, come quickly.' "Are you happy?" it was said:—'Happy,' she replied; 'yes, very happy.'—Thus another lamb fell asleep in the bosom of Jesus.

Halstead. J. B.

Juvenile Department.

ADVANTAGE OF RELIGIOUS TRACTS IN SCHOOLS.

As nothing can have a greater tendency to encourage those who are engaged in the support of a benevolent institution than to hear any instance of success in those objects for which it was formed, the following circumstance may probably be considered as not unworthy of notice by the friends of the '*Religious Tract Society.*'

Being engaged in the education of youth, I have found the principal difficulty to lie in exciting and fixing their attention — whether to their school-business, or their more important and eternal interests. One advantage of the Tracts is, that they present important subjects in a form more likely to be read (particularly by the young) than larger works. On this account I have constantly kept them by me and distributed them occasionally among my pupils, and the *volumes* are found among a number of books for Sabbath-use, which they call the "Sunday Library."

S. was a lad of very good abilities, but extremely volatile and playful. Observing him more thoughtful than usual, and less inclined to play, I feared for some time that he might be unwell; but was informed what was the state of the case by accidentally picking up a piece of paper, on which he had written, in Latin, a sentence, dated a few weeks before, expressing a hope that he had 'begun to love God, and earnestly seek him.' —This led me to observe him more particularly, and shortly after to converse with him. His ideas were correct, and his expressions humble; he said he had been led to think seriously by reading the Tract, No. 37,—'Advice to a Young Man.' During the whole time he continued here afterwards, his conduct and pursuits were worthy the imitation of older Christians. I frequently urged him to engage more in the amusements of his companions, lest his health should suffer from confinement; but they had no longer any charms for him, and he was unwilling to spare the time. Since he left us, I do not hear that there has been any going back, but that he is now from his own inclination intended for the ministry. While here, his example had a striking effect among his school-fellows; many of them appeared seriously impressed—and, though early impressions are sometimes transient, yet, from the experience of many with whom they have lain dormant for years, and at last had an operative influence, we may be encouraged to hope that, tho' the seed may be buried long in dust, grace may finally insure an abundant crop.

THE EVIL OF DELAY.

Anecdote of Lord Littleton.

THE following passage in the life of Thomas Lord Littleton is related nearly in his own words:—'I have had some serious conversations with my father; and one evening he concluded by recommending me to address Heaven to have mercy upon me, and to join my own prayers to his constant and paternal ones, for my reformation. These expressions, with his preceding counsels, and his affecting delivery of them, had such an effect upon me, that I had bent the stubborn sinews of my knees—when it occurred to me that my devotions might be seen through the key-hole. This drew me from my pious attitude; and having secured this aperture, I thought it would not be an useless precaution to let down the window curtains also—and during the performance of that ceremony, some lively music which struck up in the street caught my attention, and gave a sudden flirt to all my devout ideas: so I girded on my sword and went to the Theatre, where the entertainments soon put me out of humour with praying, and into humour with myself.'

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay *on the Equity of Divine Government, and the Sovereignty of Divine Grace.* By Edward Williams, *D. D.* 8vo, 12s.

THE much-lamented author of this work had completely prepared it for the press, excepting the last six pages, before the all-wise Disposer of events had removed that burning and shining light to a more happy and resplendent station. It is not merely a second edition of a former work, but is a designed and material improvement of it. The whole is moulded afresh, the style is rendered more perspicuous and pleasant, the more abstruse disquisitions are excluded, the detailed examination of Whitby and Fletcher on the Arminian controversy, is omitted, a large proportion of new matter is added, and the whole is composed in a luminous order of arrangement, and with a perpetual reference to devotional and practical purposes.

Of such a work, from such a man, did we even differ from him more widely than we do on many points of speculation, it would be impossible to speak without reverence and affection. But we are persuaded, that the genuine Christian, who lives by the faith of the Son of God, and incontrovertibly knows that by the grace of God he is what he is,—will here find little (excepting perhaps one point) to which his judgment and his whole heart will not readily assent.

On that one point, the *causation of moral evil*, it is well known that Dr. Williams held a sentiment which the religious public, including his own friends and admirers, have not universally approved. It should, however, be recollected that he was not the first author of that sentiment. St. Augustine among the fathers; Thomas Aquinas, and that illustrious champion for free grace, our countryman Archbishop Bradwardine, among the schoolmen; and of modern divines, Calovius, Canzius, Bolfinger, Wollius, and Stapfer; have, by implication, to say the least, maintained the same. Our opinion is, that the great problem of the *origin of moral evil*, is above the powers of mortals to solve; and that the hypothesis to which Dr. W. was, we may say almost passionately, attached, does not remove the difficulty, but only shifts its position. But, be it recollected, that he ever evinced a most candid and patient mind towards those who disapproved his theory; and that it would be extremely unjust to charge upon that holy and excellent man, the pernicious consequences which some have affirmed are deducible from it. Most cordially we adopt his own words, in the notice which he had written to be prefixed to the present volume. 'O when shall it be, that a calm and candid investigation of principles will assume the place of precipitate rashness, sweeping conclusions, uncharitable recriminations, and a bigotted overrating of party phrases, to the neglect of accurate conception on subjects that so evidently require it!'

The fundamental principle of this work may, we apprehend, be thus stated: that all the acts and events in the dependent universe, are consequents of two great moral faculties in the Supreme Governor, namely, *Equity* and *Sovereignty*; that every species and degree of defect, privation, pain, and suffering, is the righteous consequent of Divine Equity exercised towards the creature; and that all the good, moral and physical, that exists among creatures, their being, and well-being, all their comforts and enjoyments, all their holiness and happiness, are the effects of Divine Sovereignty.

This principle is applied in detail to an ample variety of the most important subjects in divinity: such, for example, as the Moral Law,—the Successive Dispensations of Revealed Religion,—the Nature of the Gospel as a Testimony, as a Command, and as an Institution,—the different considerations and aspects under which the Scriptures represent the fact and doctrine of redemption,—the Nature of Experimental Religion, and the various Operation of Grace in the souls of believers,—the relation of moral Means and Ends,—the errors of Antinomians, Hyper-Calvinists, Neonomians, Antipedobaptists (in re-

spect to the topic of baptism), the sects deemed Sandemanian, Pelagians, Arminians, and Universalists.

It would not be possible, within any moderate limits, to convey a complete idea of the acute and learned author's discussions and argumentations, upon these points: and those of our readers who feel interested in such important subjects of attention would not be contented without the perusal of the whole work. We shall subjoin a short extract or two, by way of specimen of the admirably serious and useful strain in which the respective subjects are treated. But we shall previously mention some consequences which, among others, follow from the great principle established and so extensively applied in this valuable treatise. Not that these conclusions are novel; for the most judicious divines before Dr. W. have advanced and ably established them, unless perhaps the first be excepted; but because of their intrinsic importance, and because the doctor has, at least, the merit of having placed them in a clear and striking point of view.

1. When we are speaking of God's judgments upon the wicked, of the various afflictions of his people, or of any distressing and awful operations of his providence, it is wrong for us to attribute any of these to the *Sovereignty* of God: they are all the effects of his *Justice*; while the range of Divine Sovereignty is only in the diffusion of GOOD.

2. All the blessings of life enjoyed by man, or any other rank of beings, all the ways and means of divine mercy, the great work of salvation in its origin, progress, and efficiency,—in a word, all the bliss of time and eternity,—are attributable only to God's free, gracious, and unmerited Sovereignty.

3. Interminable misery is the natural and spontaneous effect of sin, unless God should interfere by a *sovereign* act to cut off the entail; which he is in no respect whatever bound to do. If, in any instance, he do so interfere, he acts as a munificent Sovereign: if he decline so to interpose, he acts in *equity*, he does no wrong to any.—We wish that Dr. W. had proceeded farther, to the statement of the Scripture doctrine of the punishment of sin, as not merely negative, but including also *positive inflictions* on the principle of retributive justice.

4. The most depraved, malignant, and miserable creatures, and all who shall be partners with them, whatever be their gradations of character and punishment, in all their penal sufferings both now and in the eternal world, will find that all they endure is *no* more than Equity and Righteousness *strictly require*.

The following are the extracts to which we have referred:—

'Why am I endowed with intellect and reason, if not for the purpose of contemplating, with attention and reverence, the glorious nature and perfections of my Maker, the wonderful works of his goodness, wisdom, and power, the sublime movements of his providence, and the sublimer operations of his Grace? How shall I *intelligently* adore, and love, and serve, that God, of whose Equity as a Governor, and of whose Prerogative as a Benefactor, I have no settled conceptions? This I clearly understand, that my Creator, the self-existent, independent, and omnipotent First Cause, is ALL, and that I am as NOTHING. On this condition alone can I hope for blissful existence—that I consider myself as nothing and vanity in his presence. The moment I begin to apprehend myself to be something *without* him, I stand condemned. Let me, then, for a few minutes of that 'vain life which passeth as a shadow,' withdraw from created scenes, adore in solemn silence, and be wholly absorbed in the greatness of my Creator. No mental state can be more productive of real enjoyment than this kind of self-annihilation, or more conformable to eternal rectitude and reason.—Only divine grace can subdue the swellings and proud boastings of the human heart. When the creature claims any power, whether of the will or of any other faculty, to do the least *good*, without the aid of Him who said, 'Without me ye can do nothing,' he elevates an *idol*, and presents it with incense. This idol is *Self*. O vanity, O nothing, how blind art thou to thy nature! Thou canst no more act well without God, in proud disdain of his aid, than thou canst form a living body, or create an active soul. What good do I possess, with which he did not furnish me? Or what good have I done, to which he did not prompt, and in which he did not assist me? O my Creator, Saviour, and Sanctifier, preserve me from the evil to which every human being is liable, but from which, by gracious influence, thou canst effectually defend me. I beseech thee, O

thou God of Truth, suffer no falsehood of any kind to drop from my pen to thy dishonour, whilst, after the example of thy faithful servants in former periods, I attempt to disprove the impious accusation, and to remove the foul calumny, which are virtually uttered by too many —'If God has decreed to bestow *more grace* upon one, than upon another, *his ways are not equal*: if we have no sufficient power, without his influence, to convert ourselves, *why doth he yet find fault?*—Let this effort, sincerely intended, however weak, stand as a monument for God, to testify against the self-idolatry of every creature.'

After remarking the imperfect circulation of the Gospel hitherto, Dr. W. subjoins:

'From this discussion it is natural to infer, that to be *unconcerned* about the propagation of the gospel among the Heathen, the Mahometans, 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 deposite 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 supplications, 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 tempers 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!

A Sermon *before the Church Missionary Society, May 3d, 1814, by the Hon. and very Reverend the Dean of Wells; also the Report of the Committee at their Annual Meeting.* 8vo. 2*s*.

We rejoice to see the cause of Missions advocated by a dignitary of the Established Church, in this devout and impressive discourse, which is founded on Psalm xviii. 48, 49. 'Thou liftest me up above those that rise up against me; thou hast delivered me from the violent man; therefore I will give thanks unto thee among the heathen, and sing praise unto thy name!' The text was undoubtedly suggested to the preacher by the deliverance of Europe from '*the violent man*' of France, and as expressive of the duty of Christians, when so delivered, to 'proceed, with hope of success, in the most glorious and sacred of all employments, the conversion of the Heathen world.' He considers the return of peace as 'throwing open a mighty door, beyond all precedent, to our exertions, and our success; and as tending to unite the Christian world almost in one community.' He derives also much encouragement from the abolition of the slave trade, and the recent liberty granted for Missionaries in India. The preacher rejoices that 'Missionary zeal seems to kindle among our own countrymen,—native Britons have been admitted into the ranks of the Lord's labourers; *two* are about to proceed to their work, and others are pressing on in holy emulation,' page 254. We are glad that British Missionaries are now engaged by *this* Society, but we cannot forget that scores of Britons have, by other Societies, for many years past, been usefully employed in the South Seas, in Africa, in India, and in the Western world.

The Hon. preacher expresses his amiable candor in saying 'that among the different communions of Christians, *union of spirit* should surely prevail as to their grand and common object; but he adds *union of operation*, in general, cannot. Perhaps, indeed, the very contention and rivalry of love, under Christian principles, may produce, on the whole, results the most rapid and complete,' page 255. This, we know, is now the general opinion;

yet we reflect with pleasure on the generous principles adopted by the Missionary Society in 1795, when both the union and co-operation of Christians in general were sincerely solicited, and when it was declared to be 'the fundamental principle' of the Society, that their design was not to send Episcopacy, Presbyterianism, Independency, or any other form of church government,—but simply—the glorious gospel of the blessed God to the Heathen; and on this noble and truly Christian principle this Society continues to act, and would have rejoiced to have united, more extensively than they have been enabled to do, with their brethren of the establishment, of whom, however, they have still more than a few among their firm supporters.

The worthy preacher, influenced by that 'rivalry of love' which he had mentioned, proceeds to ask 'But should not the lead be taken by *our* church? Should not she outstrip all her competitors in this race of Christian loving kindness? A church, apostolical in her constitution, scriptural in her services, evangelical in her doctrines—will she not be foremost in this work of an Evangelist, this scriptural duty, this closest imitation of the apostolical pattern?: *And, while other communions assist around, as priests in their respective functions, will she not, in her office of* HIGH PRIEST, *present this oblation of gratitude to her God and Saviour.*' We make no remark on this apparent assumption of superiority,—let every Society do its best; and if there be any 'rivalry,' let it be that of 'love' alone; we shall only transcribe a passage, somewhat similar from the Report, page 272, 'But, as it (the Church Society) disavows all idea of depreciating other Institutions in the Church, it enters into no hostile array against other bodies of Christians. When the doctrines and the discipline of the Christian Church come into question, your Committee wish to act with those who entertain similar views on those subjects with themselves: they are conscientious churchmen, and they would act as consistent churchmen: but they can gladly see, and they do gladly see, other denominations of Christians, *humbly exerting themselves* according to their views, and they heartily bid such God speed!' The same idea of pre-eminence occurs in a note appended to Dr. Buchanan's excellent Address to Messrs. Norton and Green, page 334, in which the writer says, 'The objection to ordaining persons supported by the Societies of the church, has probably been derived from the idea that the circumstances of a Missionary in India are in general indigent, and that his character is low and contemptible. But this is not the case. The annual expence of a Missionary, *even among the Dissenters*, both in the East and West Indies, is in many instances, not less than £250 &c.' Do not such expressions as these tend to 'depreciate' other bodies of Christians, although probably there was no such intention in the minds of the worthy writers? But we must take the liberty to correct a little mistake in the passage last quoted, so far however, as it may be supposed to relate to the preachers employed by the Missionary Society; they are improperly described as Missionaries '*among the Dissenters*;' the Society is composed, neither of Churchmen nor Dissenters, *as such*. In their association they know no name but *Christian*, nor is it their object to make men either Dissenters or Churchmen, but *Christians* only, according to their 'Fundamental Principle' before referred to.

But these are trifles; they are merely spots in the sun; nor can they for a moment diminish our esteem of a Society composed of Evangelical Episcopalians, far more zealous to propagate the great truths of the gospel than to make proselytes to their own communion; and avowing their sincere good wishes for all Societies having the same grand object in view. May they all prosper, as we doubt not they will, and all concur in bringing forward the wished-for period when the knowledge of the glory of the Lord shall fill the whole earth; when all nations shall be blessed in Jesus, all nations call him blessed.

The Kingdom of God: *a Sermon at St. Mary's, Stafford, Jan.* 13, 1814, *being the day of General Thanksgiving, &c. By* Jos. Maude, *M. A. Assistant Preacher. 8vo, 1s.*

The Downfall of Napoleon, *and the deliverance of Europe Improved. A*

Sermon at Whitby, July, 7th, 1814, being the day of General Thanksgiving, &c. By Rev. G. Young, 8vo, 1s.

SINGLE Sermons of this nature are become so numerous that we can notice but few of them, and those very briefly. The former is by an *Episcopal* Clergyman, and it is founded on Dan. ii. 44. The preacher gives an encouraging prospect of the increase of the Redeemer's kingdom, concluding with a practical application to his hearers in favour of the Naval and Military Bible Society,—an Institution worthy of his encomiums.

The 2nd Sermon is by a *Presbyterian* Clergyman, and celebrates the downfall of tyranny in the emphatic language of Isaiah xiv. 16, 17, with a twofold application to the king of Assyria, and the emperor of France. The character of Napoleon forms a prominent feature in this discourse, and the hand of God is properly remarked in his great and sudden downfall. This discourse is well-written and appropriate.

Early Piety: *a Sermon on Prov.* iv. 9. *addressed to the Children of Sunday Schools.* 12mo, 6d.

AN anonymous attempt to do good: there are certainly many similar discourses; but this is a very good one; and when a wall is to be built, every man who lays a brick contributes to raise the building.

A Short *and familiar Exposition of the Collects of the Church of England, by the way of Question and Answer,* 12mo, 4s. 6d.

So far as it is desirable for young people to understand what they pray for, so far is this work calculated to be useful to youthful members of the Church of England, and others who use any part of the liturgical service. The exposition is clear and evangelical, and the book is well adapted for the use of families and schools. As the language of the Collects is very scriptural, and they have reference to all the leading events of the New Testament, the work of course must contain also a considerable portion of scriptural information.

Important Scripture Truths, *for the Instruction of Youth:* (viz.) *the Children's Catechism, and the Assembly's, with a brief explication, by the late Rev.* J. Brown. *Divided into Lessons for the use of Miles's Lane Sunday School, by Rev. Alexander Fletcher.* 12mo.

'WE, the Sons of the Rev. John Brown, late of Haddington, having perused the Rev. Alexander Fletcher's edition of our Father's catechism for children, in which he has divided it into lessons, and introduced the questions of the Assembly's shorter catechism at length, do most heartily recommend it, as so improved, to the attention of the public, as much calculated to promote the increase of knowledge. Parents and Teachers of Sunday Schools, by introducing it in this form among the children committed to their care, would do service to the cause of Jesus, and advance the interest of immortal souls.

J. BROWN, *Minister of Whitburn.*
E. BROWN, *Minister of Inverkeithing.*

CORRESPONDENCE.

A LETTER from Dr. Brown, author of the History of Protestant Missions to the Heathen, reviewed in our Magazine for last August, affords us opportunity of correcting a mis-statement which (unaccountably to ourselves) was committed in reviewing the work. If our readers take the trouble of referring to p. 322, of the Magazine, about the middle of the second column, they will observe, that we represented Dr. Buchanan's report of the number of natives converted by the Tanjore Mission, to have been 'obtained *on the spot.*' On the contrary, Dr. Brown, in the very passage of his work, to which (at the same time) we gave a *reference,* (vol. i. p. 284,) remarks, that Dr. Buchanan 'gave this account *before* the period of his visit to the Coromandel Coast.'

If we had designed to contradict Dr. Brown's statement of this fact, it would have been equally natural, and necessary for us to disprove it; but, although we were not then aware of the *evidence* (which he has very properly adduced in his letter to the editor) in support of his assertion, we were so far from designing to *oppose* it, that our mis-statement arose merely from *overlooking* the assertion itself; which, therefore, we did not intimate to have been *made* by the author.—

We sincerely regret this oversight; especially because it tended indirectly to aggravate a censure, which, in *other* respects, we thought (and still think) he had justly incurred: but we heartily thank him for pointing out so gross a mistake, and with pleasure embrace the occasion of testifying our concurrence in the *date* which his work assigned to Dr. Buchanan's account.

Having nothing else to *retract*, our cordial good will to Dr. Brown, and our reluctance to obtrude useless discussions on our readers, alike preclude us from farther investigation of Ms remonstrances. The *subject* of his work would, of itself, doubtless draw the *attention* of our readers; we enumerated (p. 321,) its prevailing and various claims on their *approbation;* and 'with the cautions and abatements which a sense of our duty to the public demanded, we cheerfully *recommended* it to general regard,' p. 323. This we obviously should *not* have done, could we have been guilty of *wilful* mis-representation; or had we been desirous of *prejudicing* the judgment of our readers unfavourably to the work. We wish nothing more, than that they would at leisure compare it with our critique, and candidly decide on the points at issue between the author and his reviewer.

Literary Notices.

T. *Williams*, the Editor of the announced 'Dictionary of ALL RELIGIONS' (not of *Christian* Denominations only,) in answer to several enquiries, begs leave to state, that his book must not be expected till about Christmas, on account of the great variety of corrections and additions to the original Work of Mrs. Han. Adams. Mr. *Fuller* has also made some important additions to his 'Essay on Truth;' and *T. W.* will subjoin a brief Missionary view of the present state of the world, and of all the existing Missions; the whole comprising a greater variety of information on those subjects than was ever condensed into one 12mo. volume; and illustrated by an interesting *Frontispiece*, copied from an original Painting.

The Rev. *J. Campbell's* Travels in Africa, are expected to be ready by January 1.

Dr. *Hawker* has just *completed* his Commentary on the *Old* Testament by a 27th Part, making 5 vols. in 8vo, and has announced his design of proceeding *immediately* with the *New* Testament as speedily as possible.

A Work is also in the press, to be called 'The Spiritual Gleaner' (not Spiritual Gleanings) or Lives of Good Men, under the *Revival* of Dr. Hawker; to make one vol. 12mo.

Rev. *T. Kidd* is preparing a new and improved edition of his Sermons, with a 2nd Volume, making together 52 Family and Village Discourses.

Mr. *Wm. Jacques*, (Translator of Professor Frank's Treatise on the Scriptures,) has in the press, (to be published early in 1815,) an Abridgment of the venerable John Arndt's celebrated Book of 'True Christianity.'

Rev. *Js. Sabine* has published Proposals for a new Map of the World, particularly intended to exhibit its moral state, as affording scope for Missionary Exertions, with the stations of all the Missionaries at present employed by the various Societies for the propagation of the gospel. Mr. S. is also preparing a new edition of his Church History.

Select List.

DISCOURSES on Subjects chiefly Practical, by D. Paterson, Alnwick, 12mo, 5s.

Vol. 2, of the Rev. Johnson Grant's History of the English Church and the Sects separating from it. 8vo, 14s.

A Dictionary of the Religious Opinions of the various Denominations into which *Christianity* is divided. By W. Jones. 12mo, 5s. 6d.

A Brief connected View of the Prophecies of Daniel and the Revelation, with observations on the restoration of the Jews, by Capt. Maitland. 3s. 6d.

Law's Spirit of Prayer, new ed. 4s. 6d.

The Death of the Righteous: a funeral Sermon for Mr. J. Lucas, Portsea, by J. Griffin. 8vo, 1s. 6d.

Consolation for Bereaved Parents; a Sermon on the Death of an only Son. By J. Hooper, A. M. 8vo, 1s. 6d.

The Apostolical method of preaching, a Sermon by Jas. Birt. 8vo, 1s. 6d.

Mr. Foster's only published Sermon—'Grace Displayed,' preached in Newgate, Dec. 8, 1776. New ed. 1s.

The History of Jacob, in verse, with Cuts, 1st part, 1s.

Choice Poetical Extracts for Youth, on Cards, three-half-pence each.

A New Edition of Friendly Hints on Cards, convenient for the pocket, 21 sorts, at 2s. per 100, very neat.

The Traveller, a new Tract to leave at Inns, &c. By Dr. Hawker. 1½d.

RELIGIOUS INTELLIGENCE.

CANNIBALISM.

(*Concluded from p. 433.*)

Copy of a Letter from Captain Welsh to Mr. Wontner.

London, 31st May, 1814.

'Sir,

'WHEN I observe the many and determined steps that have been taken by my country for the abolition of the Slave Trade, in all parts of the world, and the many Societies formed for the propagation of the Holy Scriptures, and the relief of the distressed inhabitants of the different parts of Europe, and for the protection of the natives of India, I cannot but relate to you the situation of a good, harmless, honest, and industrious people; the natives of *Pulo-Nyas*, who have for many years groaned under the heavy affliction of slavery, and are to this day torn from their homes by a race of Savages, or Cannibals, that inhabit the interior of Sumatra. The situation of this Island with regard to our possessions on the Sumatra coast, places every thing for the protection of its inhabitants to great advantage; and when I look to the great benefit derived by the Dutch Government, when in possession of Batavia and the Spice Islands to the eastward, by carrying on a Slave Trade to this place, I cannot but think that the encouragement which could be given by the British Government would make them not only useful subjects, but lead them into the way of truth, and to a love of God, who has placed them at so great a distance from Christianity.

'The Island has been visited by order of the different Governments on the Sumatra coast; but I must express my opinion on the subject, that more could have been done for those unfortunate people. An attempt to contradict what I am now about to relate, will, I have no doubt, be made, but I am in possession of facts, and ready to meet them.

'What I have seen and done is as follows:—

'In the year 1806 I was wrecked, or left my ship in so shattered a state at Pedang, on the Sumatra coast, as obliged me to abandon her to the underwriters, and take my passage in a vessel which was trading there. In proceeding to the northward, we touched at an Island called *Pulo-dua* (or two islands) where I went on shore to take a plan of the roads; and in the afternoon a shooting. In crossing the centre of this small Island, my attention was drawn to a small round fenced place, which I supposed contained a stock of turtle; but what was my astonishment, on approaching, to find three young children (the eldest, which is the boy I have now brought home with me) cooking rice, and an old man who had charge of them. I spoke to the children in the Malay language, but found they did not understand me. I then addressed the keeper, who informed me the children were natives of Pulo-Nyas, and brought there by pirates, who made continual excursions to that Island for the purpose of stealing their young children, and selling them, either to those who wish to purchase them as slaves, or to the Cannibals of Sumatra, who buy them to satisfy their hunger. I made a bargain for these children; and after paying the sum of 164 dollars, was gratified with seeing them on board the ship. I was also informed by the keeper that two unfortunate children had fallen sacrifices to the Cannibals the day before my arrival. Should your Committee think proper, from what I have related, to interfere for their protection, I will attend at any time you think proper, and relate all I know of those unfortunate Islanders. I am, Sir,

'Your most obedient servant,

(Signed) 'J. WELSH.'

June 13, 1814.—Further particulars given by Captain Welsh on the above subject.

'The Island will produce grain sufficient to supply all our Colonies on the Sumatra coast,—harbour convenient for shipping of great tonnage—not very populous,—abounds with cocoa-nuts and timber.'

ROME.

It is reported that General Bertrand is here for the purpose of soliciting of the Pope the revocation of the excommunication directed against Buonaparte some years ago.

PARIS.

Commendable measures have lately been taken by the Police against the publication of obscene prints, which have caused them to disappear from the shops of the Boulevards.

Dreadful Ravages of the Plague.

The public prints assert, that the plague this year, at the lowest computation, carried off 30,000 persons at Smyrna. All Asia Minor, Syria, the Islands, &c. have, in like manner, suffered a loss of one quarter, or one-fifth of the whole population. The crops of corn, &c. remain ungathered in the fields, in many places, for want of hands; and several towns and villages have been abandoned. In Smyrna, the keys of 800 houses have been delivered to the Governor, as the many families have been entirely extirpated, and Government is heir where there is no near relation.

PROVINCIAL.

Errata in Sept. Mag.

Mr. Moase was ordained at North-Tawton, not Hatherleigh.—The Cambridgeshire Auxiliary Missionary Society met at Mr. Dobson's, Chishull.

ANNIVERSARIES.

Sept. 22. The first Anniversary of the 'Isle of Sheppy Auxiliary Bible Society,' was held at the Assembly Rooms in the Garrison, Sheerness; the Hon. and Rev. G. T. Noel, President, in the Chair. The Chairman having introduced the business, the report of the proceedings of the past year was read by the Rev. Jas. Prankard, one of the Secretaries. The resolutions, usual on these occasions, were afterwards moved and seconded, by various Ministers and gentlemen present, with great ability and energy.

Oct. 4. The Cornwall Associations met at Penzance. Mr. Douglas, the Itinerant Minister, began the services of the day with reading the Scriptures and prayer; Mr. Bounsall, of St. Columb, preached from Revelation vi. 2; and Mr. T. Wildbore, of Penryn, concluded. More than 30 Ministers and friends dined together, several of whom addressed the company; and some account was given of the origin, the progress, and operations of the Association. The public services of the evening were commenced by Mr. Wells; Mr. Guard, of Mevagissey, preached from 1st Peter i. 18, 19. Mr. Bounsall concluded with prayer; after which the Lord's Supper was administered by Mr. Wildbore. Mr. Moore, of Truro, addressed the communicants, and prayed; he also preached on the preceding evening, from Revel. xvii. 14.

Oct. 6. The Cambridgeshire Society for promoting religious knowledge, held their annual meeting at Mr. Carver's, Melbourne. Mr. Hopkins, of Linton, read the Scriptures and prayed; Mr. Clayton, of Saffron-Walden, preached from Mark vi. 6; Mr. Harris, of Cambridge, read the report of the Committee, and concluded.

Oct. 16, was held the Annual Meeting of the Welsh Independents, at Edmund-street Chapel, Liverpool; on the 18th, at Holywell; on the 19th, at Newmarket; and on the 20th, at Denbigh. The services commenced at each place on the preceding evening; meetings were also held at seven o'clock in the morning of each day. There were, in two or three of the above towns, five-and-twenty ordained ministers, students, and preachers, present; thirty-four sermons were preached, beside eleven in the respective neighbourhoods of the three last places. We trust the Divine Spirit accompanied them, with lasting benefit, to the many who attended; and that those who engaged had their attention directed to such portions of the Sacred Scriptures as the following:—2 Tim. iv. 1, 2; 2 Cor. iii. 5; Ps. cxxvii. 1; cxviii. 25; cxv. 1.

Oct. 19. An Association of Ministers for the Isle of Ely was formed at Mr. Sheppard's meeting-house, Ely. On the occasion, three sermons

were preached by Messrs. Harris, of Cambridge; Mackenzie, of Isleham; and Arrow, of Lynn. The devotional part of the services were conducted by Messrs. Tessier, of Chatteris; Koote, of Soham; Nicklin, of Burwell; Howlett, of Streatham; Norman, of Soham; and Mr. Sheppard concluded the gratifying and well-attended solemnities of the day.

THE next meeting of the Welsh Saxon Association is to be held at Gore, Radnorshire, on the 28th and 29th of December next. The Rev. Mr. Lewis, of Tredustan, is expected to preach on the several duties of elders and deacons.

DEC. 27. A Meeting of Ministers will be held at Mr. Scales's, Wolverhampton, for the purpose of forming a Union of the Independent Ministers of Staffordshire.

ORDINATIONS.

APRIL 27. The Rev. C. Bartlett was ordained over the Independent Church at Great Driffield, Yorkshire. Reading and prayer, Mr. Brown, of Hull; introductory discourse, &c. Mr. Kidd, of Cottingham; ordination prayer, Mr. Williams, of Swanland; charge, Mr. S. Bottomley, of Scarborough, from 2 Cor. ii. 16; Mr. Parsons, of Leeds, preached to the people from 1 Thess. iii. 8. Mr. Eastmead, of Kirby-Moorside, preached in the evening from 2 Cor. xiii. 11; the devotional parts by Mr. Greenwood, of Malton; Mr. Earl, of Hornsea; and Mr. Bottomley. Mr. Maitland preached the preceding evening from John vii. 37.

JUNE 15. Rev. W. Garthwaite, late of Hackney Academy, was ordained to the pastoral office of the new Independent Church formed at Cratfield, Suffolk. Mr. Manser, of Horsham, introduced the service; Mr. Ward, of Stowmarket, stated the nature of a gospel church, &c.; Mr. Bromeley, of Needham-market, offered the ordination prayer; Mr. Collison, of Hackney, gave the charge from 2 Tim. ii. 15; Mr. Dennant, of Halesworth, (of whose church this is a branch,) addressed the people from Deut. i. 38; Mr. Seaton, of Woodbridge, preached in the evening. Messrs Sloper, Bloomfield, Butteaux, and Robinson, of Lancashire, engaged in the devotional parts of the service. This interest has not arisen from any unpleasant division, but by the advice and assistance of the parent church, and with a view to extend the Redeemer's kingdom. The exertions of the people have been great, and the contributions of neighbouring churches liberal; but a considerable debt still remains, which will compel an appeal to the religious public. The place is vested in the hands of trustees.

JULY 7. The Rev. Hugh H. Hart, late student at Idle, was ordained pastor of a church, newly formed at Sandy Syke, in Gisburn Forest, Yorkshire. Mr. Richards, of Walker-Ford, began the services; Mr. Cockin, of Halifax, delivered the introductory discourse; Mr. Scott, of Cleckheaton, engaged in the ordination prayer; Mr. Vint, of Idle, gave the charge from 2 Tim. iv. 5. Mr. Hudswell, of Bingley, preached from 2 Cor. xiii. 11; and Mr. Bray, of Horton, concluded; Mr. Cockin also preached in the evening.

JULY 7. The Rev. J. Whitridge, late of Masbro' College, near Rotherham, was ordained to the pastoral office over the congregational church, Annetwell Street, Carlisle. Mr. Rose, of Whitehaven, read and prayed; Mr. Gilbert, classical tutor in the above Institution, delivered the introductory discourse, and received the profession of faith; Mr. Gritton, of Keswick, offered up the ordination prayer; Mr. Whitridge, of Oswestry, (uncle to the minister,) gave the charge from 1 Tim. iv. 6; Mr. Gritton, of Keswick, preached to the people, from Deut. i. 38; and Mr. Scott, of Parkhead, concluded with prayer. A service so unusual in this part of the kingdom, excited much attention, and the chapel was very crowded. The *Ordination Service* is published, with the view of making known, in this northern district, the distinguishing principles of the *Congregational Dissenters*. On account of the increasing attendance, preparations are making for a new place.

JULY 13. The Rev. W. Rose, late of Masbro' College, was ordained pastor of a newly-formed congregational church at the Low meeting house, Whitehaven. Mr. Whitridge, of Carlisle, introduced the service by reading and prayer; Mr. Haining, of Douglas, Isle of Man, described a Christian church; Mr. Peele, of Workington, proposed the questions, r e-

ceived the profession of faith, and also offered up the ordination prayer; Mr. Gilbert, of Rotherham, gave the charge from Mal. ii. 4—7; and in the evening delivered a very animated address to the people, from Gal. vi. 6. A revival of evangelical religion has evidently taken place in this long benighted county, where it has languished even in most of the Dissenting congregations.

JULY 20. The Rev. Joseph Banks, from Idle Academy, was ordained over the Independent church at Sunderland, Durham. To accommodate the expected auditory, the Presbyterian meeting house, in which Mr. Abernethy officiates, was kindly granted. Mr. Davison, of Newcastle, commenced the services; Mr. Vint, of Idle, delivered the introductory discourse; Mr. Parsons, of Leeds, offered the ordination prayer; the charge was delivered by Mr. Cockin, of Halifax; and the sermon, by Mr. Parsons; Mr. Vint preached in the evening.

JULY 20. Rev. J. Banks was ordained pastor of the Independent Church, Monkwearmouth, Sunderland. The services of the day were commenced by Mr. Davison, of Newcastle, who read and prayed; Mr. Vint (Mr. B.'s tutor) described the nature of a gospel church, and asked the questions, &c.; Mr. Parsons, of Leeds, offered the ordination prayer; Mr. Cockin, of Halifax, gave the charge, from 1 Tim. iv. 16; and Mr. Parsons addressed the people, from 1 Thess. iii. 8; Mr. Vint preached an excellent sermon in the evening, from Luke xiii. 29. The solemn, affecting, and in this part the novel manner of an Independent ordination, produced a gratifying effect. The interest is happily revived, and the prospect is so encouraging, that it is in contemplation to erect a new chapel.

SEPT. 15. Rev. J. Wood, late Student of Rotherham Academy, was ordained pastor of the Independent Church, Walmsley, Lancashire.—Reading and prayer, Mr. Hocking, of Darwen; introductory discourse, Mr. Gilbert (classical tutor of Rotherham Academy); ordination prayer, Mr. Jones, of Bolton; charge, Mr. Bennett (Theological tutor of Rotherham) from Isaiah xl. 11; Mr. Fletcher, of Blackburn, preached to the people, from Phil. i. 27; Mr. Blake, of Darwen, concluded.

SEPT. 28. The Rev. J. Bristo, late of Hoxton, was ordained to the pastoral office over the Independent Church at Wilton, in Wilts. The introductory discourse was delivered by Mr. S. Sleigh, of Salisbury, who proposed the usual questions; Mr. Rogers, of Tisbury, prayed the ordination prayer; Mr. Griffin, of Portsea, gave the charge; and Mr. Jones, of Birdbush, preached to the people; Mr. Adkins, of Southampton, preached in the evening of the day; and Mr. Morren, of Shaftsbury, preached on the preceding evening; Messrs. Hopkins, of Christchurch; Bishop, of Ringwood; Sloper, of Honiton; Adkins and Sleigh, engaged in the devotional services.

OCT. 6. Rev. S. Johnson, formerly of Leeds, was publicly recognised as the pastor of the Congregational Church, at Wickham Brook, Suffolk. Mr. Dewhirst, of Bury, prayed and read the Scriptures; Mr. Ray, of Sudbury, delivered an introductory discourse; a brief account of the leadings of Providence, previous to the present settlement, was given by a much respected member of the church. Mr. Ray in a very animated address, called on the minister and people to a close imitation of that pious zeal which characterized the venerable Non-conformist ministers, Cradock and Calamy, who resided at this place. Mr. J. Johnson, of Faruham, offered an appropriate prayer; and Mr. Stevenson, of Heddingham, preached an impressive sermon, from Heb. xii. 2. first clause; Mr. J. Drake, of Ridgwell, the concluding prayer.—Unusual attention to the gospel has been lately excited at this place.

OCT. 12. Rev. E. H. May, late of Old College Hoxton, was ordained pastor of the Independent Church at Rochford, Essex. Mr. J. Carter, of Braintree, introduced the service by reading and prayer; Mr. Thornton, of Billericay, stated the nature of a Gospel Church, and received the confession; Mr. Smith, of Brentwood, offered up the ordination prayer; Mr. Ray, of Sudbury, delivered the charge, from 2 Tim. ii. 15.; Mr. Hooper, of Hoxton, preached to the people, from 1 Cor. xvi. 10, 'See that he be with you without fear.'

Oct. 26. Rev. J. H. Cox, late of St. Alban's, was set apart over the Independent Church at Hadleigh, Suffolk. On the preceding evening, Mr. Dewhirst, of Bury, preached from Luke ii. 10. The next day, Mr. Savill, of Colchester, stated the nature of a Christian Church; Dr. Winter preached on 2 Cor. iii. 2, 3, in the morning; and Mr. Ray, of Sudbury, on Isa. lv. 13, in the evening. The devotional exercises were carried on by Messrs. Bromley, Craythern, Good, Hickman, Herrick, Heward and Price. The service was solemn, and refreshing.

CHAPELS OPENED.

July 5th. A new Independent Chapel was opened at Pateley Bridge, in Yorkshire. In the morning, the services were commenced with reading and prayer, by Mr. Vint, of Idle; and Mr. S. Bruce, of Wakefield, preached from Zech. ii. 10. In the afternoon, Mr. Cockin, of Halifax, addressed a crowded audience, from Isaiah xxx. 18; and, in the evening, Mr. Scott, of Cleckheaton, preached from John x. 27. A numerous congregation, now regularly assembling in this place, has been collected, during the last two years, by the labours of the students from the Academy at Idle.

Sept. 21st. A new Chapel was opened, for the public worship of God, at Burnley, in Lancashire. The Rev. Wm. Roby, of Manchester, preached from Psalm cxxxii. 17, 18; and the Rev. T. Raffles, of Liverpool, from Psalm xlviii. 3. It is but right to say, that the friends of the Established Church have come forward, in a manner unprecedented, in aid of this infant cause. What a happy exemplification of that promise:—'And I will give them one heart!'

Sept. 28, was opened, a new Chapel, of the Independent denomination, at Colyton, near Axminster, Devon. In the morning, the Rev. Mr. Allen, of Exeter, preached from Coloss. iii. 2: 'Christ is all, and in all.' In the evening, the Rev. Mr. Lowell, of Bristol, preached from Dan. ii. 44.

The town and neighbourhood of Colyton has a population of upwards of 1500, without the blessing of 'the truth of the gospel.' A room had been hired, where the students from Axminster, and others, preached to a crowded audience, chiefly of the poor; but, from the increasing numbers, and the anxious desires of the people to hear, it became necessary to build for their accommodation; and since the opening, there has been the same anxious desire to hear as before. It is hoped, therefore the friends of truth will feel interested in the support of this infant cause.

Oct. 4. A neat Meeting-house, built on an economical plan, was opened at West Wratling, Cambridgeshire. Mr. Pine, of Duxford, read and prayed; Mr. Hopkins, of Linton, who introduced the gospel into this village, gave an account of the Cambridgeshire Society for promoting religious knowledge, under whose patronage the place was opened. Mr. Harris, of Cambridge, preached from Ps. v. 7.; and Mr. Audley concluded.

LONDON.

Communication from the King of Persia, to the British and Foreign Bible Society.

From his Excellency Sir Gore Ouseley, Bart., Ambassador Extraordinary from His Britannic Majesty to the Court of Persia, Addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

St. Petersburg, Sept. 20, 1814.

My dear Lord,

Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that, agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented in the name of the Society (as he particularly desired) a copy of his Translation of the New Testament into the Persian language, to his Persian Majesty, Fateh Ali Shah Kajar, having first made conditions, that his Majesty was to peruse the whole, and favour me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maru, Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The inclosed translation of a letter from his Persian Majesty to me, will shew your Lordship that he thinks the complete work a great acquisition, and that he approves of the simple style adopted by my lamented friend, Martyn, and his able co-adjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the Society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your Lordship.

I beg leave to add, that, if a correct copy of Mr. Martyn's translation has not yet been presented to the Society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my Sovereign not have immediate occasion for my services out of England.

I beg you to believe me,
My dear Lord,
Your Lordship's most sincere and faithful humble Servant,
GORE OUSELY.

Translation of His Persian Majesty's Letter, referred to in the preceding.

'In the name of the Almighty God, whose glory is most excellent,

'IT is our august command, that the dignified and excellent, our trusty faithful, and loyal well-wisher, Sir Gore Ousely, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and considerations), should know, that the copy of the gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened society of Christians, united for the purpose of spreading abroad the holy books of the religion of Jesus, (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

'In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete translation.—Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read* to us the above-mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

'Your Excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making

* I beg leave to remark, that the word 'Tilawat,' which the Translator has rendered 'read,' is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament. *Note by Sir Gore Ousely.*

known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavil, 1229.

(Sealed)

FATEH ALI SHAH KAJAR.'

BY a brief statement of the proceedings of the Society for the support and encouragement of Sunday Schools throughout the British dominions, just published, it appears, that this Society was instituted in 1785 for England, and afterwards extended to Wales and Ireland, in which latter there are now three hundred Sunday Schools; and that in 1812 its sphere was farther enlarged, to embrace the British dominions abroad; that the Society has, at different times, made donations of books to convicts and prisoners of war; that floating schools have been established on board the navy and convict ships; and that they have lately engaged in the instruction of adults; schools for whom are established, both in England and Wales, and meet with great success. Finally, that the number of books issued by the Society from its institution, are as follows:—336,460 spelling books, 79,363 Testaments, 8,139 Bibles; which are for the use of 4,247 schools, containing upwards of 350,000 children.

H. Thornton, Esq. Treasurer; T. Smith, 19, Little Moorfields, Secretary.

IRISH EVANGELICAL SOCIETY.

WE have already presented to our readers the general objects of the Irish Evangelical Society, with the plan proposed for their attainment. The Committee are now employed in making arrangements for regular and persevering exertions, which will be hastened as fast as prudence will allow.

Since the formation of the Society, one of the Secretaries has visited the scene of its intended operations, and has travelled to all parts of the Island, where it appeared necessary that information should be communicated or received.

During his visit he had the satisfaction to witness the formation of a Society in Dublin, composed of persons of various religious denominations,—adopting the same name with the Society in England, embracing the same objects, and animated by the same spirit of liberality and zeal; to this Society Messrs. Carlisle, Cooper, and Davies, are Joint-Secretaries; and James Clarke, Esq. Treasurer; and this union of interests and exertions in the great design of preaching Christ, is descriptive of the general disposition to co-operate, which prevails among the professors of the gospel in the metropolis.

An Auxiliary Society to the Irish Branch of the Institution has been subsequently formed at Belfast. The Secretaries from Dublin have visited that respectable town, and Clergymen, Presbyterians, and Independents, have united in giving consistency to that important association.

Considerable advantages have also been obtained by the increase of preachers, who within a few months have visited Ireland.—The Itinerancy of the Messrs. Townley, which extended to a great part of the South and West, has been very acceptable and useful.

Mr. Wilks, though primarily occupied by the business of the Society, was able to preach in many places, and in all the principal stations.

Mr. Knowles spent several weeks in the Island, and by these extraordinary supplies, the Society was able to maintain regular services at Drogheda, where the attendance was numerous, respectable, and serious; and at Sligo, where a united church, and a large congregation anxiously desire to receive a faithful pastor;—and the ministers of Dublin have been also at liberty to preach in many important towns in the neighbourhood of the Metropolis.

Mr. Wardlaw, of Glasgow, has also visited Ireland; and dividing his time between Dublin and Sligo, has enabled Mr. Cooper, and Mr. Davies, to travel into the north, where Mr. Cooper has made a very extensive tour.

A young man strongly recommended from Scotland, has by this time, it is hoped, commenced itinerant labours, under the direction of the Irish Committee; Mr. Gordon has been requested to remain at Youghal, where he

has been very useful, and he has also been authorized to itinerate in the south, in company with Capt. Hamlyn.

Several persons are waiting the opportunity to enter the academical establishment, and some of them are employed in preaching and teaching in the neighbourhood of Dublin.

The Irish Committee have published an animated address to the religious public, and have obtained already considerable pecuniary support.

In addition, an important revival of zeal and fervor has manifested itself in several churches, especially in Dublin; the attendance has become more numerous on public services. An alternate lecture, and a Missionary prayer meeting have been established; and a weekly service has been commenced at the Dutch Church, which is increasingly attended. The harvest truly is great—but the labourers are few.—The Committee is anxious to obtain the services of faithful ministers, and does not doubt but the liberality of the public will enable it to encourage as many persons as it can obtain, who are qualified to enter Ireland as preachers of the gospel of Christ.

Contributions or communications may be addressed to Thomas Walker, Esq. Piccadilly; James Richardson, Esq. Basinghall Street; or the Rev. Mark Wilks, Goswell Street.

CONGREGATIONAL SCHOOL.

Mr. Editor,

I was much concerned to find by the last circular from the Committee of the Congregational School*, that an Institution so excellent and important, should hitherto have met with so little support. We have several times collected for it in the congregation to which I belong, and if all our congregational churches, which are so numerous, and many of them well able, would favour the Institution with a single collection, it would greatly raise its funds, and cause many a poor minister, or widow's heart to sing for joy. I have taken the hint suggested, and have obtained *one* additional subscriber, and a donation of five pounds, and sincerely hope others will be induced to make some efforts in favour of this too much neglected Institution. I would beg leave further to suggest, that such of our ministers as have *no families*, should have compassion on their brethren in the ministry whose families are large, and recommend the Congregational School to the attention of their friends.

That God may prosper the above Institution, and bless all our ministers, with their families and flocks, is the fervent prayer of

JOHN THOUGHTFUL.

Oct. 25th, 1814.

The first quarterly meeting of the East London Auxiliary Sunday School Union, was held at Mr. Evans's Chapel, Mile End, Sept. 6th, when it appeared that 16 schools containing more than 7,000 children, were taught in their district by 700 teachers. It was also reported that there are several populous neighbourhoods, St. Cathe-

The following is the address alluded to in the above article;—

* Although the ministers and churches of the congregational denomination are very numerous, and some of them very wealthy, yet the Committee have to lament that they have not generally felt the importance of this Institution, and of course have not aided its funds either by individual subscriptions or public collections. Owing to this very general indifference, the Committee find it impossible to recommend the admission of more than three children at the ensuing election; nor could they have ventured thus far, but for the vacancies which will take place at the ensuing vacation.

The Committee feel great pleasure in being able to inform the Subscribers, that they have good reason to believe that several of the children who have gone out of the school, and others who are about to leave it, will do great credit to the Institution, and practically evince its importance and utility.

Several of the most active friends of this infant school have made collections and procured some subscriptions during the last half year; but they are very few indeed, compared with the urgent wants of the Institution. The Committee are anxious to see a more general exertion, and therefore take the liberty of suggesting a plan which, if adopted, would greatly and instantaneously increase the funds of the Society; and which is as easy as it would be productive. It is this:—Let each of the present Subscribers endeavour to procure one or two of his friends to become helpers in this good work, and either bring or send their names and subscriptions on the day of election: and the Committee trust that they themselves will not be found deficient in the execution of that desirable service, which they so freely, and so confidently recommend to others.

rine's, Shadwell, Stepney, Globe Fields, in some of which there are no schools, and in others a very inadequate number.

At the late sessions in the Old Bailey, the Recorder observed that, in the present calendar, he was informed, there were no less than 51 culprits under the age of 20.

On account of the great number of depredations lately committed by *only young persons*, the Recorder observed that the Prince Regent had determined to make an example of some of them.

RECENT DEATH.

At Gillingham, near Chatham, on the 18th of Sept. after an illness of only a few days, died Major General Burn, of the Royal Marines, well known to the Christian world as the author of several valuable publications, and as a distinguished and eminently pious character in a profession not peculiarly favourable to the growth of the Christian graces. We understand that his family intend to publish memoirs of his life, from the numerous and interesting documents in their possession.

AUXILIARY SOCIETIES.

For the assistance of well disposed persons, especially young people, who are desirous of forming Auxillary or Juvenile Associations in aid of the Missionary Society, we subjoin the form of a card, many of which have been circulated in town and country, which is so ruled as to be ready for immediate use; and on which any diligent friend of the Institution may write the names of twelve friends of whom he collects a weekly or quarterly subscription.

Auxiliary Societies in the country may be furnished with these cards (gratis) by applying at the Society's Rooms, 8, Old Jewry. A letter from any minister, requesting them, will be expected.

Auxiliary Missionary Association at

In Aid of the Missionary Society.

SUBSCRIPTIONS FROM TO

Collected by

NAMES.	SUBSCRIPTIONS PER WEEK.	PER QUAR.		
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Missionary Chronicle,

FOR DECEMBER, 1814.

The following letter contains good news from a far country. The work of the Lord among the Griquas, (the settlement formerly called Klaar Water, near the Great Orange River,) appears to be going forward in a delightful manner. The wilderness and the solitary place begin to rejoice and blossom as the rose. Thus has the Lord answered the prayers of his people, and afforded increasing encouragement to Missionary labours.—The death however of Mrs. Jantz, is a very serious loss to the Mission at Griqua Town, especially as she was aequainted with the language spoken at Latakkoo, and was expected to act as interpreter to her husband and other Missionaries.

Griqua Town, Griqualand, South Africa, Feb. 18th, 1814.

To the Rev. Geo. Burder.

Rev. and dear Sir,

I MUST again excuse myself for not sending by this opportunity our journal from the departure of the Rev. J. Campbell, to Dec. 1813. The reason is, my time has been wholly taken up, after sending away my letters in Jan. last. I took a journey to Hardcastle and the places adjacent, where a great work of God appears to be among the people at those places, both among Griquas, Corrannas, and Boschemen.—I had not a minute to spare while I was among them for myself. After I had done preaching, I went and visited the houses, and spoke to each separately. On my return to my waggon I found always a number waiting to speak to me; I spent a week there, and found it a happy season for my own soul. Under my preaching there, many testified the state of their minds by the tears that flowed down their cheeks: among many of them were some of whom little hope was entertained of recovery, as their lives were most wicked and iniquitous, but now they are seeking the Lord Jesus.

At Hardcastle the worship is regularly conducted by Berend Berend, and Peter David, both truly pious men, and very useful there. I believe Berend Berend has been useful to the conversion of some among the Corrannas: he can read exceedingly well, understands both Dutch and Corranna perfectly; has a great desire to be made useful, and is greatly beloved by the people; his time is wholly taken up in conversing with Corrannas and others, who come daily to him to state to him the distress of their minds.

On Friday, Jan. 28, the same day that I returned to Griqua Town, Sister Jantz was taken ill; for some time we had hope of her recovery, but her weakness increased. The 3rd of Feb. early in the morning, I was called up to attend her: she asked me to pray with her, particularly that the Lord would enable her to give up her husband and child into his hand; there was nothing else upon her mind that discomposed her. She said, 'I have, if he grant me that request, and it be his will, a desire to depart and be with Jesus. In my health I was troubled with many doubts about the state of my soul, but now I have in that respect perfect peace—O what a happiness it is that I have not now to think upon conversion, that I have now the comforts resulting from believing in Jesus.' At another time she said, 'If I should be spared, O how shall I raise my voice in the church in singing praise: but I have little hopes of that.' I asked her if the Lord had more work for her to do, if she should not like to stay with us; she said, 'O yes;' and she added, 'Possibly my desire to depart may arise from impatience, if so, pray with me for forgiveness.' At another time she said, 'If I die, you will improve my death from Rev. xiv. 13. I think my situation may be useful both for believers, and unbelievers.' She was remarkably happy in her soul. I never heard her once complain. Once she said, 'O what did my Saviour suffer for me; I dare not complain; all is mercy. The evening before her death she tried to sing, but could only speak it out in a weak tone:—'Lou 't hert ran Lydia, &c. gy mit door Nis geost Geopend had foor ut geno. Wel open ryn geneest?' that is, Would the heart of Lydia, if not then through thy Spirit (had opened for thy grace) ever have been opened? The 10th of Feb. early in the morning, her happy soul took its flight into the arms of her and our blessed Jesus. Last Saturday, the 12th, she was buried: her mortal remains were conveyed to our buring-ground in one of the Missionary waggons, attended, first by the Members of the Church, and then about two hundred more walking two and two; I spoke at the grave to a great number of people, who were truly affected, from Heb. ix. 27; and last Sabbath morning, in the Church at her request, from Rev. xiv. 13, through the interpreter, that each might understand. This is a very afflicting event for my dear brother,—he is greatly supported,—you will readily conceive my time has been usefully taken up, and our people, who are going into the Colony, give me but little time.

In the forenoon, brother Jantz preached from John xiv. 1—5. He appeared to be greatly assisted, and great attention was observed. At noon, I presided at the Experience Meeting; many spoke; some complained of the greatness of their sins—others, of the darkness of their minds; some said that they were getting more liberty; some spoke of the believing view they were getting of the Lord Jesus Christ. It was a pleasant season; some said the morning service had given them more comfort.

In the afternoon I preached, through the interpreter, from Acts x. 31, to the end; and baptized 12 adults, three men, and nine women. I had great liberty, particularly when addressing those who were about to be baptized. There was not only great attention, but a power attending the word. Many were affected; many said the season was short; yet I was two hours engaged. Brother Jno. Hendrick was interpreter, to the preaching; brother Pret Pienaar, to the address; and Jan Hendrick concluded in Corranna. In the evening, I explained, from A. V. De Berg's Catechism, the early part of the life of our Lord. Brother Andries Waterbourg went and preached at a Boschcman's krall. In the evening, on his return, he told me, he observed in some much attention, and they were all pleased at his coming.

We commence, this month, to administer the Lord's Supper every second Sabbath.

Last month, some Boschemen were here; said they were nearly tired out waiting for the Missionaries; asked when they would come; I told them the time as nearly as I could, and assured them they would not be forgotten. Moznemirets and Matibie were well; Makrakke was dead.

W. ANDERSON.

Since our brethren left us, we have received fourteen into our church, by baptism; and we had the unspeakable happiness of proposing, last Wednesday evening, twenty-one more, who are to be baptized next and the following sabbaths. Many more are coming daily to speak to us about the state of their souls, enquiring after the Lord Jesus. We had been long walking in a sorrowful manner, weeping in secret, and saying, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' but now our sorrow is turned into joy, great joy: blessed be the Lord, let the whole earth be filled with his glory! Amen.

Brother Jantz desires to be remembered most kindly to all the Directors and Friends of the Society, and dear Mr. Campbell; the same is my desire and that of my dear wife.

I remain,
Dear and Rev. Sir,
Your unworthy Brother in Christ,
WILLIAM ANDERSON.

Monday, the 28th Feb.

Yesterday morning, our prayer-meeting was very well attended. After singing two verses, I engaged in prayer. Afterwards, brother A. M. Kock, a young man called Piet Jaad, and then brother Peter Isacks, concluded in the Corranna language.

MISSIONARIES AT EIMEO, NEAR OTAHEITE.

WE copy the following account of the labours of the Missionaries from the Sydney Gazette of Feb. 19th, 1814. After mentioning the hostile disposition of some of the natives of Huaheine, Ulitea, Bolabola, and the injuries done to some ships which touched there, the writer enumerates the Missionaries, and describes their labourious services thus:—

'MR. and Mrs. Henry, two sons and one daughter; Mr. and Mrs. Nott; Mr. Davies, whose wife died lately; Mr. and Mrs. Scott, and an infant child; Mr. and Mrs. Wilson, and two children; Mr. Haywood, whose wife died lately also; Mr. and Mrs. Bicknell, and two children, and a nephew, Mr. George Bicknell, a young man who has discovered much skill in the building of a vessel of nearly 90 tons computed burthen, now upon the stocks, and in a considerable state of forwardness; but which, we lament to say, from the inefficiency of labour, and the general wants of the projectors, will probably be two years or more before she can be ready for launching. Under every disadvantage that could be deemed repulsive to the object of a Mission intended for the instruction, civilization, and ultimate happiness of a people, who have not even moderate comforts to offer in exchange for the most sedulous and devout attention to their temporal and spiritual interests; and labouring under ill health, and all the privations to which a country only fertilized by nature must be considered to present to a European, still the gentlemen engaged in the Mission evince an unconquerable perseverence in the advancement of their object. A history of the New Testament has by them been translated into the native language of Otaheite, and is now printed by us. Messrs. Nott and Davies, are now engaged in translating the gospel

according to St. Luke. Several hymns have been printed and sent thither, which some of the natives read with facility, and form an interesting part of the Divine service performed in the Otaheitan language, which from its construction, being chiefly of vowels, gives a peculiarly agreeable effect to versification. A history of the Old Testament is now also under revision. Mr. Nott and several others, we are sorry to state, have been extremely ill.—Mr. Davies carries on his school with a degree of perseverance highly creditable to him; his pupils are about 50, and promise to increase. From morning to night his whole attention is thus occupied, owing, in a great measure, to the irregular attendance of the pupils, who are mostly grown persons, and not observing any appointed hours, attend in small alternate groupes throughout the entire day. This, Mr. Davies observes, he could remedy in no other way than by dismissing some of them untaught, which would be likely to discourage rather than amend. On such endeavours too great praise cannot be bestowed; but self applause, when it proceeds from a conviction of having performed a good and moral duty to the best of our ability, will doubtless smooth their rugged path, and cheer them in their difficulties.'

DISCOVERIES IN NEW SOUTH WALES.

It having been deemed an object of great importance by the Governor, to ascertain what resources the Colony might possess in the interior, beyond its present narrow limits, with a view to meet the demands of its rapidly increasing population, and the importance of the discovery of new tracts of good land being much enhanced by the late injurious droughts, his Excellency dispatched in November last, a party of able men, under the direction of Mr. Evans, a Surveyor, to search the interior of the country, who returned after a journey of seven weeks, with a favourable report. Mr. Evans passed over several plains of great extent, interspersed with hills and vallies, abounding with the richest soil, and with various streams of water, and chains of ponds, capable of furnishing every demand which the colony may require for a century to come. A river which flowed westerly, is supposed to empty itself into the ocean, on the western shore of New South Wales, at a distance of 200 or 300 miles from the termination of the tour. Mr. Evans saw a vast extent of flat country begins in a westerly direction, which appeared to be bounded at a distance of 40 miles by other hills. The general description of these heretofore unexplored regions, given by Mr. Evans is, that they very far surpass in beauty and fertility of soil any he has seen in New South Wales, or Van Dieman's land.

The Governor designs to present Mr. E. with a grant of 1000 acres in Van Dieman's land, and smaller portions of land to the two free men, and the three convicts, who assisted in this excursion.

A previous tour of discovery, but not to the extent of Mr. Evans's, was made a few months before by G. Blaxland, W. C. Wentworth, Esqs. and Lieut. W. Lawson, to each of whom also a grant of 1000 acres in the newly discovered country will be made.

NEW SOUTH WALES PHILANTHROPIC SOCIETY.

A SOCIETY with this designation was formed at Sydney, in New South Wales, on the 20th of Dec. 1813, *for the Protection and Civilization of such of the Natives of the South Sea Islands who may arrive at Port Jackson.* His Excellency the Governor has consented to be the Patron of this Institution, and his honour the Lieutenant Governor, the President. The Judge Advocate has also become a member, and declared his readiness to assist the Society at all times. The Deputy Commissary, General Allan, is Treasurer, and the Rev. Samuel Marsden, Secretary. A subscription of one guinea or upwards annually constitutes a member, and a donation of ten guineas, a member for life.

We consider this to be a very important institution, as it will not only effectually protect strangers from the islands, but invite their visits, and tend, we trust, powerfully to promote civilization in the places of their residence when they return home; and what is still better, make way for the spread of the gospel in the numerous islands of the Southern Ocean. On these accounts, we think the Society deserves the support of British Christians, and if any such are disposed to present donations, or become annual subscribers, their names will be thankfully received, and their bounty carefully transmitted by the Secretaries of the Missionary Society, or at the Missionary Rooms, No. 8, Old Jewry.

BRISTOL MISSIONARY SOCIETY.

[Continued from our last.]

THE Rev. John Burder moved the thanks of the meeting to the Rev. Mr. Whish, which was seconded by Mr.

Richard Ash, who observed that a few months since about £800 was raised in this City for that excellent Institution, the Bristol Infirmary, through the means of vocal and instrumental music, and that the amount would probably have been greater could some of his fellow citizens with himself have reconciled to their minds the propriety of contributing through that channel. He said it was true there had not been a similar musical entertainment for some years, whereas this was an annual festival, and that auditory might have been more opulent than the present, yet after making due allowances for these circumstances, he would ask whether the glorious news of salvation being proclaimed to the heathen, that salvation which in our public celebration of the divine praises we accustomed to call 'the joyful sound and music to our ears,' should not produce far greater effects; and would exhort all present to imitate the conduct of the wise men on the advent of the Redeemer to effect this salvation, who after worshiping him, opened to him their treasures, and presented to them their gifts, and then like the shepherds to return glorifying God for all they had heard and seen. He remarked that allusion had been made to Redcliff Church, and said that different accounts had been published of that very antient and stupendous edifice, but that there was not any circumstance connected with its history which excited in him equal pleasure to that of the first sermon on behalf of the Bristol Missionary Society, having been preached within its walls, and it having been since annually devoted to the Missionary cause.

The Rev. Mr. Thorp addressed the Meeting to the following effect:—

MR. CHAIRMAN,

IT is not my intention to trespass long upon the patience of this respectable Assembly. I can say but little in addition to what has been already so ably advanced. The avowed design and direct tendency of these public addresses, is to convince the judgment of the propriety, and impress the heart with the importance, of Missionary labours, and thus to stimulate to vigorous exertions in promoting the interests of the Missionary Society under the guidance of an enlightened understanding. But arguments to convince the judgment of the propriety of Missionary labours are unnecessary; and I had almost said, it is scarcely possible to add to the Missionary zeal, which at this instant glows with such generous ardour in the bosom of the Christian Church. We are all convinced that the Missionary work is a good work. We all feel the genial warmth of that holy fire, that now burns upon the Altars of our Zion.

Another legitimate end of these public addresses is to extend the patronage of the Parent Society. A patronage so extensive as that which gives such mighty energy and grand effect to the *British and Foreign Bible Society*, is rather to be desired than expected. It is indeed to be desired: it is a consummation most devoutly to be wished. Nay, I venture to affirm it is absolutely necessary to the accomplishment of our grand object. I bless God that the Bible Society was ever established, and I have been long accustomed to revere that excellent Institution as a noble monument of Christian zeal and British benevolence—as the glory of the British Empire. On these joyful Anniversaries we are forcibly reminded, that this excellent Institution owes its origin to the Missionary Society; for had there been no Missionary Society, in all probability there would have been no Bible Society. No wonder then if the fond parent should occasionally betray a doting partiality for her darling child: no wonder when she beholds millions at home aiding her exertions, and foreign nations accelerating her progress—wealth, genius, and literature pouring their treasures at her feet; and mitres, coronets, and diadems, adding to her dignity; if she should step forward amidst the throng and lift up her voice exclaiming 'this is my daughter, this is my offspring.' Both these Societies are nobly aiming at one great and ultimate end—the salvation of the world; although the measures adopted by each respectively be somewhat different; the one circulating the Holy Scriptures without note or comment, the other sending Missionaries to explain their sacred character; for faith cometh by hearing, and hearing by the word of God, as it is written 'How beautiful upon the mountains are the feet of him that bringeth good tidings and that publisheth peace.' There is no proportion between the resources which are necessary to execute these different plans of Christian benevolence. We rejoice in the vast and encreasing finances of the Bible Society. But if the union of all denominations of Christians be deemed necessary to translate the Scriptures into all languages, and distribute them among all nations; how much more is such a union necessary in order to prepare Missionaries for the sacred employment by the rudiments of a suitable education, to equip them for their voyage, to convey them to the places of

their destination, and to support them in their respective stations, until they are able by the blessing of God upon their labours, to support themselves; and thus to educate, equip, and support a sufficient number of Missionaries to preach the gospel to every creature under heaven! The same expence that is required to educate and support one Missionary for a series of years, would upon a moderate calculation distribute twenty thousand Bibles. But such a general union in the Missionary Society, though desirable and even necessary, under existing circumstances, is not to be expected. In the Bible Society all parties may conscientiously unite and co-operate,—the Churchman and the Dissenter, the Pœdobaptist, and the Antipœdobaptist, the Moravian, the Quaker, and the Methodist, the Presbyterian, and the Independent, the Arian and the Socinian, may all become members of that Society without compromising any of their peculiar tenets: nay, with a view of giving universal circulation to those tenets, as they believe them to be contained in the Holy Scriptures: —And as the light of Revelation alone has hitherto been the instrument of dispelling the gloom and destroying the powers of idolatry, even the Deist may bear a part in this honourable service. Hence this Society has justly acquired a patronage which, both for extent and respectability, is unexampled in the history of nations.

But the Constitution of the Missionary Society is very different. It was established by a class of men who are usually termed Orthodox, and for the express purpose of diffusing through the world those principles which they deem essential to Christianity:—the doctrines for example of the fall of man,—redemption by the atonement of Jesus Christ—justification by faith, and the restoration of man to the moral image of God, by the regeneration and sanctification of the Holy Ghost; the doctrines of a Trinity in Unity, the proper Deity of the Saviour, the divinity and personality of the Holy Spirit, these doctrines in short which are recognised in the articles, the homilies and the liturgy of the Church of England. Their object is the rescue of the moral world from the bondage of corruption, and they believe that a spiritual acquaintance with these doctrines is necessary to its accomplishment. It would therefore be vain and absurd to expect the countenance and the support of Infidels, or of any party of professed Christians who regard these doctrines as Corruptions of Christianity. It was moreover established by men who believe that the Christian Ministry is a divine ordinance, that ministers of the gospel are entitled to support from the people amongst whom they labour, and that the infant offspring of believing parents are proper subjects of Christian baptism. We cannot therefore reasonably expect that our Baptist brethren as a body, or that the Society of Friends should all become members of this Institution. The aggregate strength arising from all these parties, and which goes in aid of the Bible Society, is lost to the Missionary Society, apparently, by the radical principles of its constitution. The founders of the Missionary Society however on the other hand having guarded the essential doctrines of the gospel, and recognizing the claims of the Christian Ministry upon their respective flocks for support, and the right of infants to the ordinance of baptism, proceeded to lay the basis of its constitution so wide as to comprehend all parties which agree with them in these articles. They therefore determined to know nothing of forms of worship or modes of discipline, but to merge all party names in the more honourable designation of Christian. On this foundation they raised a noble temple to peace, concord, and unity, and threw open the gates for Churchmen and Dissenters, Moravians and Methodists, Presbyterians and Independents, who may all enter in as fellow heirs of the Heavenly Jerusalem, without sacrificing the claims of conscience, or a single atom of a single article of their faith.

Survey this goodly edifice, examine well its beautiful symmetry and exact proportion; behold the superstructure co-extended with the foundation, and the foundation equal to the weight and extent of the superstructure; behold the weapons of controversy a useless and a rusty pile, lying neglected at the end of each avenue that leads up to its portals; go round about it, tell the towers thereof; mark ye well its bulwarks that ye may make a fair report to the present age, and to ages yet unborn.

A conscientious and scrupulous Churchman may possibly have one objection, against an union with such a Society. He may possibly suspect as many seem to have suspected, that it is hostile to the honour and safety of the Communion to which he belongs. And candour must acknowledge that in his view at least, the objection would have some colour of plausibility, if any of the funds of the Society were appropriated to the distribution of tracts, the encouragement of itinerant preaching, or

the support of any measure adopted for the promotion of religion in our own country without the pale of the establishment. But this objection must vanish from the most scrupulous mind, that will consider for a moment the *avowed object of the Society*, and the correspondent and uniform consistency of its *proceedings*. For what is the avowed object of this Society? the conversion of the natives of our own country? No, the conversion of the descendants of Abraham, the followers of Mahomet and the votaries of idolatry. Their conversion to what? To Methodism, to Presbyterianism, or to the Independent form of Church government? No, but their conversion to Christianity:—to make them holy here and happy for ever. To what purpose have the finances of the Society been appropriated? In the support of any measures adopted for the promotion of religion in our own country? No, Sir! With the exception of the sums expended towards the conversion of the Jews, every shilling of our finances has been applied to *Foreign Missions*. Upon this ground then we meet the objection; for what danger can possibly arise to the Established Church from a Society thus constituted, and thus uniformly consistent for the space of 20 years with its avowed principles? Nay, on this ground we proceed further, and earnestly and affectionately invite the assistance of all conscientious members of the Church of England. We are convinced that our ground is tenable, and we have the authority of the learned and Rev. Dr. Marsh himself to justify our convictions and sanction our proceedings. That Rev. and learned gentleman while reprobating the proceedings of the Bible Society with all the learning and acuteness of which he is master, solemnly declares before all the world, that any honest Churchman, that he himself, can conscientiously, render any aid within his power towards the promotion of foreign Missions. No man therefore need be under any apprehension, while copying such a model and acting under the sanction of such an authority; for surely Dr. Marsh can never be suspected to be wanting in attachment to the Ecclesiastical Hierarchy of his own country.

But are there not, it may be asked, other Missionary Societies besides that for which I am pleading? I bless God that there are;—the Church Mission, in whose prosperity we shall ever cordially and exceedingly rejoice;—the Methodist Mission, to which we are ready to give the right hand of fellowship, and render every assistance within the stretch of our ability;—the Baptist Mission, which has done nobly, and which is justly entitled to the admiration of the Christian world;—the Moravian Mission, which marches the foremost in this train of lovely Institutions, and to which may be applied the words of Solomon, 'Many daughters have done virtuously, but thou hast excelled them all.' Here again we may be asked, can you reasonably expect that the Members of these Societies should become Members of your Society likewise? Perhaps this question is more formidable in appearance than in reality; for what I would ask in return, is the primary object of these excellent Institutions? Is it not the conversion of the nations to Christianty? Is not this object paramount to all others? Is the maintenance of forms of worship and discipline to be compared with the deliverance of the ruined millions of Adam's posterity from endless perdition? And is not this, not only the primary but the exclusive object of the Missionary Society? What more eligible plan can be adopted to facilitate the attainment of the grand ultimatum than that of a union with a Society that leaves all parties at liberty to follow their peculiar modes of worship and church government. But let us suppose for a moment, that these different Institutions, besides the primary, have subordinate ends to accomplish, not only the conversion of the world to Christianity, but to their peculiar forms of Christianity;—to make all mankind Methodists, Moravians, Baptists, or Episcopalians.—I would then ask, have they, while acting independently of each other, and of the whole Christian world, a rational prospect of success?

Perhaps it may be said that they each of them believe that as the millenium approaches, their peculiar forms will become universal. So thinks the Arian, with regard to Arianism; so thinks the Socinian with regard to Socinianism; and even the philosophical infidel entertains the same persuasion concerning his Infidelity. Now, Sir, they cannot all of them be right; if one of them be right the rest must inevitably be wrong, and I strongly suspect that they are all mistaken. However, let the question be conceded to the Church of England; because that Society contains within itself, richer and more extensive resources than any other denomination. I would then ask, are the resources of the Church of England adequate to the task of sending and supporting a sufficient number of Missionaries to preach the Gospel to the seed of Abraham, scattered over every part of the globe, to the followers

of Mahomet through the whole extent of the Ottoman Empire? In the vast regions of Africa and America? To the countless millions of Pagans inhabiting the kingdoms and empires which lie entombed in the gloom of superstition and idolatry in the bosom of Asia? It has been proved by an accumulation of evidence which no depth of subtlety can evade and which no strength of prejudice can resist, that the Established Church in this country is incompetent to the task of filling the world with Bibles, and every argument adduced to prove the necessity of a general union and co-operation, to execute the plans of the *Bible Society* applies with tenfold force to the *Missionary Society*.

Sir, I am so thoroughly convinced of the necessity of such an universal coalition among Christians;—I am so anxious to impress its importance, not only upon the hearts of all that hear me this day, but upon the whole Christian world; that I would cheerfully (and I speak with great seriousness and in the presence of the heart-searching God) lay down my life this moment, if that poor sacrifice might contribute directly or indirectly towards its formation. I should then leave the world with less reluctance than I could do under present circumstances, because I hope I should go to Heaven with a firm persuasion that the good work was prospering in a glorious manner. With my last faltering breath I should say with Simeon in the Temple, when his withered arms held the *light of the gentiles and the glory of his people Israel* 'Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before all people.'

This grand coalition must and will be formed before the approach of the latter-day glory. But how is it to be brought about? I answer Infidelity and Atheism, and all those tenets which are hostile to the spirit and the doctrines of Christianity will be universally exploded. All the learning, genius, and sound criticism of the present age are decidedly against them. They have received a mortal blow and will soon totter to their ruin. An extraordinary effusion of the Holy Spirit will be granted according to ancient prophecy. The church will become more spiritual. The consideration of the value of the soul, of the dread importance of eternity, and all the essential truths of the gospel, will press upon the heart with an interest unfelt before; and in the magnitude of the grand object, the salvation of the world, the peculiarities of parties, if not entirely absorbed, will appear comparatively insignificant. The *Society of Friends*, who certainly hold the essentials of Christianity, if we aty judge from *Barclay's Apology*, and he numerous writings of *William Penn*, wil become more open and explicit in avowing their attachment to those glorious doctrines, and some link will be formed to connect them with the general body; some avenue will be discovered, by which they may conscienciously enter into this temple of peace, unity and concord. The controversy between us and our friends the Baptists, lies within a narrow compass; we believe although they do not, that their children have an interest in the Abrahamic covenant; and the only question at issue is this: whether they are the proper subjects of Christian baptism: and whether baptism ought to be administered by the application of water to the body or the immersion of the body in water. As the glorious day, which we are all anxiously expecting advances towards the meridian, we shall gain more light upon this and all other controversial subjects. The Baptists will then agree with us, or we shall agree with them, and the consummation so devoutly to be wished will be realized.

In the mean time if we must despair of witnessing this general coalition; may not some principle be suggested which shall bring these parties a little nearer to each other? Some conciliatory principle, by acting upon which they may render each other more essential services than hitherto they have done. Such a principle is at hand; it is a principle of reciprocation or an interchange of kind offices. The friends of the *Missionary Society* I well know are disposed to give every possible aid to other Missionary Institutions, and on this ground they have a claim upon their aid in return. Let us cultivate this liberal sentiment; let us cherish this generous feeling, let us multiply these acts of kindness and we shall have a still stronger claim upon their liberality, their generosity and their acts of kind co-operation. Thus let us all hand in hand press forwards in our honourable career. Our resources will increase at every step, and multiply at every stage of our progress; we shall gather new strength from every new opposition. Our minor differences will gradually diminish as the great cause advances, and the Christian church, clear as the sun, fair as the moon, and terrible as an army with banners, will brighten with fresh accessions of glory, until the kingdoms of this world become the kingdoms of our God, and his Christ, and he shall reign for ever and ever. Let us not be discouraged by the disproportion of our

resources and the magnitude of our object. The purposes of God, clearly unfolded in ancient prophecy, the exaltation of our Redeemer to universal dominion, and the omnipotence of the Holy Spirit, on whose powerful agency all our success depends, lay a solid foundation for our hope. The rank which Great Britain holds among the nations, the gradual improvement of her moral character, her unbounded benevolence, in lending her soft hands to wipe away tears from off all eyes, and the facilities which she possesses by the commerce or friendly intercourse which she has opened with the most distant parts of the globe, are circumstances all highly favourable to our views. The complexion of the times is not less auspicious. The religious zeal which characterizes the present age, is unexampled in the Christian Church since the days of the Apostles. The barriers which formerly prevented an union of heart among the various sects of Protestants, being broken down, and that union having taken place, a fire has been kindled which shall never be extinguished, until the whole world is warmed and enlightened by its genial influence; a new and holy impulse has been given to the hearts of British Christians, whose vibrations shall be perpetuated from generation to generation, until the mystery of God is finished.

The Rev. Gent. then concluded by moving his Resolution, &c.

MISSIONARY COLLECTIONS, &c.

[*Received from the 15th Oct. to 15th November, inclusive.*]

A few Friends at Greenock, Mr. John Taylor				£	15	10 0
Perth Missionary Society, Rev. John Willison, Secretary					50	0 0
Edinburgh Auxiliary Missionary Society, Mr. Adam Black, Treasurer, making £300 during the present year					120	0 0
Weekly Subscriptions of a small Family at Beaconsfield, by Amicus	£	0	11 6			
Families, Fines from do		0	6 0			
					0	17 6
Sunday School Children, Bath, Rev. Dr. Haweis					7	4 2
Lancaster Auxiliary Missionary Society, Mr. E. Dawson, Treasurer					26	16 8
From Aberdeen, Rev. Mr. Philip.						
From Crichie		6	0 0			
From a Friend at do.		2	0 0			
Ditto, at Bernie		1	0 0			
From a few Friends at Dingwall, Rev. A. Stewart		2	1 0			
					11	1 0
Collections at Norwich by the Rev. Messrs. Burder and Campbell.						
Old Meeting at Norwich, Rev. Mr. Hull		23	14 8			
Lady Huntingdon's Chapel, do. Rev. Mr. Phillips		60	2 6			
					83	17 2
Moiety of Subscriptions by the Shoe Lane Auxiliary Branch and Juvenile Missionary Society, Rev. A. Austin, Treasurer					26	5 0
Somerset Auxiliary Society, Mr. W. Cayme.						
Rev. Mr. Paul and Congregation, Castle Carey		5	0 0			
Young Gentlemen at Rev. Wm. Paul's Academy		1	10 0			
By Rev. Wm. Reynolds, Barton, St. David's		1	6 0			
					7	16 0
Penny-a-week Society at Matlock Chapel, Miss Wilson		6	15 5			
Sunday Scholars		2	11 3			
					9	6 8
Bristol Juvenile Missionary Society, Mr. Joseph Talbot, Treasurer, 1st quarter					55	0 0
Penny-a-week Society at Lady Huntingdon's Chapel, Worcester, Rev. E. Lake, the last that can be sent for a season as the Chapel is about to be enlarged					10	0 0
Auxiliary Society at Oxenham, Rev. P. Young					9	0 0
Holywell Half-years Subscriptions of a Penny-a-week, and Collections at Monthly Prayer Meetings, ending September 4th, 1814, Rev. D. Jones		10	10 0			
Bagillt, from Jan. 1, 1814		2	6 0			
Heol Mostyn, do		3	2 3		20	1 9
Rhes, y, Cae, do		3	1 3			
Nannerch, do		1	2 3			
2nd Remittance from the Juvenile Mis. Soc. White Row, Miss Goode					17	6 0
Female Sunday School, do					1	3 0
W. D. M. by G. B.					0	10 0
Stroud Church Sunday Schools, Mr. Joseph Broroning					10	0 0

SUPPLEMENT

TO THE

Missionary Chronicle.

MISSIONARY CONFERENCE IN AFRICA.

THE numerous Missionaries employed in Africa were to have their first annual meeting at Graff Reinett in the month of August, 1814. Such a conference it may be hoped will be productive of great advantage to the African Missions. An account of this meeting may be expected shortly.

Remarkable Deliverance.

ONE of the Christian Hottentots, H. Boozak, was lately preserved from death in a remarkable manner. While engaged with several of the people of the new settlement, named Theopolis, in hunting Elephants, one of those animals having received a wound, came down upon Boozak with great fury, when he had only time to climb a tree to save himself. The enraged Elephant perceiving him up in the tree, ran against it twice with great violence, to push it down; and although he did not succeed in breaking down the tree, he gave it such a shock, that poor Boozak was dislodged from the upper boughs, and fell on the lower ones, which were within reach of the Elephant, who immediately seized one of his arms with his trunk, and tore away part of the skin and flesh. He, however, mercifully escaped, but in what manner he cannot, (we suppose in consequence of his fright) give any account. For two succeeding days he could scarcely do any thing but express his admiration of the wonderful goodness of God in his preservation. On the third day, however, he ventured out with the people on a similar expedition, when they killed one elephant, and fetched him home in three waggons. They broiled the trunk for dinner, and say it tasted much like good beef. On passing the Kareka river, they saw fourteen elephants before them, but the approach of the first waggon frightened them away.

IT is extremely pleasing to find that the poor inhabitants of Letakkoo, who were visited by Mr. Campbell, and to whom he promised Missionaries, are literally crying, 'Come over and help us'. Mr. Anderson, one of the Missionaries at Griqua town, says, in a letter to Mr. Read, dated Feb. 18, 1814,—'Some Bootsuannas came here last month, and enquired when the Missionaries would come, saying, they were impatient with waiting. One of them was Tjakie, the king's uncle: Moenanneit, and Matebe, were well, but Makrakkie is dead.

Mr. Read's interesting letter will appear in our number for January.

CHURCH MISSIONARY SOCIETY.

THIS Society held a respectable meeting at Plymouth Dock, on the 1st Aug. The Rev. T. M. Hitchins in the chair, when an Association was formed for Plymouth Dock and its vicinity. Sir T. D. Ackland, President; Major Gen. Nepean, the Rev. Mess. Richards, Gandy and Hitchins, Vice-Presidents; Captains Carpenter and Thicknesse, Secretaries; and M. J. L. Lugger, Treasurer.

An Association of Ladies was also formed for the same benevolent purpose.

NORFOLK AND NORWICH MISSIONARY ASSOCIATION.

THE first anniversary of this Society was held at Norwich, in St. Andrew's Hall, Sept. 28. The Bishop of Norwich in the chair; who addressed the meeting in a very impressive manner. After the Report was read by the Rev. Mr. Mitchell, the meeting was addressed by the Rev. Messrs. Owen, Cunningham, Marsh, Hankinson, and other gentlemen.

Sermons had been preached in Norwich on the subject, by the Rev. Mess. Goode, Marsh, Cunningham, and Spurgin.

SUFFOLK AND IPSWICH.

SERMONS having been preached in Ipswich, by the Rev. Messrs. Goode, Yorke, Marsh and Owen, the first anniversary meeting was held in the Shire Hall, Wednesday, Oct. 5. B. G. Dillingham, Esq. in the chair. The Rev. J. Julian read an animated Report, and was followed by the Rev. Messrs. Owen, Cobbold, Goode, Hallward, Smyth, Marsh, and other gentlemen.

Branch Associations have been formed at Stowmarket, Debenham, Sudbury, &c.

THE Rev. Legh Richmond, (accompanied, during great part of his journey, by the Rev. H. J. Maddock,) has visited a number of places in the counties of Derby, York, and Nottingham, in which much interest has been excited in behalf of the cause of Missions, and of religion itself. The collections amounted to nearly £900.

A CHURCH Missionary Society for Birmingham and its vicinity, was formed in that town, on Wednesday, Oct. 19th. Lord Calthorpe in the chair; the meet-

ing was addressed by the Rev. Messrs. Burn, (the Secretary,) Palmer, Biddulph, Jervis, Cawood, and by the following gentlemen:—Adderly, Simcox, Price, Esqrs., &c. Upwards of 400l. was contributed, and much more may be expected.

WESLEYAN MISSIONS.

At the late Annual Conference in Bristol*, Dr. Clarke in the chair, the immediate establishment of a Methodist Missionary Society in every district in which it had not already been accomplished, was strongly recommended.

The Missionaries who accompanied Dr. Coke, landed at Bombay, May 15, and expected soon to proceed to the places of their destination.

MISSIONARY SOCIETY.

On Thursday, Oct. 27, a Meeting was held at Beccles, in Suffolk, and a Society formed to be called the 'Beccles District Association in aid of Missions;' the primary object of which are the aid of the Missionary Society, and the extension of religious knowledge in Ireland. The Rev. Alexander Waugh preached in the morning, and the Rev. Geo. Burder in the evening. The Rev. Messrs. Carter, of Mattishall, and Clark, of Yarmouth, engaged in prayer; great effect was given to the meeting by Mr. Campbell's pleasing account of his travels in Africa, which he delivered after the sermons, both morning and evening.

The public meeting for business was held in the afternoon, when Rev. Isaac Sloper was called to the chair; and interesting speeches were delivered by Rev. Messrs. Creak, Ritchie, Hickman, Blomfield, Nottage, Derment, and Gaithwaite; Mr. John Crisp was appointed Treasurer; and Rev. Isaac Sloper, Secretary; a liberal collection was made after the services, and the congregations, were much gratified with the transactions of the day. The next Meeting of the Society will be held at Halesworth, on the second Wednesday in June, 1815.

BAPTIST MISSION.

Extracts from No. 26, of the Periodical Accounts just published.

Dr. Carey to Mr. Sutcliff, Aug. 5.

'Our affairs now go forward in so smooth and prosperous a manner, that I have but little incident to communicate. Since the cruel sending of brother Johns to Europe, we have met with no opposition, and I have some reason to think that step was the effect of some rash counsels directed against the gospel at that particular time. However, here all is mere conjecture. Since that, Lord Minto has paid us a visit, and gone through all our offices; has put two Javanese Princes to school under brother Marshman; and has, in short, acted towards us with more than ordinary attention.

'We meet with the common trials which all ministers of the gospel have to bear from the crooked tempers and unsanctified habits of the people with whom they have to do; but I am far from thinking these instances more numerous than they are in other situations. We lament the falls of some, the lukewarmness of others, the ignorance of others, and have sometimes occasion to resort to the most painful parts of church discipline. Yet the cause of our Lord prevails, and I trust it will prevail more and more

'We have scarcely had a Church-meeting for the last three years without additions to the church. Last month four persons were received by baptism, and this month we expect to receive either nineteen or twenty. Some have been added at Cutwa, and I believe at one or two other places.

'The Mission has lately been much extended in all its parts; God has opened a large field for brother Chamberlain in the dominions of the Begum Sumras, which lie near Hurdwar, considerably north of Delhi. We wish much to send him one or more helpers.....

Dr. Carey to Mr. Hall, Aug. 31, 1813.

'The field of Missionary exertions in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work; the principal of which I think to be the translation of the Scriptures, the preaching or otherwise communicating the word, and the Christian education of the rising generation as far as it is practicable.

'In the first of these, Divine Providence has done more than the most sanguine person could have expected, and certainly much more than I expected when we engaged in it. We are now engaged in the translation of the word into twenty languages, and I think fifteen of them I have in the press; besides which, many circumstances have concurred to spread the word of God. We have printed a large edition of the New Testament in the Tamul language for the Calcutta Auxiliary Bible Society, and are printing an edition of the Cingalese for them, which will be finished by the end of the year. We have also engaged to print a very large edition of the Holy Bible in the Roman character, with an extra edition of the New Testament, for the use

* See p. 500.

of the inhabitants of Amboyna; which is to be accompanied at press by an edition of the Armenian Bible. These are for the Auxiliary Bible Society, as is a new version of the Hindoost'hance New Testament translated by Mr. Martin, also in the press. Only last week we had a letter from the Lieutenant Governor of Java, informing us that the Literary Society of Batavia, and resolved to print an edition of the Malay Scriptures in the Arabic character, at Serampore; so that we have now in the press, or on the point of being put to press, twenty editions of the Scriptures in the different languages of the East; and it is possible five more of our own translations will be in the press by the end of the year. To assist in these works, we have persons from all these peoples, nations, and languages, at Serampore or Calcutta.

'For publishing the word, God has enabled us to set up near twenty stations, and to these many more might be added if we had men fit for them. I this week received a letter from the President of Amboyna, pressing me to consult with our Brethren, and to send as soon as possible an able Missionary thither, where he says there are 20,000 professing Christians, (Malays,) without any adequate means of instruction. There are schools, places of worship, and every thing that can be desired; and he promises protection as long as he is Chief there. One European, and six or eight born in this country, ought to be sent immediately. In short, there are loud calls on every hand. Pray ye to the Lord of the harvest to send forth more labourers.

'There are about a thousand scholars in all the schools belonging to the Mission. Heathen school-masters teach the children to read the Scriptures without making any objection. May we not hope that in time this system of education will sap the bulwarks of heathenism, and gradually introduce a change which will be highly important in its consequences to the people in the East. God alone can give the blessing; but we have many encouragements to look to him, and to expect from him every thing which his word holds out to our faith.'

THE FOLLY OF IDOLATRY EXPOSED.

A conversation between a Missionary, and some of the inhabitants of Eimeo, near Otaheite, (extracted from the journal of the Missionaries.)

'We were overtaken with heavy rain, and could find no shelter till we came to a Marae, on the side of a grove, where there is an old house belonging to the god Oro; here we turned in out of the rain. After we sat down, we were joined by four or five people belonging to the Borabora party, who, like ourselves, came in for the sake of shelter. After a few complimentary expressions, a conversation to the following effect took place:—

To whom does this house belong?—It belongs to Oro. Does he reside here?—Yes. What, by himself? Is he not (moemoe) lonesome?—No, the god is not lonesome. In what part of the house does he reside?—Look yonder (towards the western part, where there was a kind of scaffold, with something on it, which Captain Cook compares to the Ark of the Covenant)—Rising up, and walking to it, I said,—Is the god in it?—Being answered in the affirmative, I desired the men to take him out, that I might see him. To this they objected. I then asked, May I pull him out?—Yes, said they, if you please; but we are afraid of doing so: do not open it. Looking at it, I perceived something like a small hammock, tied up, about four feet long; I pulled it out, and said, Is this the god?—Yes, that is the god. Can the god eat?—Yes. Where is his mouth?—He has none. Can he see?—Yes. Where are his eyes?—He has none. Can he hear?—Yes. But I can find no ears?—No, he has no ears? Can he walk?—No, he must be carried. And can this—*this*, be the god that you worship?—The men looked at one another and laughed. Turning to them, with the god in my hands, I said—Look here. Is it not great folly to worship this, to trust in this?—What power has he?—What can he do?—He has no power to deliver himself out of my hands. Do you think I am afraid of him?—No. I bid him defiance, and all his company in the Po: and I could now break him to pieces, and tread him in the dust beneath my feet: but I shall not do so. Why? because I fear him? No, no, I fear him not; but I respect the people of this country: therefore I will put him up again without any injury, which I immediately did, and sat down with the men.

'A long conversation ensued; and the men argued strenuously that, although this image could do nothing, yet, the spirit which was present with it was powerful. This gave a turn to the conversation which they did not expect. I asked, Is Oro then present in this place, with this image?—When the Tahua (the priest) prays, said they, he is here.—Could he know the prayers of the priest if he were not here?—No. And are there not other images like this, in the different Marues of Taheite, and Aliapii, Raiatea, Tahaa, and Borabora?—There is a great number. You say, Oro is with the Too (the image) when the priest prays.—Yes, he is. Does he then go from Eimeo that he may be in a Marae at Borabora?—Yes, he flies (mahuta).

Then, at the time Oro is hearing a prayer at Raiatea, there is no Oro at Eimeo, or Taheite? The men were struck with surprize at the thought; probably it had never occurred to them before.

'I then endeavoured to expose the absurdity of their system, and shewed the superiority and excellency of the true God—but the men rose up in haste to run away, saying it was now fair weather.

RELIGIOUS INTELLIGENCE,

Omitted under its proper head.

NEWPORT ACADEMY.

Oct. 28th. 1814, a Meeting of friends to the Evangelical Seminary at Newport, was held on account of the recent much lamented death of the late Rev. W. Ball, by which the whole weight of the Institution now devolves on the subscribers thereto, formed to perpetuate and extend the same.

Aware of the local advantages and general utility of this Institution, the following Resolutions were adopted.

'That it is expedient a more effectual appeal be made to the religious public, with the view to increase the funds of this Infant Institution, and that this Resolution be sent to all the subscribers not present, and such other persons as are friends to Academical Instruction.

'That a letter be addressed to all the Rev. Ministers who have been educated at Newport, and who have churches, to request their exertions by procuring annual subscriptions, and making annual collections in favour of the Institution:—And that application be also made to the members of such other congregations as have patronized this academy to support the same by collections and annual subscriptions, in such manner as in their judgment may be best calculated to promote and perpetuate its prosperity.'

The support already received, together with the pleasing intelligence from the Corresponding Society at Newport, afford the most gratifying prospects; but at the present there are necessities which require the liberal and enlarged exertions of friends to ministerial education.

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Rev. G. Burder.	Rev. W. F. Platt.
W. Chapman.	R. Stodhart.
J. Jackson.	J. Townsend.

Mr. Wm. Bateman, Bunhill Row.
Mr. Brooks, Glass House St. Piccadilly.
Mr. Dyer, Admiralty.
Mr. Neale, St. Paul's Church Yard.
Mr. Pellatt, Ironmongers' Hall.
Mr. Pratt, Greenwich.
Mr. Geo. Ritchie, Black Heath Road.
Mr. Savage, do.
Mr. Scott, Terrace, Islington.
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We are concerned to state that Mr. Henry B[illegible]none, a promising young man, introduced to the Missionary Seminary at Gosport, only in June last, has been lately removed by death after an illness of a few days. This has been a source of much affliction to the Seminary. May it be deeply sanctified to all his surviving brethren!

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In Great Britain	173,885
— Ireland	29,388
— France	14
— Gibraltar	65
— Sierra Leone	96
— Nova Scotia, Quebec, and Newfoundland	1,570
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Revd. David Ralph,

Pill near Bristol.

Published by Williams & Son Stationers Corn[illegible]

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle

FOR THE YEAR 1814.

FURTHER ACCOUNT

OF

THE LATE REV. JAMES SCOTT,

TUTOR OF THE ACADEMY AT HECKMONDWICKE, YORKSHIRE.

Rev. Sir, *To the Editor.*

On reading the 'Memoir of the late Rev. James Scott, Tutor of the Academy at Heckmondwicke, Yorkshire,' in your Magazine for October, I was pleased and gratified to see a character I well knew and highly esteemed, so respectfully introduced to public notice. The writer has mentioned his call to the pastoral office at Heckmondwicke; — I wish he had been in possession of a circumstance which made his first coming memorable and impressive in a high degree. His sermon on that occasion was from those words in Acts x. 29, 'Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me.'— I well remember with what pleasure his discourse was recollected by those who told me of it, more than forty years ago; — and though I cannot pretend to give any description that might do justice to his address, I have reason to conclude that his observations were pertinent to his subject, pointed in their manner, and decisive in exhibiting to their view what they must expect from him if he should become their minister. He did not obtrude himself upon their attention; — he was sent for. The circumstances attending their application appeared to justify his undertaking the journey, and therefore he came without gainsaying. The purpose or intent for which they had sent for him was most important to be well understood and rightly acted upon by each. This gave him an opportunity to express his sentiments fully, and to lay before them those duties he should hold himself bound faithfully to discharge. The warmth with which I heard that sermon mentioned, still excites a glow of affectionate regard for the memory of those who so deservedly esteemed the venerable man. I observe, the writer says, 'His manner of preaching was not so pleasant to strangers.' This may convey an incorrect idea to those who knew him not. It seems to import that there was something disgusting in speech or action, that required time to take off the ill effect; — and that it was custom, united with a capability to relish the good man's doctrine, that made him acceptable as a preacher. I must take leave to say, that his appearance was commanding, his manner grave and solid, his doctrine sound and uncorrupt; savouring much of the old puritans. His voice was strong, and though not very sonorous, by no means dis-

agreeable: — his style, indeed, was not the most correct; often mixed with Scotticisms; and his compositions were allied to those of the old Divines, who, after raising the doctrine, divided and subdivided into an host of particulars: — but, it should be remembered to his praise, they were generally an effective host; each occupied his own proper place; and seldom were his divisions such as merited that sarcastic reflection *distinctiones sine differentiâ*. He was a Divine of the old stamp of the Scottish school. He was a hard student; — and, to use a phrase very familiar to my remembrance (and which makes me, while I write, almost feel him at my elbow) he 'plied his studies well.' Between his preparations for the pulpit and his attention to his pupils, his time was fully occupied, and to good purpose. He would continue his studies to a late hour when any new production of more than ordinary interest fell in his way. He was seldom from home; but this sometimes happened; particularly when he made a visit to his amiable and highly-respected friend the late Rev. Mr. Pye, of Sheffield: — his occasional labours there were so acceptable to the good people of that congregation, that they always spoke of him in a manner which marked their high esteem. Some, amongst them, to express their regard for his weighty and very orthodox discourses, would indulge themselves in using the strongest terms of approbation: at such a time they would say, We shall hear St. Paul.

I feel a pleasure in subjoining these testimonies to the character and worth of a man whose memory I revere. There are many living, who, I doubt not, participate in similar sentiments of pleasure, delight, and thankfulness, that this Seminary, first under the care of Mr. Scott, supported very principally by the patronage of two London Gentlemen, after sinking into some disreputation on his decease, rose, in the course of a few years, to brighter eminence and more extended usefulness, under the watchful care and assiduous labours of that able and worthy man the late Dr. Williams. The writer of the Memoir observes, 'From the Students of this Academy, Homerton has received both its tutors, Dr. Smith and the late Mr. T. Hill:' — and it is, I may add, too singular a fact to be passed over unnoticed, that Dr. Simpson, who fills the Divinity Chair at Hoxton, was a pupil at Heckmondwicke.

When all these circumstances are taken into consideration, the life of the Rev. James Scott appears to have been eminently distinguished, as connected with events of no inferior importance, in their relation to the progress of evangelic sentiments, and of Biblical literature, amongst a numerous class of Protestant Dissenters in Yorkshire, and some other counties in this kingdom.

If you will allow these additions to the Memoir of Mr. Scott to appear in your next Number, you will oblige,

Dear Sir,

Yours, very respectfully,

Mattishall. J. C.

SHORT ACCOUNT OF THE LATE REV. MR. BERRIDGE,

From Dyer's History of the University and Colleges of Cambridge.

What was then called Methodism, was considered at its rise as a great disturber of the quiet of our University. The first person at Cambridge who seems to have been much influenced by it, was the Rev. Mr. John Berridge, Senior Fellow of Clare-Hall, who, occasionally preaching in the pulpit of St. Mary, gave great offence to the University. He formed no party at the time which openly countenanced him in the University; but

he soon had many admirers in the town and country. The Fellows of Clare-Hall, it seems, disposed of him in a way creditable to themselves, and acceptable to Mr. Berridge, by giving him a college living, which was Everton, in Bedfordshire. This was in 1755.

Mr. Berridge, therefore, though he was no longer to be heard of as a Dissentient at St. Mary's church, became another Holdcroft (the famous ejected puritan) by preaching thro' Cambridgeshire, Bedfordshire, and Huntingdonshire, in houses and barns, as well as in his own pulpit: — he even sent forth lay-preachers. Many Dissenting churches now in those counties, were originally formed of his disciples: — and some gentlemen of the University, in about 1768, were a good deal formed in Mr. Berridge's school.

The principal doctrine of this popular preacher (for so he became) related to the terms of acceptance with God, which he taught, was to be obtained only through faith in the complete righteousness of Jesus Christ; who, as perfect God and perfect Man, was fitted to be Mediator between God and man. He was a strict Trinitarian: he was a good scholar; but used to decry human learning (when praised to the discountenancing of religious affections; or considered as indispensable for a preacher to plain villagers) and his manner was deemed very eccentric. But his doctrines, Mr. Berridge maintained to be those of the Church of England.

He was author of a book, entitled 'The Christian World unmasked: pray, come and peep.' — But the Epitaph on his tomb-stone, written by himself, will best explain both his doctrine and his manner: — 'Here lie the remains of John Berridge, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and his work; and after running on his errands for many years, was caught up to wait on him above. Reader, art thou born again? (no salvation without a new birth). I was born in sin, Feb. 1716; remained ignorant of my fallen state till 1730; lived proudly on faith and works for salvation till 1754; was admitted to Everton Vicarage 1755; fled to Jesus for refuge, 1756; fell asleep in Jesus, Jan. 22, 1793.'

*** Mr. Berridge's Life is given in the first vol. of this Magazine.

BRITISH SEAMEN.

Occupied in an useful, but a dangerous employment, and exposed to a multitude of peculiar temptations, our seafaring countrymen are entitled to a large share of our friendly and religious sympathies. These we ought to express by an anxious regard to their welfare, and especially their spiritual and eternal interest.

It is said that many of them are fond of employing their leisure hours in reading. Does not this present to us a method of being useful to them, by placing within their reach such books as are calculated to profit and improve them? Might not some method be adopted for furnishing ships, and especially those which are employed in long voyages, with religious treatises of the most select kind? and, should any histories be added, they ought to be of that description which most decidedly refer to a superintending Providence in the management of human affairs. Those are most useful which point to the plan of Providence in its connexion with the kingdom of Christ, and the scheme of redemption.

It has afforded joy to the hearts of many Christians to be informed, that not a few of our sailors have, particularly of late, given very pleasing evidences of the power of religion; and, for their mutual instruction and improvement, joined in praying societies. What has now

been suggested, if well followed up, might be the means, by the blessing of God, of cherishing these hopeful beginnings. At a distance from other means of grace, what advantage might hence be derived by the sailor or passenger! While the pious would be edified and comforted, we have reason to think some wicked and careless persons would be awakened to serious consideration, and brought to enlightened, affecting views, of their most important concerns.

Fondly does the writer hope that this hint will not be overlooked nor neglected. Pious and benevolent persons, it is expected, will not fail to exert themselves as they have it in their power, for accomplishing this design. N. G.

P. S. Another correspondent has subjoined a List of Books, printed for the above purpose: —

LIST OF BOOKS FOR SEAMEN.

Newton's Narrative.
Meikle's Traveller and Life.
Hawker's Sailor Pilgrim.
Brown's Christian Journal.
M'Ewen on the Types, and Essays.
Flavel's Navigation spiritualized.
Ryther's Seaman's Preacher, recommended by Newton, &c.
Blackadder's Life and Diary.
Buck's Anecdotes.

To the Editor.

Dear Sir,

Not remembering to have seen the following excellent Letter from Mr. Berridge to Mr. Edwards of Ipswich, on the Death of his Wife, I take the liberty of offering it to you for insertion in the Evangelical Magazine, should you think proper; — and remain your most obedient humble servant, A. P.

Dear Brother,

Ma. Winter informs me of the loss of your dear wife. You once knew she was mortal; but she has now put off mortality, and is become immortal. Can this grieve you? — Oh that I was where she now is!

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

She was once a mourning sinner in the wilderness; but she is now a glorified saint in Zion; the Lord is become her everlasting Light; — the days of her mourning are ended. Does this trouble you? She was once afflicted with bodily pains and weakness, encompassed with cares, and harrassed with a crowd of anxious needless fears; but she is now arrived at her Father's house; and Jesus, dear Jesus, has wiped away all tears from her eyes, and freed her in a moment from all pains, cares, fears, wants! — and shall this affect you?

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

You have not lost your wife; she has only left you for a few moments; — left an earthly husband to visit an Heavenly Father; and expects your arrival there soon, to join the hallelujah for redeeming love. Are you still weeping? — fie upon you, my brother! — weeping, because your wife can weep no more! — weeping, because she is happy! because she is joined to that assembly where all are kings and priests! — weeping, because she is daily feasted with Heavenly manna, and hourly drinking new wine in her Father's kingdom! — weeping, because she is now where you would be, and long to be eternally! — weeping, because she is singing, and singing sweet anthems to her God and your God! — O shameful weeping! Jesus has fetched your bride triumphantly home to his kingdom, to draw your soul more ardently thither; he has broken up a cistern, to bring you

nearer, and keep you closer to the fountain; has caused a moment's separation, to divorce your affections from the creature; and has torn a wedding-string from your heart, to set it a bleeding more freely, and panting more vehemently for Jesus. Hereafter you will see how gracious the Lord has been in calling a beloved wife home, in order to betroth the husband more effectually to himself. Remember that the house of mourning becomes and befriends a sinner; that sorrow is a safe companion for a pilgrim, who walks much astray until his heart is well broken. — May all your tears flow in a heavenly channel, and every sigh waft your soul to Jesus! May the God of all consolation comfort you through life, and in death afford you a triumphant entrance into his kingdom! J. BERRIDGE.

Everton, Nov. 26, 1771.

I have sent a few lines, to be inserted on your Wife's tomb-stone.

September, 1771.

The Body of Mary Edwards, Wife of David Edwards, fell asleep, and was laid in this bed as a resting-place till the resurrection.

A loving and beloved wife she was;
A tender mother and a lowly Christian:
Who lived in the faith of Jesus,
And died triumphant over death.

Weep not for me, the ashes cry,
The spirit sings with saints on high;
But go and learn the life of faith,
Or thou wilt die the second death.

ON BENEVOLENCE.

INFIDEL writers and designing men have invented and insinuated many things to the disadvantage of Christianity. It is an unhappy thing to be given up to the government of a groundless prejudice. The Benevolence of Christianity rises upon the world as the great regent of the day, and shines upon the sons of Poverty and Want with healing in its wings. 'Do good unto all men,' is a fundamental law; is a leading maxim of Christianity. Where the Gospel of Jesus Christ hath prevailed, many benevolent societies have been set on foot, many wise and humane institutions have been established, and they certainly merit every countenance and encouragement which can be given them. The benefits resulting from these laudable institutions are incalculable. You who are engaged in them, take fresh courage, renew your efforts, and be not weary in well-doing, for in due time you shall reap, if you faint not. Do good and communicate, &c. Faith in Christ will always produce good works. It is not a barren speculation, but a most fruitful principle. Faith in Christ will generate conformity to Christ; and conformity to him, who went about doing good, is certainly the highest glory of the human character.

1. Consider the incumbent duty of all those who, by an indulgent Providence, are made stewards of property. Persons who have derived abundance from their ancestors, or who have acquired riches by industry. Those highly-favoured persons should consider that they are not sole proprietors; they are only stewards. Their great Lord hath put five talents into their possession, with these express injunctions: —"Occupy till I come. Do good unto all men," &c. A high degree of responsibility attaches to persons of any considerable property. Where much hath been given, much will be required. Yet a little while, and these words will be distinctly heard: 'Give an account of thy stewardship, for thou mayest be no longer steward.' Then the vast sums expended in vanity, fashion, dissipation, and folly, these expences must all be accounted for. Property squandered this way, cannot turn to equal advantage with property expended in healing the sick, or in relieving the widow and orphan.

2. Consider the gratification

arising from the exercise of such benevolence, to every humane and feeling heart. I am aware that the Christian's highest sensations of joy and pleasure arise from an high sense of the Redeemer's character, and a consciousness of interest in his favour. Nevertheless, there is an inferior joy, a subordinate satisfaction arising from a due discharge of duty, as grief must necessarily result to the mind from culpable omissions. Doing good hath been emphatically termed a luxury: 'The luxury of doing good.' No doubt this hath arisen from the pleasurable sensations inspired by the consideration that a son of adversity hath been relieved, — a fellow-creature hath been made happy. Is not this to be an imitator of Jesus Christ, the Saviour?

3. Consider the objects of distress: they are many and various. I will briefly name some of them. First, The Widow, desolate and in tears. She hath lost the dear companion of her youth, her guide, her counsellor, her best friend on earth. With him her daily support vanished, and all her earthly comforts sunk, as in one great vortex, as in one general wreck! I see her, all pensive and forlorn; I hear her moans; every expression is big with sorrow, and teems with all the bitterness of woe. The man who, in all his conduct towards her, discovered uniform tenderness and unabating affection is gone! She saw him breathe his last, and now she is left a sorrowful and destitute widow. This poor afflicted woman approaches you. Look on her countenance; see the furrows which her flowing tears have made on those cheeks, once the seat of bloom and health! This pitiable object comes to solicit your sympathy, your compassion, your assistance: when the full tide of her sorrows abate for a moment, and will admit the utterance of words, she speaks:—'Look, O look on this dejected countenance, read my inward distress! my loss is irreparable, my anxieties almost derange my intellects, my distress is insupportable! Oh that I had died with him! And my family, my helpless family! Oh my full heart! how will they be provided for? Is there none to help, none to succour, none to relieve? Oh, let the charities of your Christian benevolence come forth, and dry up our flowing tears!

Alas! here is no father to provide for these children! to give them counsel to restrain their follies,—to correct their errors,—to guide them in the way of reason, religion, and virtue! Have you no feeling for these young creatures, no concern for helpless children thus exposed, thus in danger? You have; you are men; many of you are fathers; demonstrate your sympathy by your willing contributions in favour of the widow and the fatherless. 'Pure religion, and undefiled before God and the Father, is this:—To visit the fatherless and the widow in their affliction:'—and such as do so, will often find that it is 'better to go to the house of mourning than to the house of feasting.'

2. The aged, whose silver locks are going down exceedingly fast with sorrow and want to the grave.—Look at the poor old man. Contemplate his countenance, worn with wrinkles. Once he was lively, active, industrious, and was beholden to no charity. His hands were sufficient for him; and the noble independence of his mind disdained to crave the assistance which his industry could supply. But now, alas! accumulated sorrows, a weight of years, and a far greater weight of infirmities, bow him to the earth, and he is almost as helpless as the orphan babe! Have you no pity for a fellow-creature thus reduced? You have; or what means that silent tear, which steals involuntarily from the eye, which the heart affects?

3. The poor man on a sick bed, is the next object I commend to your present consideration. Though mean his habitation, do not disdain, in this hour of distress, to enter in at his lowly door. His couch, his bed, his covering, and still more himself, will excite your pity. Exceedingly ill, he is unable to bear up a body loaded with disease and great infirmities. He cannot move without excruciating pains. Neglected by his friends, discarded by physicians, abandoned by all, and consigned over to his horrible fate! Have you no pity for such an object? Oh reflect on your manifold mercies, the comforts you enjoy while in health, and your superior consolations whenever indisposed. Devise means to help the poor brother Lazarus in his distress; the angels which escort him to Abraham's bosom, may be sent next for you. And you who have no property to bestow, remember, even sympathy is a cordial in the hour of distress; —and where a man cannot give, yet he can pray (at least if he be a Christian man).

4. I might mention the poor unfortunate female and her illegitimate offspring. Even these merit some attention, and some compassion. It is probable that she was led astray by uncommon art. Deluded and deceived by fair promises, perhaps by solemn and sworn assurances. She was betrayed before she was aware, and has to rue, in silent sorrow and infamy, her too easy credulity. I do not say this to extenuate the guilt of the crime, but to excite compassion for the truly unfortunate.

5. I might next present to your view the poor minister of Jesus Christ, the man of integrity, virtue, and religion. The man who must be 'a lover of hospitality;' whose office, duty, and inclination, engage him to visit the poor, the needy, and the sick, in their obscure and often miserable habitations, almost as retired from the eye of observation as are the 'caves and dens of the earth.' This man of God witnesses various and complicated scenes of distress; but, alas! being himself poor, he hath no adequate means to relieve these pitiable objects, on whose miseries he drops the sympathetic tear. He can speak to them, he can pray with them; but prayer should always be accompanied with alms. Can you devise no means to remedy this evil? You can; united exertions may easily supply the deficiency of individual help:—and to have a name enrolled with the members of a benevolent society, is to assign that name an honourable station. 'Do good unto all men, especially to the household of faith.' In the distribution of alms, a more particular regard should be had to the industrious, sober, and religious poor. The arms of Christian affection should extend to the remotest climes, and embrace disciples at the ends of the earth. The grace of Jesus Christ produces sentiments the most noble, magnanimous, and generous. I beseech you to press home the subject upon your own heart by the following things:—

1. Reflect much on the means which you possess, and how much good you may do by your property, by your influence, and by your example. 2. Consider well the responsibility attaching to your person and character as a steward, and that a day of reckoning will soon commence. 3. Do not overlook the prayers of the poor in your favour, and the blessings which they pronounce on your name. 4. Reflect on the final approbation of your Judge, in part made known, Matt. 25. 5. Look at the unparalleled benevolence, the matchless grace and kindness of Jesus Christ, who, though he 'was rich, became poor, that we, through his poverty, might be made rich.'

T H.

EXTRACT FROM A LETTER OF

THE REV. MR. RALPH ERSKINE TO THE REV. MR. G. WHITEFIELD.

Dunfermline, 10th April, 1741.

Rev. and dear Brother,

I RECEIVED joyfully your letter, dated on board the Minerva, Feb. 16; and desire to praise the Lord with you, for his wonderful care of and works done by you. I did not immediately answer; because, ere I did so, I concluded that my brethren should share with me in the pleasure I had by yours; and that my answers might impart their kindly salutations, as well as mine own; which I hereby send you. Glory to God, who has enlightened you so clearly, and enabled you to give testimony so faithfully, against the dangerous errors that are springing up. Blessed be God that you are set for the defence of the gospel; and that I hear your song of distinguishing grace, and of our Lord's powerful presence with you! Go on, dear brother, in asserting and publishing the doctrine of sovereign grace, reigning through his righteousness to eternal life:—for this only, this gospel will be the organ of omnipotency and the power of God to the salvation of sinners. I am glad that the Marrow of Modern Divinity has been helpful to you; so it has been to many; I hope that, and Boston's Works, which you have perused, will contribute to give you the same view of the gospel with all truly evangelical divines. We and our people, having all a notion of you, as being in the way of reformation; I am persuaded that your coming to us would be matter of great joy, and what we would earnestly desire, in hopes to see the Lord with you here, as he has been with you elsewhere. How great is our need of such awakening gales of Heaven, as you speak of in the last visit you made to Georgia! Within these two days, I have seen the bitter queries sent you, and your mild answer. Blessed be the Lord, who makes you like the industrious bee, to gather sweet honey out of bitter flowers. —Some of their abuses will, I hope, work more and more for your good, advance your growth, and further your caution and circumspection. Your humble spirit, so willing to rectify whatever seems wrong, will recommend you more and more to all who love Christ. As I did greatly disrelish the bitter spirit in which they wrote, so I noticed the legal strain in vindicating Tillotson, and the Whole Duty of Man. I see them confound the covenant of grace on redemption, that stands fast in Christ, with the divine method of the application and dispensation thereof, in the gospel; and confounding the condition of the covenant (which alone is properly the doing and dying, or perfect righteousness of Christ) with the duty and works of the covenanted.

FROM A MANUSCRIPT

OF

THE LATE REV. J. PIRIE,

OF NEWBURGH.

Christ hath redeemed us from the Curse of the Law.—Gal. iii. 13.

THE curse of the law refers to a law so sanctioned, as to affect the transgressor. Death was the curse annexed to the law given to Adam, and referred to the utter destruction of his life, spiritual and bodily. All Adam's posterity are born under the curse; none can save himself from it: as the ablest physician cannot save himself from natural death, so neither can the strongest-minded philosopher restore spiritual life to his soul.—This requires divine agency, as saith the apostle:—'Christ alone can redeem from the curse of the law.' The blessed Saviour does this, not by saving us from natural death, or the dissolution of the body;—he does not make void the threatening, Thou

sinner, shalt die; nor does he buy us back to Adam's paradisical life. — Nevertheless, he does it by raising us, after death, to a life infinitely more glorious and excellent. For the gift of God is eternal life in Heaven.

This power was given to Christ, on terms that he should undergo the curse which destroyed the sinner, and so condemn sin in the flesh. It was necessary that the sinner should be condemned in a more solemn manner. As the Lord then purposed to take the curse from the sinner, he gave his Son to stand in our guilty place; and so bear the curse affixed to the hanging as our substitute on a tree. — This was shadowed forth by the Old Testament-sacrifices, which had the grant of forgiveness annexed to them, and which admitted a substitute in room of the sinner. The sacrifice was slain in room of the sinner: and it is of importance to observe, that this was no sign of wrath against either the sinner or his substitute,—but against sin. Nay, it was an evidence of love in the Lord to us sinners;—and this is remarkably shewn in the sacrifice of Christ, John iii. 16, 'God so loved the world, that he gave his only begotten Son.'—Rom. v. 8, 'But God commendeth his love to us, in that while we were yet sinners, Christ died for us.'—John iv. 10, 'If thou knewest the gift of God.' Christ said, the Father loved him, because he laid down his life for his people; and all his sufferings were the fruit of love; and though sin was laid on him, it was only that he might put it away in the appointed manner.

Thus it became a work of divine love to pardon the sinner and to justify the ungodly. Every incumbrance on our claim is now removed, and we have a grant made sure, because confirmed by the blood of Christ. Thus the blessing, by divine appointment, was given to Christ; and through him solely, it is conveyed to any creature. He has obtained power over all flesh, that he may give eternal life to as many as the Father has given him. Hence arises the folly and guilt of seeking salvation without Christ; or of neglecting the salvation that is preached through him. It is the highest act of rebellion against the sovereign Lord of all. But tho' Christ gives eternal life, yet still the Christian must die, and for a time be numbered with the dead. Let us see the propriety of this dispensation. By this, the truth of divine revelation and of God's threatening it are supported; the evil and danger of sin is displayed, and the memory of it kept alive. Christians die, that they may be conformed to Christ in his resurrection; and because flesh and blood, old Adam with his deceitful lusts, cannot inherit the kingdom of God. Mortality must be swallowed up; a change equivalent to death must be undergone by all. — By death, scope is given to the exercise of that divine power which delivers from the pit of corruption, while by it we are led to exercise faith in the Deliverer; and, finally, that Christ's victory may remarkably strike with admiration and love; when, as the King of grace and glory, he saith, 'Awake, and sing, ye that dwell in the dust.' Then, Oh then, shall it appear that Christ hath delivered us from the curse; and we, as Christians, shall sing, "O death, where is thy sting? grave, where is thy victory? Thanks be to God, who giveth us the victory, through Jesus Christ."

ON JUDICIAL ASTROLOGY.

[*Inserted, by request, from the Methodist Magazine for* 1797. *Attributed to the pen of Dr. Adam Clarke.*]

As the science of Judicial Astrology, which pretends to foretell future events by the aspects, positions, and influences of the heavenly bodies, has not yet fallen into that contempt with some persons, which I think it merits from all, — permit me to recommend to your

readers the following Extract from the Second Book of Barclay's Argenis.—Under Catherine de Medicis and Henry the Third and Fourth of France, the predictions of Astrologers were a common theme of court-conversation. An Astrologer having undertaken to instruct Henry the Third, in the event of a war threatened by the faction of the Guises, in 1588, Barclay attacked him thus: —'You maintain that the circumstances of life and death depend on the place and influence of the celestial bodies at the time when the child first comes to light;—and yet own that the heavens revolve with such vast rapidity, that the situation of the stars is considerably changed in the least point of time. What certainty can there be in your art, unless you suppose the midwives constantly careful to observe the clock, that the minute of time may be conveyed to the infant as we do his patrimony? and how often does the mother's danger prevent this care? and how many are there who are not influenced by this superstition? But supposing them watchful to your wish, if the child be long in the birth, which state of the stars is to determine for him? I say nothing of the common errors of the clocks, &c. sufficient to elude all your cares! Again, Why are we to regard the stars only at his nativity, and not those rather which shone when the fœtus was first animated? and why must those others be excluded which presided while the body remained tender and susceptible of the weakest impression during gestation? But setting this aside, and supposing the face of the heavens accurately known, whence arises this dominion of the stars over our bodies and minds, that they must be arbiters of our happiness, our manner of life, and death? Were all those who went to battle and died together, born under the same position of the heavens? And when a ship is to be cast away, shall it admit no passengers but those doomed by the stars to suffer shipwreck? Or rather, do not persons born under every planet go into battle, or on board the vessel, and, notwithstanding the disparity of their births, perish alike? Again: All born under the same configuration of the stars do not live or die in the same manner. Are all who were born at the same time with the king monarchs? or are they all even alive at this day:—view M. Villeroy here; nay, view yourself; were all who came into the world with him as wise and virtuous as he?—or all born under your own stars Astrologers like you? If a man be slain by a robber, you will say he was doomed to perish by a robber's hand; but did the same stars, which ruled when the traveller was born, subject him to the robber's sword? did they likewise give the robber, who perhaps was born long before, a power and inclination to kill him? For you will allow, that it is as much owing to the stars that one man kills, as that another is killed. And when a man is overwhelmed by the fall of a house, did the walls become faulty because the stars doomed him to die thereby?—or rather, Was not his death owing to this, that the walls were faulty? The same may be said with regard to honours and employs?—because the stars which shone at a man's nativity promised him preferment, could those have an influence over other persons not born under them, by whose suffrages he was to rise? Or how do the stars at one man's birth annul or set aside the contrary influences of other stars which shone at the birth of another? The truth is, supposing the reality of all the planetary powers on the Sun, which visits an infinity of bodies with the same rays, has not the same effect on all; but some things are hardened thereby, as clay;—others are softened, as wax:—some reeds cherished, others destroyed;—the tender herbs scorched up, the others secured by their coarser

juices: — so where so many children are born together, like a field tilled so many different ways, according to the various health, habitude, and temperament of the parents, the same celestial influx must operate differently. If the genius be suitable and towardly, it must predominate; — if contrary, it will only correct it. So that to foretel the life and manners of a child, you are not only to look into the heavens, but into the parents, into the fortune which attended the pregnant mother, and a thousand other circumstances utterly inaccessible. . . . . You boast much of the event of a few predictions, which, considering the multitude of those which your art has produced, plainly confess its impertinence. A million of deceptions are industriously hidden and forgot, in favour of some eight or ten which have succeeded. Out of so many conjectures, it must be preternatural if some did not hit; — and it is certain, that considering you only a guesser, there is no room to boast you have been successful therein. Do you know what fate awaits France in this war, and yet are not apprehensive of what shall befal yourself? Did you not foresee the opposition I was this day to make to you? If you can say whether the king shall vanquish his enemies, find out first whether he will believe you.' — In the above Extract this impudent science is successfully rallied, its vain pretensions properly exposed; and the absurdity of its principles sufficiently manifested. If I do not greatly err, there are arguments here which the whole sombre conclave of Star-gazers, Astrologers, and Wizzards, from Jannes and Jambres, down to Merlin, Nostrodamus, Partridge, and Moore, have never yet satisfactorily answered, nor ever will be able to refute. A science which cashiers Divine Providence from the universe, and pretends to govern the world; direct, counteract, and variously influence all human actions by Saturn, Jupiter, Mars, Venus, Mercury, and the Moon,—the very Deities of Pagan Rome and Greece, acknowledged as possessing the very same powers which quondam heathen idolaters ascribed to them, is, in my opinion, worthy of the execration of every person who believes there is a God, and that *that* God governs the heavens and the earth. In short, the whole system appears to me to be an artful revival of a part of the old Pagan Mythology.

OUTLINES OF A SERMON,

BY THE LATE REV. PHILIP HENRY.

To the Editor.

Rev. Sir,

HAVING in my possession, in manuscript, several Outlines of Sermons preached by the Rev. and holy Philip Henry; — his admired son the Rev Matthew Henry; — and others, their cotemporary brethren in the Ministry, all eminent for their talents, piety, and usefulness, — I shall feel no small pleasure in occasionally forwarding some of them for insertion in your extensively circulated Magazine, should the Specimen sent herewith be deemed suitable. — The Sermons may be relied upon as authentic. The one I now send is a transcript from the original, and was preached by Mr. Philip Henry.

I am, &c. J. B. W

Prov. xxvi. 13, *The slothful man saith, There is a lion in the way; a lion is in the streets.*

Solomon in divers of his Proverbs personates the fashions of a slothful sluggard, cap. xxvi. 14, *as the door, &c.*

Cap. vi. 10, *yet a little sleep* — suppose called in a morning.

Cap. xix. 24; xxvi. 15, blowing his fingers.

Cap. xxiv. 30, 31, *the field of, &c.* } describes his house and grounds.
Eccl. x. 16, *the building, &c.* }

And here, there is a lion.

He hath business to do which calls him abroad, earnest business; but peeping thro' door or window, 'I dare not go.'—"What's the matter?" 'A lion, a lion.'

There's no lion — of all places, lions used not to be in the streets; — but he fancies one, and is frightened; dares not stir; and so the business is undone.

Now this is a common thing with many people:

1. In worldly affairs, to fancy difficulty and danger where there is none; and 'tis a very great folly so to do — undone by it.

2. More common in spiritual things, in the things of God and of our souls, in spiritual and eternal concerns.

e. g. I. In the main matter of repenting and turning to God.

II. In the duties of God's worship — alone — with others — attendance upon ordinances.

Doct. That in the way of our duty we should not be frightened with seeming difficulties and dangers; — with lions, where there are none.

I. Indeed, if we be in a sinful way, we should be frightened; — as Balaam by the angel, by the ass speaking.

But not if in a good way, — in God's way.

II. If a lion indeed, another matter; — but if fancied, —

Shew 1. What the common lions are.
2. Why we should not be frightened by them.
3. How we shall help it.

For the First. Some are, 1. Sometimes from within ourselves — never set about what is good, but opposition made from corrupt nature — backwardness, awkwardness, Gal. v. 17; Rom. vii. 21; Paul himself — This ought to humble and quicken us, ver. 24; — but not damp or discourage us. 'Tis so with all the saints, Mat. xxvi. 41. We must strive against it; call to God for help; but,

As in reference to deadness, distractions in prayer, perhaps at first indisposed, but afterwards — as in eating — bells jangle — fire smother — weak and cannot do it — try — do as thou canst.

2. From God — hard thoughts of him, as if a hard Master, Mat. xxv. 24, 25.: therefore hide talent — see Master's answer — 'Tis not so, he is a loving Father, Ps. ciii. 13.

3. From Satan — his threatenings, his assaults; — true, he is a real lion, 1 Pet. v. 8, and will be busy; the God of flies, buzzing, Rev. xii. 4; — but his power is limited — could not enter the swine without leave — can only propose — therefore stand, Eph. vi.; — resist, Jam. iv. 7.

4. From men, in the streets, the place of concourse.

1. What will they think? — No matter what, while I do my duty, 1 Cor. iv. 3.

2. What will they say? Speak all manner of evil — No matter, see 1 Sam. i.; Eli.; 2 Sam. vi. 20, David.

3. What will they do? — All they can: — cast us out of their synagogues. — What though? (Joh. xii. 42, 43; ix. 35.) — imprison us, Rev. ii. 10; — kill us, Luke xii. 4, 5.

For the Second. Reasons, 1. Because, if it be duty it must be done; and the not doing it is sin to us — That which makes duty is the divine command. Now, are there not many express ones to repent, believe the Gospel, leave our sins, hear the word, pray. — We know there are, and therefore if we do not, Jam. iv. 17; — sin with a witness, guilt contracted, God provoked, conscience wounded, opportunities lost; — to avoid a fancied lion, thou runnest upon a consuming fire.

2. Seeming difficulties and dangers are sometimes purposely laid in our way, to try us what we will do.

1. By the providence of God, Deut. viii. 2, they were threatened with famine, and thirst, and giants; but no harm from them, only to prove

2. By the policy of enemies, Neh. vi — 1. They sent letters five times, ver. 4, 5. 2. A report they meant to rebel, v. 6. 3. Hire false brethren to undermine them, v. 13. And what says Nehemiah? Did these lions damp him? No: v. 11.

3. To go about our business, tho' there should be lions in the streets, is thankworthy indeed (allud. 1 Pet. ii. 18, 19).

1. Pleases God. — Noah, Daniel, Job, choice favourites — good in bad times and places.

2. Evidences sincerity; while religion costs nothing, the hypocrite owns it, but — like soldiers in times of peace.

3. Greatens our reward in Heaven, Rev. vii. 13, 14; Ps. xxxi. 23; — the *magnificent* doer, Hebrew.

4. If we will never go till there is no lion or seeming lion, never go at all, Eccl. xi. 4.

For the Third, 1. Be clear that the thing thou art to do is duty; a thing that must be done — however, that 'tis good, a thing that may be done; and then fear not — There's a great deal in this — in the dark, apt to fear — therefore, Eph. v. 17, In order thereunto,

1. Search the Scriptures, Ps. cxix. 24. 2. Pray, Act. ix. 6, see promise, Isa. xxx. 2. 3. Advise with the knowing — Abel. 4. Mind the dictates of an enlightened conscience — the candle of the Lord — and when by these means you know 'tis duty, be bold — like warrant in hand — commission renew'd to prophets — Paul oft mentions his call.

2. See a universal Providence overruling all events — No lion in the way, but what he calls thither; and he hath them all in a chain (allud. 1 Kin. xiii. 24); and therefore, Isa. viii. 12, 13; li. 12, 13.

3. Get thy heart mortified, both to the praise and dispraise of men. — Something of this kind used to be the lion. — What will such and such say? — Either good or bad — if bad, no matter what — if good, but in part so — either all speak against, or some only — if all, cause to suspend: if some only, and those biassed, the less matter; — approve thyself to God, 2 Cor. i. 19; Gal. vi. 4.

4. Put on steadfastness of resolution — one piece of our armour, Eph. vi. 15; 2 Pet. i. 5; *virtue*, — say as Joshua, cap. xxiv. 15 — as David, Ps. cxix. 106, 115 — this prevents temptation, as Ruth i. 18; Acts xxi. 14.

5. Get to be acted in duty by a principle of love, Cant. viii. 7; 2 Cor. v. 13, 14; as Jacob; — as Christ, John iv. 34.

Hanmer, June 3, 1693.

Miscellanea.

BIBLE ANECDOTES.

At a Meeting of a late Bible Auxiliary Society in London, Mr. Dudley related the following Anecdotes:—

At a school in Walworth, the boys of which being called upon by some of the Committee of one of the Southwark Bible Societies, all agreed to become subscribers for the Bible, except one boy, whose father was a reprobate, and who would not allow his son a halfpenny for a Bible, though he had no objection to give him sixpence at a time to go to Peckham, St. Bartholomew's, and all the other fairs. The boy, however, was assisted by a companion, whose mother was a poor washerwoman; and by his means was enabled to pay up his weekly pence till he procured his Bible. Having obtained it, he concealed it in his bed, lest his father should discover it. One day, however, on his return from school, to his amazement, he found his father, who he expected had gone to the ale-house, at home, and in the act of reading his Bible. The boy was terrified to approach; when the father enquired of him where he had got that book; and on being informed, started from his seat, tore his hair, exclaiming,—'Yes, I was bringing you up to perdition!'—The father then proceeded to tell the boy that he came home to clean himself, in order to go to the cursed ale-house, when, looking into the bed, he found the Bible which the boy had hid there, and which he had, providentially, been led to look into; and he should never again frequent the ale-house.—The man, from being a complete reprobate, is now a reformed character!

A GOOD SERVANT SPOILED BY THE BIBLE.

Mr. D. also mentioned, that a friend of his, who had subscribed a guinea a year to one of the Southwark Societies, and whose servants had also become members of it, sometime ago, intimated to him (Mr. D.) that he could no longer give his support to such societies. On being asked the reason, he replied, 'That they had ruined his servants:—he had had one of the best women servants in the world; but, on a late occasion, when he wished to be denied to a person who called, and bid her say he was not at home, she told him she could not say so. 'Why so?' said he, "I have read my Bible," she replied "and cannot tell a lie."

Mr. D. however, on conversing with his friend, who was a man of sense, soon convinced him that he was wrong in supposing the Bible had ruined his servant: it was far more probable that she who was taught to tell lies *for* him, would soon learn to tell lies *to* him. His friend, instead of withdrawing his subscription, immediately doubled it.

WAYS AND MEANS.

A Roman Catholic girl applied to one of the Southwark Bible Societies, wishing to get a large Bible. They told her it would cost six shillings. Not having so much money, they asked her if she could afford to pay one penny per week. She said she could afford to pay six-pence per week, for her mistress allowed her so much to buy porter; but, in order to obtain the Bible, she said she would be content to drink water.

INCOME OF BIBLE SOCIETIES.

The liberality of the religious world in the support of Missionary and Bible Societies, has been much extolled; and doubtless, considering the comparative number of their supporters, it has been considerable; but it was observed, in a recent publication, that the income of all such Societies in Britain, would do no more than defray the annual maintenance of one ship of the line.

Obituary.

JUDY ATHOL,

A Negro Christian in St. Kitt's.

Mr. Warrener, in his Speech at a Meeting held in Leeds, the 6th of October, 1813, for the Establishment of a Methodist Missionary Society for the Leeds District, spoke to the following effect: —

"Some people, Sir, have had doubts respecting the depth and soundness of Christian experience among the negroes. Without the imputation of presumption, I hope I may be considered competent to decide on this subject. Believe me, Sir, in these particulars they are not exceeded by any body of religious professors whom I have hitherto had the happiness of knowing. From their want of education, they do not possess that enlargement of understanding and clearness of judgment which are enjoyed by their more favoured European brethren. But in the best knowledge of 'Christ, and Him crucified,' and in their ardent attachment to the saving doctrines of the Gospel, they have made a happy proficiency. Allow me to give you a single instance, from a multitude which I might recite: — Soon after Mr. Gilbert began to preach, one Judy Athol went to hear him, "because," as she expressed herself, "Oder negers go. De word reach my heart." — She instantly parted with all her jewels, bracelets, fine muslins and lace, and never desired them again. She entertained the preachers many years at her house, and truly adorned her Christian profession. Such was the confidence reposed in her, on account of her exemplary character, that Mrs. A. upon whose estate she lived, requested her to become her housekeeper. But Judy declined the offer, alleging as a reason, that she could not then entertain her preachers, nor attend so constantly the means of grace. After I had been some time on the island, Judy was taken ill. When her last moments were at hand, she dispatched a messenger for me, with a request that I would visit her in her affliction. I gladly consented; thinking it a favourable opportunity of ascertaining the real state of Judy's mind, and the nature of her future prospects. Being introduced to the dying saint, I said, 'Now, Judy, you have often told us how good your dear master Jesus has been to you. You were then in good health, but, now you are dying, how is it with you now?' Pausing a few minutes, she replied, "O, Massa! my Massa Jesus always been good since I knew him; but now I dying, it all glory, glory." — In such triumph died Judy Athol.

MR. WILLIAMS,

OF BERMONDSEY,

Adorned the doctrines of Christ in his life, and was favoured with a lively hope of salvation in his death. As a man, his natural disposition was amiable, and his outward conduct exemplary. But such persons, as well as the open profane, must be influenced by divine grace before they can give up all for Christ, and relish his salvation. A happy disposition and worth of outward character, cannot hide the depravity of the heart when the Sun of Righteousness shines into the benighted soul. The language of Mr. W. in his last illness, exemplifies this remark: — He expressed to one of his children his gratitude to God for preserving him from gross sins while in his unregenerate state; and who had upheld him in his pilgrimage till that moment.

It was grace that employed his natural endowments in the service of Christ, — became the spring of his actions, — and directed their course to a proper end. This made the integrity and honesty of his character, the evenness of his temper, and peaceableness of his disposition, appear to great advantage; and gave that lustre to them which human efforts could never have afforded.

If his situation was not elevated, and consequently his virtues not extensively known, he was ornamental in that sphere of life wherein Providence had placed him. In his rela-

tive situation he reflected, in a happy measure, the glory of the Friend of sinners. He shone in his house, — in his daily avocation, and in his social circle. He practically answered to the names of Husband, Father, Relative, and Friend. His religion was such, that he cordially regarded the commandments of both tables; and whilst he had the esteem of the godly, he had 'good report of those that are without:'—yet he had a deep sense of the natural depravity of his heart. When the upright tenor of his life was mentioned to him, he exclaimed, "Dung and dross; nothing therein worthy of salvation: — I rest alone for that on rich, free, and sovereign grace, — through the blood and righteousness of Jesus, my God, my Saviour, and Redeemer, whom I shall see as he is, and be like unto him, and laud and magnify to all eternity."

He had no fear of dissolution, — the prospect of death did not dismay him; — but rather rejoiced his heart, being fully assured of the Redeemer's love. "My merciful God," said he, "has been pleased to give me a lengthened life; — he hath preserved me in almost continual health to the age of man, threescore years and ten; — and I desire to live no longer; I am willing and ready to depart this moment, if it be the will of God. He hath satisfied me with long life, graciously shewn me his salvation, and given me faith to rely thereon, as well as conquest, through the blood of the Lamb, over sin, the devil, and death. Praised be his holy name. Whether for life or for death, my will is swallowed up in his."

When his son said to him, "It hath pleased the Lord to confine you, my dear father, for a long time: may I ask you how your mind has been generally occupied?" He replied, 'Meditating on the value of souls, — the matchless condescension, and marvellous love of Jesus, — and on the joy set before him for which he endured the cross and despised the shame. — O! sweet precious Emanuel!' — To one of his daughters he said, with tears in his eyes, "I have been thinking of the millions and millions of sinners that Jesus has saved; and I hope I am one." 'My dear father,' she said, 'You have come to God in his own way.' "O yes," he replied, "O yes, I have; — I trust in his righteousness alone; — I am a poor creature and can't say much; but I can think on his name." On her remarking how delightful it was to see him so patient and resigned, he answered, "Ought I not to be so? It is the Lord that afflicts me, and he is very good to me. How many mercies have I! especially that my dear, dear wife is so supported, and able to attend on me. Oh! she is so kind to me! You are all good and kind indeed. I have been favoured above many with health and strength. — Don't grieve for me, for if I were spared a little longer (and it could be but little at the most) it could be to me but labour and sorrow; but I am willing to wait God's time, and suffer all his will." When his daughter thanked him for all his kindness to her, but above all, for bringing her up in the fear of the Lord, with great affection, he said, "O! my dear child, bless God: — it was his doings, not ours." He expressed a great concern for his daughter's health, who had been very ill, fearing that she had come out too soon: — he noticed how much he longed to see her, and how much it delighted him to see her once more in the body; — at the same time, in the most affectionate manner, intreated her to be careful of herself. "Think," said he, "of your dear husband and dear children! — what a mercy that you are so far raised up again; — don't think too much about me; — you can do me no good farther than you have; — I have now seen you, — but you may do yourself much harm. — We shall meet in Heaven."

His sufferings were great; but his support and consolations were greater still. His illness continued about five months; nearly three of which he was for the most part confined to his bed; — during which time he manifested admirable patience and pious resignation to the divine will. A few days previous to his departure he became speechless; but his countenance beamed with smiles of inward peace which passeth all understanding, and of that joy which is unspeakable and full of glory. He departed to his heavenly rest, almost imperceptibly, about six o'clock in the morning of January 28, 1814, aged 73 years.

Juvenile Department.

SOLEMN ADDRESS TO YOUTH.

My dear young friends, suffer me to address myself, as one having your best interest, and your eternal welfare and happiness at heart; suffer me to address you as one departing from this world, to those who must shortly follow. And while I intreat you as you value your soul, to give me a serious hearing, may the Holy Spirit incline you first to fall on your knees beseeching God to enlighten your dark understanding; and to implore his aid in the perusal of the following lines:—

'Remember thy Creator in the days of thy youth*.' What is meant by those words? Surely there must be something in them, which as yet you have not duly considered; they are not left upon divine record, to be slightly passed over as words of no importance; then let me persuade you to reflect on the passage before you. Perhaps you never thought seriously of Him who gave you breath, and who may this day take it from you—awful then must be your case.—You are really in open rebellion against God—under the law, children of wrath; and, while in a state of nature in a state of unbelief, which is the worst of all sins, for 'he that believeth not shall be damned.' Your sins are already numerous, and depend upon it, if not washed in the blood of the Lamb, they will, at the day of judgment, sink you deep in everlasting misery.

'Remember then thy Creator,' ere it be too late, who now kindly invites you to come, and reasons with you, saying, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool†.'—Attend to his kind invitation. Do you feel secretly inclined to turn unto the Lord? It is the Spirit's operation. O do not smother it—improve the favourable moment—it may never return.—Cry unto the Lord and he will deliver you, none ever came unto him and went away disappointed!

Consider what a merciful, though a just God, you have to deal with; he is not only merciful in preserving you to the present day, and withholding the hand of divine justice from plunging you into the lowest depths of misery; but he is merciful beyond expression in offering you a free pardon for all your sins, through the merits of Christ's atoning blood; a pardon whereby you will be enabled to stand at the day of judgment, clad in the robe of the righteousness of Jesus Christ. But how different the scene, should you still continue to reject God; if you are determined, notwithstanding the awful denunciation of his anger, and the almost irresistible power of his inviting love, still to persevere in iniquity, still to wallow in sin and filthiness; how will you be able to meet relentless death?—and with what horror will your affrighted soul shrink back from an unavoidable, and what is still more awful, a never-ending eternity? O solemn, dreadful thought! —Perhaps many of you may have read (though not with considerate solemnity) the following lines of Dr. Watts:—

'What horrors seize the guilty soul
Upon a dying bed!

Lingering about these mortal shores,
She makes a long delay,
Till, like a flood with rapid force,
Death sweeps the wretch away!

Then swift and dreadful she decends
Down to the fiery coasts,
Amongst abominable fiends,
Herself a frighted ghost.'

Hard and impenetrable indeed is the heart that shudders not at those lines. Reflect, young reader, 'thy soul this night‡,' may 'be required of thee,' and hast thou 'set thine house in order§?' are all things prepared? art thou ready to give an account of the things done in the body, before the awful tribunal of heaven?

King Hezekiah, a favourite with God, who continually lived in his love and fear, and forgot him not, required a solemn warning in order

to prepare him for the great and everlasting change; and shall not you that have lived in destructive forgetfulness to the present moment, require some friendly admonition? Consider the paper you are now reading as such, and know this, that the writer is clear of your blood, should you still persist in sin to your own destruction.

'Blessed are they who 'flee all youthful lusts†,' and give themselves up entirely to Jesus Christ to be made like him, to be new formed in the gospel mould. O what an infinite blessing is it to die in the Lord, firmly relying on his precious promises, offered to the vilest sinners! And will you be so slow to receive salvation? can you, while our blessed Saviour is saying, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God‡:'—Can you, regardless of his kind invitation, still live without embracing the call of his almighty love!—Can you refrain from crying out in bitterness of soul, O ever blessed Jesus, shall I hear the voice of thy pitying love, and attend not? shall my proud heart still remain untouched?—Take it, O my Saviour, vile and hard as it is, I would resign it to thee, do thou be the sole possesser of it. Refuse it not, O Lord, I beseech thee, take it—cleanse it—purify it—and may this ever be its language, 'Draw me and I will run after thee§.' O, how would the blessed Jesus rejoice at hearing such words as these from the lips of my young readers! such is his all-forgiving temper! such is his wonderful condecension and mercy!

Young Samuel—Josiah—and Timothy, were all eminent servants of God, who never repented bearing the 'yoke of religion in their youth||,' and are now among the blessed in heaven, celebrating the praises of the Lamb! It is also recorded in Scripture, that 'out of the mouths of babes and sucklings shall come forth praise.' Will you then ungratefully keep back your youthful Hosannas? will you forget to render to Almighty God the tribute of your tongues?' O no! I am rather persuaded that this solemn admonition, will leave some happy impression on your tender minds, which the destroying power of sin will never be able to erase:—will awaken in you a desire to die the death of the righteous, and will eventually lead you to the loving embraces of Jesus Christ. May this be your happiness! —and rest assured that 'God loves them that love him, and those that seek him early, shall find him.'

† 2 Tim. ii. 22. ‡ Luke xviii. 16. § Cant. i. 4. || Lam. iii. 27.

Miscellanea.

The sentiments of Primitive Christians respecting liberality for pious purposes. A quotation from Basil, Bp. of Cæsarea, who died about 379.

One says, I will give to-morrow, to excuse myself from giving to-day. Alas! do you know whether you shall be alive to-morrow in this place? Another says, I am poor, I have need enough myself of all my means. Yes, you are poor, you are destitute; but it is of love, of benignity, of faith, and of mercy. A third says, whom do I wrong? I keep only my own. I ask you, from whom did you receive those riches, and whence did you bring them? Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? from chance? What is this but atheism? If you confess that you received it from God, why did it fall to your lot, rather than to another's? God is not unrighteous in the unequal division of property amongst men. Why are you rich, and why is this man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompence of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the stewards, you are a robber.—We know not what necessities may happen.—Can you make this apology, while you spend your wealth on a thousand superfluities? But I want it for my children. But is it from you that your son received life? is it not from God? Ought he, then, to hinder you from obeying God's commandments? The riches that you will leave him, may be the occasion of his ruin. Who knows whether he will make a good or bad use of them?

REVIEW OF RELIGIOUS PUBLICATIONS.

To the Editor of the Evangelical Magazine.

SIR,

In your Magazine for September last, a review is given of Dr. Robertson's History of the Baptists. The design of the Editor of that short extract was, to shew that Baptists, as a community, were of very recent date. With this view some quotations are prefixed, especially from Messrs. Bogue and Bennett, who place their origin, as a body, in the sixteenth century. The Reviewer, taking this as an undoubted historical fact, has ventured to account for this fact, by affirming, that the Baptists' system is entirely an unsupported system, having neither precept, precedent, nor example, nor any text of Scripture in its favour.

Here are two things to be observed, the historical fact, and the reason given by the Reviewer. The reason must be determined by Scripture, but the truth of the alledged fact depends entirely upon history. If the reason be good, it will be of no importance, though the origin of the Baptists were placed three or sixteen centuries farther back.

Besides Messrs. Bogue and Bennett, we have other writers who affirm as much respecting the origin of the Baptists in Luther's time. Dr. Robertson, at the close of the History, says, 'Together with its monarch (Boccold) the kingdom of the Anabaptists came to an end. By a very singular revolution, this sect, so mutinous and sanguinary in its *first origin*, hath become altogether innocent and pacific; and, by their industry and charity, endeavour to make reparation to human society for the violence committed by their *founders*.' Neal, in the 186th page, vol. 1 of the abridged edition, says, 'There were two sorts of Anabaptists that sprung up with the Reformation in Germany,' —and then goes on to describe them both. Middleton, in his Dictionary, under the article Anabaptists, says, 'A set of Protestants that sprung up in Germany about the year 1521, immediately after the Reformation o Luther. Cassander, who lived a the time, affirmed, that an error of Luther first gave occasion to the error of the Anabaptists. See Baxter's Scripture Proof, p. 262.

But how do the Baptists attempt to carry their origin farther back? It is in this way:—Costelletius wrote to Erasmus in 1591, that there was a people in Bohemia nearly an hundred years before the disturbances in Munster, of whom he said that, such as came over to their sect must every one be baptized anew in *mere water*.' Now, this might all be very true, and yet not the least proof that they were Baptists; but only that they were against Popish baptism. In *mere water*, they say; let us notice that! The fact is, these Bohemians were against the use of the Latin tongue in baptizing, and the mixing of oil with water, therefore they say, *mere water*. Reinerius says of them, that they would not have baptism administered in an unknown tongue, because the *God-fathers* understood not what they answered.' And Pope Pius the Second, in his History of Bohemia, said, 'that they would have baptism done with *common water*, without the mixture of oyl.'—Baxter's Scripture Proof, p. 158.

I hope this will be a sufficient answer to the quotation of the Baptists, and to shew that something more decisive must be brought to prove a higher origin.

By some such ambiguous expressions, it is probable Dr. Wall, and many others, have been deceived. Unless Gaius has something more determinate and decisive to produce, I must beg leave of him to assert, and I hope he will not be offended at the assertion, that the origin of the Baptists, as a body, cannot be carried higher than the sixteenth century.

*** With respect to Messrs. *Bogue* and *Bennett*, understanding that they mean to vindicate their own assertions in another place, we decline any farther observations.

A Picture of Popery, *and a Catechism against Popery, &c.*

WE might content ourselves with quoting the verbose title-page; but

having deprived ourselves of that pleasure, we turn to the preface.

'As we are brought under just fears that Popery will obtrude itself once more upon these kingdoms, it bespeaks all to concern themselves,' &c. The rest of the sentence is incomplete or ungrammatical, and therefore we leave it untouched;—'for the language of the Holy Ghost is, *Contend earnestly for the* (Christ-exalting, sin-subduing, soul-humbling, and soul-comforting doctrines of) *faith once delivered unto the saints.*' And again: The want of discourses adapted to the capacities of *the weak*, as it recommends the seasonableness of this picture; so if people will but consult the Scriptures and their own souls, they will have reason for being thankful to God for the provision which is here *vouchsafed* them; in which, as they will find the errors of the Romish church truly represented, so they will find them as *nervously* confuted and overthrown.'

After so *able* a description of this picture, we need not say more to entitle ourselves to the best thanks of this London artist, than to invite all our *weak* readers to have a peep for themselves!

A Word in Season *on the Nature and Effects of Sunday Schools, &c.* 6*d.*

THAT Sunday Schools are liable to abuse, and have been abused, is no more than is equally true of all other institutions. But the author, who instead of endeavouring to point out remedies for these abuses, argues for their suppression, deserves the censure of all Christian philanthropists. The objections of this writer to Sunday Schools are numerous, and so important, that he says in his motto,—'Concerning Sunday Schools individually, it may (with truth) be said, "Thou art weighed in the balance, and found wanting,"'—an instance of perverting Scripture remarkably improper and ridiculous. But let us hear some of his objections.

'Children, even young children, are taught to sing hymns, "calculated only for experienced godly *old* Christians:"'—Perhaps so, in some few instances; but then change the hymns for those adapted for godly *young* Christians. But neither will this please—this author seems to think that none must use any expression in singing but what exactly suits their own case; and this effectually would spoil all our singing: for who then could sing the Psalms of David, or other Scripture songs?

2. Prayer is sometimes offered by incorrect and inconsistent characters:—If so, let them be silenced. Others pray too long:—Then let them be restrained. Nothing can be easier than the way to remedy these defects.

3. Children are taught their catechism. 'Each sect has its catechism; if we allow one to be true, the rest must be false:'—Perhaps not. None but first principles are usually admitted into catechisms, and in these most catechisms agree. But there are catechisms in the very words of Scripture—will not these do? Alas, no! catechising is only adapted to breed a 'generation of wranglers and disputers.'

4. They are taken 'to some place of religious worship:'—And is not this commendable?—No: 'one half the children sleep,' and 'the other half play, and the teachers cannot attend.'

5. In the afternoon or evening they are exhorted—what then?—'Frightful stories (of midnight ghosts, &c.) are told to children by these Sunday School orators'—nay, still worse,—'the design the teachers have in taking children to such a place is, that *sectarian* principles may be imbibed by them.' Here the cloven foot is out! Sunday Schools, it seems, are the nurseries of *sectarian* principles! a charge we believe utterly and notoriously false; a charge which the writer has not attempted to support by a single authority or fact. Alas! what apology can be offered for such conduct?—We know of none but that of Paul, that he has done it 'ignorantly in unbelief;'—an apology we are the more ready to admit, because the writer really appears ignorant of every thing but the art of finding fault.

Thoughts *on various Charitable and other important Institutions, and the best mode of conducting them. By* Cath. Cappe. 8*vo.* 3*s.*

THE object of Mrs. C. is to impress on the liberal supporters of benevolent institutions, particularly among her own sex, the great importance of their superintendance and

personal visits, in order to secure the right application of their generosity, and the ultimate accomplishment of their object. This pamphlet contains many valuable hints, which appear to be the result of good sense and long experience.

Prayer *for the Multiplication of Evangelical Labourers; a Sermon preached before the Patrons of the Newport Pagnell Evangelical Institution, July* 13, 1813. *By* J. Clayton, *Jun.*

THIS able discourse on the interesting subject described in its title, is founded on that appropriate Scripture,—'The harvest truly is great,' &c. The *principles* in which this prayer should originate; the *object* to whom it should be addressed; the *substance* of which it should consist, and the *excitements* to its presentation, are the four points which the preacher examines. After which he makes suitable remarks on the special business of the day, which was to perpetuate the useful Seminary at Newport Pagnell.

In the latter part of the discourse, Mr. C. justly observes, that the present times render it more necessary than ever to be circumspect in the sanction given to persons desirous of entering into the ministry; he intimates that the circumstances of commercial affairs, &c. may tempt a man to say, 'Put me into the Priest's office for a morsel of bread;' he also remarks that, 'In these days of improvement in science, it is of no small moment to elevate the intellectual and literary, as well as the moral character of our seminaries. Knowledge is advancing in every class of the community, and the ministry must not only keep pace, but should get beyond the ordinary gradation of attainment, or it will suffer in the esteem of the solid and serious portion of society. An eminent French Protestant (Du Boso) celebrated for his learning, piety, and impressive eloquence, exclaimed more than a century ago, 'We do not live in the days of Sampson, when the Philistines were defeated by the jaw-bone of an ass.'

The Death of the Righteous; *a Sermon on the death of Mr. Joseph Lucas, preached at Portsea.* By John Griffin. *8vo.* 1*s.* 6*d.*

THIS discourse, on Numb. xxiii. 10, 'Let me die the death of the righteous,' &c. is published at the request of many who heard it. After some very suitable remarks on the text, the preacher gives a copious account of his deceased friend, shewing that *his character was excellent, his life useful, and his death desirable.* He died at the age of 92 years, and was the son of an eminently good man, a member of the same church, and who died at the age of 99.

We think the tendency of this Sermon truly useful.

LITERARY NOTICES.

Mr. Cottle's new poem of 'Messiah,' in 28 Books, will be published early in January.

In the press, and speedily will be published, an abridged edition of that celebrated work, 'Scott's Christian Life;' in which the language is occasionally modernized and corrected.

Mr. Jacob Snelgar has nearly prepared for the press, A Biographical Sketch of his estimable Friend, the late Rev. John Banister, of Wareham, in Dorsetshire; which is chiefly intended for private circulation.

Proposals have been issued for publishing, by subscription, at Paisley, Lectures upon the principal Prophecies of the Revelation. By A. M'Leod, D.D. of New York. To be reprinted, by the Author's permission.

The friends of the late Major-Gen. Burn have announced the publication of his Life and Writings, in two vols. crown octavo, by subscription. Price to Subscribers, 16*s.*

We are glad to hear that a volume of Sermons to Young People, by that excellent preacher, the late Mr. Lavington, of Bideford, (edited by Mr. Rooker, of that place,) will soon be published; we expect that it will form a very suitable present for the new year.

Rev. J. J. Holmes is printing a new Elucidation of the Revelations.

Mr. Campbell's Travels in Africa have been delayed by the Engraver, but may be expected early in January.

A set of Scripture Prints, from the paintings of eminent masters, are engraving, by Mr. Freeman, in the line manner, intended to illustrate the Bible, Common Prayer, and all works on Scripture History.

Mr. Boydell is about to publish a set of 100 *Engravings* to illustrate the Holy Scriptures, in ten parts, at 7s. 6d. the royal 8vo.; 10s. 6d. royal 4to.; and £1. 1s. proof impressions. The plates to be engraved by Mr. J. Taylor, from drawings by J. Taylor, jun.

Mr. Ackerman is publishing an elegant graphic *illustration* of the History of the University and City of Oxford; containing portraits of the founders of the respective Colleges.

The same publisher has also issued proposals for the History of Cambridge; also of the Colleges of Winchester, Eton, and Westminster, the Charter-House and Harrow Schools; to be embellished with a great number of highly-finished and coloured engravings. The whole to be published in monthly numbers, at 12s. each to Subscribers; to others, 16s.

Proposals are issued for publishing a series of the established works in favour of Christianity, in 25 or 30 half crown monthly numbers, 8vo. The series to begin with Paley's Evidences, to be comprised in four numbers.

A new edition is in the press, and will shortly be ready for publication, of Dr. Hawker's Poor Man's Morning Portion.

In the press, Introductory and Occasional Lectures, for forming the Minds of Young Men, intending the Holy Ministry, to theological and useful learning, religion, and good manners; delivered in the Theological Academy of Whitburn, under the inspection of the General Associate Synod. By Archibald Bruce.

It is intended soon to publish a selection of the most valuable of Mr. Hervey's private Religious Letters, to which will be added several originals.

Mr. Townsend's new Edition of Claude on the Reformation, may be expected early in next year.

Jan. 1, will be published, a new Edition of Dr. Gill's Body of Divinity, in 4to. price £1. 15s.; in royal, £2. 10s.

A History of the Life of Melancthon is preparing for the press by the Rev. A. Macaulay.

SELECT LIST.

Boothroyd's Hebrew Bible, without points, vol. I. containing the Pentateuch and Historical Books, 2l. 5s.; royal, 3l. 3s.

Short Discourses on the Lord's Prayer, chiefly designed for Villages. By Isaac Mann; recommended by Dr. Fawcett and Mr. Steadman, 2s. 6d.

Thornton's Abbey; a series of Letters on Religious Subjects, 2d edition, 3 vols. 12mo. 15s.

An Essay on Evangelical Hope, by D. Tyreman, 12mo. 4s.

The Life of Olaudah Equiano, (or Gustavus Vasa,) written by himself: a new edition, 12mo. 3s. 6d.

An Analysis of Dr. Watts's Psalms and Hymns for Children, 6d.

The Spiritual Gleaner, a Selection from the most approved Writers, (recommended by Dr. Hawker.) 12mo. No. 1.; price 6d.

No. 1. of a Portraiture of Methodism, by J. Crowther, 30 years a travelling preacher in that connection; 2d edition; to make 20 numbers, at 6d. each.

A Sermon at St. Bride's, London, before the Church Missionary Society. 8vo. 1s. 6d..

A Funeral Sermon for Mr. W. Belsham, lately murdered at Maldon, by J. Tait, 6d.

The Evangelical Diary, a Religious, Historical, and Literary Almanack for 1815, 2s. 6d.

Sermon at the Scots Church, Rotterdam, on the General Peace, by Rev. W. M'Phail, 8vo. 3s.

A candid and impartial Enquiry into the state of the Methodist Societies in this kingdom, 8vo. 7s. 6d.

Infant Baptism founded on ancient institutions; a Sermon at the baptism of Anne H. Collyer, by the Rev. W. Chapman, with an Address by the Rev. J. Brooksbank, 1s. 6d.

Sermon, occasioned by the death of Rev. A. Jennings, of Islington, by W. Chaplin, 1s.

The Scripture Testimony, examined and confirmed by Plain Arguments; or, an Appeal to Reason and Common Sense for the Truth of the Holy Scriptures: in two Discourses. By D. Jennings, D. D. 12mo. price 1s.

Incitement to Early Piety; or, a Manual of Devotion, with a Selection of Hymns; to which is prefixed, a Letter of Maternal Advice, from a Lady to her Son, on Prayer, &c. 18mo. price 8d.

Elements of Hebrew Grammar, in 2 parts, by J. F. Gyles, A. M. 8vo. 12s.

The Sick Man's Friend, by Rev. J. Frey, A. B. 12mo. 2s. 6d.

Practical Hints to Young Wives, Mothers, and Mistresses of Families, by Mrs. Taylor, author of Maternal Solicitude. 12mo. 5s.

No. 2 of Village in an Uproar, price 3d. or one guinea per hundred.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

Extract of the Diary of the Mission of the United Brethren at Gnadenthal, near the Cape of Good Hope.

From Periodical Accounts, No. LXXVI.

We have often had occasion to observe, that the Hottentots possess considerable talents for music. This is remarkably evident in the harmonious singing of the congregation, and especially, when small companies get together to sing hymns. To-day brother Schwinn reported another proof of it. Going to call at one of the houses, he overheard the Hottentot inhabitant performing on the violin, who not only played that difficult hymn-tune, 'Come, Holy Ghost, come, Lord, our God,' (See Hymn-book, p. 65), without fault, but contrived, by double stops, to play a very good second to it. . . . . .

A young woman, Dorothy Viff, and a child, were interred. The former was eighteen years old. She walked unblameably, and her heart was always deeply affected, whenever we spoke with her of the inestimable love of God, displayed in the sufferings and death of Jesus, whom she loved in truth, and often declared her desire to live alone to Him in the world, who had loved us, and given himself for us. She was the first young person in Gnadenthal, who, having been baptized as a child, was afterwards solemnly received into the congregation. For the mercies of the Lord bestowed upon her, she could never find words sufficient to express her gratitude, especially when she was admitted to be a candidate for the Lord's Supper. Her last illness was a decline. Shortly before her departure, she said to her parents: 'Do not be concerned about me, but comfort yourselves respecting my soul's salvation; our Saviour has forgiven me all my sins, and I am going home to Him.' Another time she was asked, whether she felt any pain. Her answer was: 'No, my Bass, I feel no pain, when I think on the pains Jesus suffered, and how His soul was oppressed on Mount Olivet for me, in such a manner, that He sweat bloody sweat, and how He was buffeted, spit upon, scourged, and crowned with thorns, and at last endured the cross, for my sins.' . . . . . .

Solomon Wittboy related, that yesterday evening one of the baptized came to inform him, that he felt so much incensed against another man, that he feared it would end in some great misfortune. Solomon let him run on in expressions of anger, listening patiently to the end, and then answered, 'My brother, do not suffer yourself to be led too far astray from our Saviour by the wickedness of your heart. You cannot lengthen the thread of your life. It may be that this very evening He may summon either you or me into eternity. Ah, how should we appear before Him, if we had been taken off in a state of enmity against our neighbour, and without having time left to be reconciled unto Him! O my brother! may our Saviour preserve you and me from such a misfortune! It is certainly the greatest of all evils, and, what would avail us then those mercies which we have been favoured with here on earth. It would only make our torment hereafter the more unbearable. No, brother, this is not the will of God concerning us. He will have us to be saved, and to rejoice in Him; but we cannot do this, if we live in enmity together.'

A collection was made in our Church in behalf of the newly-established Bible and School-Commission, when, notwithstanding the poverty of our people, they shewed the greatest willingness to contribute all in their power for the support of so noble and useful an Institution. We all rejoiced the more at this undertaking, as there is a great want in this country of complete Bibles, and none are to be had at Capetown.

In the afternoon, twelve persons received holy baptism. Brother Schwinn conducted the service, assisted by two brethren.

Sarah Koopman gave the following account of herself:—'When I was a young girl, my father, who was quite old and grey-headed, called his children together, and spoke words

which I shall never forget as long as I live.' (Here she stopped, and could not proceed for some time for tears.) 'My children,' said he, 'what your old father says, is truth. You are Hottentots, and despised among men; but, continue to behave yourselves well; for I have an assurance in my heart, that God will one day send teachers to our nation from a distant land. I am old, and probably shall not see that day, but you, my children, are young, and you will see with your eyes what I now have told you. As soon, therefore, as you hear that such people have arrived in this country, hasten to meet them; stay wherever they settle, be obedient to them, and it will be well with you.'

'A few years after, we heard the joyful news, that teachers were come, and that some Hottentots had been baptized. As we lived far away, in the low lands on Schwartz Revier, (Black River), the report of their arrival reached us very late. My father rejoiced at it so much, that he would rather have sent us all immediately to the teachers, but he was too old and infirm, and obliged to stay at home and await his death, which soon after took place.' (Here Sarah burst into a flood of tears, and said, with trembling voice), 'O merciful Saviour! here I sit, with these my teachers, whom Thou hast sent to us. I am baptized into Thy death, and have been a spectator at the Holy Sacrament. Ah! great mercy has been shewn to me, but I have yet one concern. Shall I find my excellent father and mother on that day with Him in His blessed kingdom of grace. My father advised me, and shewed me the way to eternal happiness, and when I shall appear before our Saviour, I will say to Him: My Saviour, these are my parents, who have shewn me the way to Thee!'

Jeremiah Hendrick gave the following account: 'When I heard that teachers were come to this country, to instruct the Hottentots, I had no rest in my soul, till I obtained leave from my Baas to go and live at Gnadenthal. But I yet remember, with peculiar pleasure, the instructions given us by my father, while we were yet children. He admonished us never to forget to thank the Toi'qua, (God), who had made all things, and caused all fruits of the earth to grow, and likewise sees every thing that men do, for all the good He gives us. I did this, therefore, in simplicity. In the morning, I said: 'I thank thee, O God! that thou hast granted me to see another day!' and at night: 'I thank thee, that thou hast given me food to-day, and preserved me from harm!' Often did I wish to see this gracious being, whom I represented to myself as a man, but my father said: 'No, my child, that you cannot; He dwells above us, and, though he sees us, we cannot see him!' But it was first here, at Gnadenthal, where I heard that this great being loved mankind, and yet loves us. I rejoiced above measure at my happy lot to live here. The word of Jesus's passion also captivated my heart, and I soon devoted myself to him. May I remain his property to my life's end.'

'We had the unexpected pleasure of a visit from the Rev. Robt. Jones, colonial chaplain. He was on a official tour to Swellendam, as deputy from the newly established School Commission at the Cape, to regulate a School upon the plan of Dr. Bell and Mr. Lancaster, as he had done in other places, and was glad to find here a beginning, but objected to the School being kept in the church; and, as we represented that we had not the means of building a School-house, he, after some deliberation, demanded pen and ink; and, having written at the top of a sheet of paper, *Benefactions towards the building of a School-room at Gnadenthal, a Settlement of the Moravian Missionaries, for the purpose of introducing the System of Education recommended and practised by Dr. Bell and Mr. Lancaster, October 1st*, 1813, he generously put down his own name for 100 rix-dollars, and encouraged us to shew it to visitors, himself promising to engage subscribers at the Cape-town, that, if possible, we might obtain 2,000 dollars to be able to erect a School-house.' . . . . . .

'The Rev. Robert Jones, presented brother Kuester with 1215 rix-dollars, subscribed towards the building of a School-house at Gnadenthal, for the instruction of the Hottentot children, on the plan adopted by Dr. Bell and Mr. Lancaster; and he had an opportunity of waiting upon and thanking our kind benefactors in person.'

MISSIONARY SOCIETY.

LETTERS have just been received by the Directors from Java, announcing the safe arrival of Messrs. Kam, Supper, and Bruckner, at Batavia. They were kindly received, and have been appointed to useful stations at three different places, with the sanction of the Governor. Particulars will appear in our next.

We rejoice also to hear that Mr. Le Brun has arrived at Mauritius (or Isle of France,) and has commenced the instruction of youth.

Several Missionaries are about to proceed to India, permission having been readily granted by the Directors of the Honourable East India Company.

Several Missionaries are also preparing to depart to the Cape of Good Hope, in order to proceed to the stations in the interior, pointed out by Mr. Campbell, and to which he promised to send instructors.

The Directors are also preparing to send out additional labourers to Otaheite.

It is exceedingly encouraging to find that while new doors for Missionaries are continually opening in various parts of the world, and the religious public are so liberally supplying the Funds of the Society, 'The Lord of the Harvest' is also graciously disposing an unusual number of pious young people to offer their personal services in the great work. Several of these offers are now under consideration.

(Collections, &c. will appear in our number for January, together with the Lists of the Monthly Missionary Prayer Meetings for the year 1815.)

DEATH OF DR. COKE.

FROM letters sent by some of the Methodist Missionaries to their parents, we learn the following particulars:—None on board enjoyed a better state of health than he, during the first four months of the voyage. On the 1st of May, he was a little indisposed, but said that he apprehended his complaint to be no more than a little weakness, which would go off in a few days. On the 2d, he was worse; but sat down to the table, and walked as usual. In the evening, he walked on the deck, before he retired to rest. Mr. Clough, one of the Missionaries, accompanied him into his room, and, at his request, gave him a little opening medicine from his chest, and offered to render him every other service in his power. But the Doctor, not apprehensive of any immediate danger, with his wonted sweetness of spirit and manner, desired him to go to bed, shook hands with him, and commended him to God. Thus ended our dear friend's intercouse with mortals!—for in the morning he was found a corpse! It is supposed that he died of an apoplectic fit, a species of complaint to which he had been subject.

INDIA.

HORRID CRUELTIES OF THE HINDOOS.

THE following information was lately given to Mr. Moore, one of the Baptist Missionaries in India by a Hindoo, of the writer caste, who had been in their employment more than two years, and on whose veracity they can depend.

HE says that he lately saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghants at Alum-gunj, in a boat, in the presence of a large assembly of people, and when in deep water, put over-board. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after some time floated on the surface of the water. The people in the boat rowed after him, and took him up, but made sure work of it the second time!

The same man informed me, that about two years ago, at a village about two miles from hence, a woman was burnt, after an attempt to escape from the flames! The friends of the deceased husband were very poor, and could not afford to procure wood for the funeral pile. They however collected a quantity

of Palmira leaves for the purpose, and the living woman, with the dead body, were as usual put into the midst of the heap. The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life! But, alas! intreated in vain; she was seized and destroyed!!

The mode of burning the dead in this neighbourhood differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses, and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguish the flames, as the boys in England are at bon-fires in fields in the country.

REMARKABLE OCCURRENCE.

The Rev. the Danish Missionaries at Tranquebar, in a letter dated Jan. 11th, 1773, write that Mr. Kolhoff had ordained Mr. Philip, their oldest catechist, in the Town Church, to be one of their country priests, together with Mr. Diego and Mr. Ambrose. This person (in whose history there is something very remarkable,) had been kidnapped when he was ten years old, and brought from his native place to Tranquebar, whither his mother followed, seeking him every where for several days, but in vain. At length being told that the Mission Church was dedicated to the one true God, she made a vow that if he would restore her son to her within ten days, they would both become his servants. Accordingly, she found him within the time, but, unmindful of her promise, offered a sacrifice to an idol, and returned into her own country. But being reproved in a dream for having neglected to fulfil her vow, when she awoke she told the matter to her son, and without conferring with her other relations, immediately returned to Tranquebar, and after proper instruction was baptized, together with him, and one of his sisters; after which she ministered many years in the church, teaching the catechism in private houses. Philip having been baptized, was further instructed in the town school, served one of the Missionaries for some time, and being thought able to be a school-master, was intrusted with that office. After this he was employed as a catechist, and having shewn himself faithful in that station, they trust he will make a good country priest. There were present at his ordination the Governor and other European gentlemen, and a great many Christians belonging to their town and country congregations. Two Rev. Ministers of the Danish Church, named Zion, assisted on the occasion, together with the country priests.

[*Abstract of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge, p.* 154.]

SLAVE TRADE.

It appears, from official documents, that 124 vessels, laden with slaves, have been captured at various times, and on different stations, under the acts for the abolition of the Slave Trade.

[*From the Java Gazette.*]

We have had the satisfaction of receiving, from our Correspondent at Macassar, the following report of the effects produced there by the abolition of the Slave Trade:—'The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom; the people of the country travel to any distance in perfect security. Those wretches, whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes, and the scantiness and precariousness of this mode of subsistence, compels many to cultivate the land to procure a livelihood: under these circumstances cultivation and civilization are daily increasing, and must extend rapidly over the country. The native Chiefs in Celebes do not conceal that they are much poorer in consequence of the change, but although they cannot at present be expected to co-operate willingly in the suppression of slavery, they are perfectly conscious of the blessings it must ultimately produce.'

ROME.

The Dublin Evening Post contains the following rather curious article:—

'*Important—from Rome.*'

'The Most Rev. the Archbishop of

Hieropolis (Doctor Murray) has left Rome, and may be expected in his native city in a few weeks.

'The Pope has already commenced the exercise of his jurisdictional functions in Ireland. He has issued bulls appointing to the vacant sees; and we are extremely happy to find, and the public will rejoice with us, that the appointments have fallen upon men not more moral in their characters as clergymen than popular in their deportment. In fact, with one exception, the new appointed, or rather, who have received canonical induction, are those who have been previously selected, in the only way in which they should, (by the canon law) be selected by the parish priests, collected in chapter, with the dean at their head. It will be seen by the following list, that most of those inducted had been previously elected vicars capitular:—

Archdiocese of Tuam, Most Rev. Dr. Kelly.
Archdiocese of Cashel, Most Rev. Dr. Everard.
Diocese of Elphin, Right Rev. Dr. Plunket.
Diocese of Kildare, Right Rev. Dr. Murphy.
Diocese of Limerick, Right Rev. Dr. Toohy.
Diocese of Kilkenny, Right Rev. Dr. Marum.
Diocese of Killala, Right Rev. Dr. Waldron.

'The appointment to Armagh has not arrived here, the postulation not having reached Rome when our letters left that city.

'We congratulate the Irish Catholic Church on a Declaration, to which the Cardinals have unanimously come:—'*That they will for no temporal advantage accede to the Veto*'—for to this, though expressed in other words, this Declaration amounts.'

FRANCE.

Piety of Paris.

'AFTER dinner we walked to see the weekly carnival at the Palais Royal, on the Quays, and on the Bouvelards, where, on a Sunday evening in particular, such exhibitions of gaming, (the universal vice of France,) dancing, singing, flaunting, intriguing, &c. &c. take place, as surpass all English apprehension.

'Men and women, with painted pyramids full of different liquors, on their backs, and shining cups decorating their necks and shoulders; dancing-bears, puppet-shows, open theatres, shops splendidly illuminated, public gardens lighted up, with stages of tumblers and posture masters exhibiting gratis; coffee-houses full (inside and out) with well-dressed women, as well as dressed beauxs; thousands of people, of both sexes, sitting upon chairs (which women attend to let out), and as many thousands walking backwards and forwards, as if the whole population of Paris were buzzing about you; these are some of the extraordinary features of a Sunday evening in Paris;'—and are they not, we may add, the features of a people sunk, notwithstanding the morning mummeries of papal superstition, into a state of practical atheism? What a new, a *spiritual* revolution, a resurrection rather, is needed in France! 'Can these dry bones live?' Yes; with God all things are possible. O that his word might find entrance into this depraved country, and the piety that once actuated the persecuted Hugonots, be once again revived. Every British Christian will say, Amen!

HAMBURGH, OCT. 21.

THE whole body of our Burgesses were yesterday assembled to deliberate on the two following questions, submitted to them by the Senate:—

1st. 'Shall the Jews be admitted to the exercise of civil rights, like the members of the different Christian communions, and may they inhabit indiscriminately the different quarters of the city?' The Assembly replied in the negative, and demanded that the old regulations respecting the Jews should be placed on the same footing as in 1810.

2d. 'Shall the Catholics, the Reformed and the Mennonists, be eligible to all public offices, like the Protestants of the Augsburg confession?' The answer was in the affirmative. Nevertheless, it was decided, that Protestants of the Augsburg confession could alone, according to the ancient usages, become Members of the Senate and College of Elders. It is understood

that those more immediately interested by no means approve of this resolution, and mean to appeal to the Congress of Vienna.

THE GREAT ADVANTAGE ARISING FROM THE EDUCATION OF THE POOR.

(Taken from the 4th Report of the Hibernian Sunday School Society in Dublin.)

THE following paragraph, the substance of which is taken from the Quarterly Review for December, 1812, strongly marks the political advantages arising from the education of the poor: it cannot too forcibly be recommended to the serious consideration of every friend to the peace and prosperity of Ireland.

'There is no country, perhaps, on the face of the earth which affords so remarkable, and so impressive an example of the happy effects which result from a general attention to education, as Scotland; it has been calculated, from a comparative examination of the annual calendars in each country, that in proportion to the extent of their respective populations, crimes which fell under the cognisance of the laws, are not one eleventh part as numerous in Scotland as in England. Industry, regularity of habits, and persevering steadiness in the pursuit of the objects which they have in view, in every part of the world to which the spirit of enterprise leads them, exist there, yet it is little more than a century since that country presented a picture of such a very opposite nature, that it is scarcely possible to believe that we are reading a description of one and the same nation.

'There are,' says Fletcher, of Saltown, 'at this day, (1698,) in Scotland, beside a great number of poor families, very meanly provided for by the Church boxes, and others, who from bad food, fall into disease; 200,000 begging from door to door, and though the number of these be greater than it formerly was, by reason of the present distress, yet in all times there have been above 100,000 of these vagabonds, who have lived without any regard or subjection, either to the laws of the land, or even to those of God and nature. No magistrate could ever discover, or be informed, by which way one in a hundred of these wretches died, nor that they ever were baptised; many murders have been committed among them, and they are not only an unspeakable oppression to the poor tenants, (who, if they give not bread, or some provision to perhaps 40 such villains in one day, are sure to be insulted by them,) but they rob many poor people who live in houses distant from any neighbourhood.

'In years of plenty many thousands of them meet in the mountains where they feast and riot for many days; and at country weddings, markets, burials, and other like public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together.

'A system of parochial instruction was shortly after adopted in Scotland; then one of the most barbarous countries in Christendom became the most orderly; may we not say to the friends of Ireland, Go and do likewise!'

N. B. In the close of the year 1813, there were 167 Sunday Schools in connection with the above Society, beside those supported by the Hibernian Society of London.

PROVINCIAL.

ON the afternoon of the 25th October, 1814, between the hours of 4 and 5, Mr. Wm. Belsham, a cow-keeper, was murdered in his cow-house, near Maldon, in Essex. When first discovered, it was supposed that one of his cows had killed him; but, on examination of the body by Mr. May, a surgeon, who was sent for, and a bludgeon being found near the spot stained with blood, it was ascertained that his death was occasioned by blows received from the hands of a murderer. An alarm was soon given in the town, and within about two hours after the fatal deed was committed, the military in the garrison, and the principal inhabitants, united as one band to discover the perpetrators. Horse and foot-men went in different directions; a hand-bill descriptive of a man who was seen lurking near the cow-house, when Mr. Belsham went with the cows to be milked, was, long ere the dawn of the next morning, in circulation at very

distant places; the result was, the apprehension of Wm. Seymour within 24 hours after the murder, at the village of Mucking, near Tilbury Fort, who, being brought before the Coroner's Inquest, was identified as the man; and satisfactory evidence being produced that he sold the watch which Mr. Belsham had in his pocket, he was fully committed to Chelmsford Gaol.

Happy, indeed, was it for Mr. Belsham, that he was prepared for this sudden change of worlds. He lived a life of faith on the atoning sacrifice of Jesus Christ, and gave most satisfactory evidence of the power of the religion which he professed, on his temper and conduct. His mild and peaceable disposition made him highly esteemed by all who well knew him.

He was an ornament to the Church in the Independent connection, to which he belonged; and his death is much lamented by his fellow-members. A funeral sermon was preached to a very numerous auditory, on the 6th of November, by his pastor, the Rev. James Tait, and which, at the desire of many who heard it, is now published.

Allow the writer of this account to remark how great is the probability that such atrocious deeds would be checked, if the example of the inhabitants of Maldon was followed in similar circumstances. Unanimity was never more apparent; a subscription to defray the expences, to the amount of more than 300l. was cheerfully contributed. A committee, with the clergyman of the parish at the head of it, was formed; prompt execution of the means to discover the perpetrator of the brutal deed, almost ensured that success which was realized; for the murderer was, by four o'clock the next morning, almost completely surrounded by hand-bills nearly thirty miles from Maldon; so that every step which he took to escape the arm of justice, encreased his danger of apprehension.

Did a wretch, contemplating such an horrid deed, see his escape almost impossible, he would probably be deterred from executing the hellish design, and banish the horrid thought from his mind.

ORDINATIONS, &c.

Mr. T. Powell having resigned his pastoral charge over the Independent Church at Denbigh, North Wales, received an unanimous call from that at Brecon, to become their pastor. On the occasion, a Minister's meeting was held there Nov. 2, 1814; when Mr. Williams, of Gluntawe, prayed; Mr. Williams, of Llanelly, preached from Mark xii. 30.; and Mr. Morgan, of Pentre ty Gwyn, from 2 Cor. v. 21. —The following day at 10, Mr. Jenkins, of Brychgoed, prayed; Mr. Williams, of Builth, preached from Hosea vi. 1.; and Mr. Williams, of Llanwrtyd, from John i. 14. At 2, Mr Williams prayed; Mess. Evans, of Ynys-goe, preached from Mat. xxiv. 14.; and Mr. Williams, of Gluntawe, from Psalm cliv. 4. The chapel was well attended, and God's presence evident.

Nov. 8th, the Rev. Mr. Parrot was set apart as Pastor of the Independent Church, Minster Street, Reading. Mr. Churchill prayed, read, and introduced the business of the day; the charge, Mr. Matthew Wilks, from 1 Tim. iii. 15.; Mr. Collison, (Mr. P's. Tutor,) engaged in prayer; Mr. J. Hyatt addressed the people, from Heb. xiii. 17.; and Mr. Waters, of Twyford, concluded by prayer. In the evening, Mr. Collison preached from 1 Peter iii. 4. The devotional services were conducted by Mr. Penell and Mr. Arnold. The place was crowded during both services, and particularly in the evening.

We hear that the Rev. Mr. Chalmers, of Kilmany, is chosen Minister of the Tron Church, Glasgow, in the room of the Rev. Dr. Mc Gill, now Divinity Professor in the University.

LONDON.

At a Meeting of the Gentlemen who interested themselves in presenting the petition to the Court of Common Council, signed by upwards of 2,000 inhabitant householders of the City of London, relative to the removal of prostitutes from the public streets, held at Batson's Coffee House, Cornhill, 14th November, 1814, J. Butterworth, Esq. M. P. in the chair;

the Chairman opened the business by stating, that this meeting was convened for the purpose of hearing the Report of the proceedings of the Court of Common Council, upon the petition relative to the removal of prostitutes from the public streets, and considering what further steps could be taken for carrying into effect this important object.

Mr. Davies, at the request of the Chairman, stated the proceedings which had taken place, and presented a copy of the Report of the Special Committee appointed to consider the same, to the Court of Common Council, and the unanimous Resolutions of that Court thereon; (See our Mag. for Nov. last,) together with the Proclamation of the Lord Mayor.

Whereupon it was unanimously resolved, That the thanks of this Meeting, in the name and on the behalf of the 2,000 householders who signed the petition, be presented to the Right Hon. the Lord Mayor, Aldermen, and Commons of the City of London, in Common Council assembled, for the several resolutions which were unanimously passed on the 5th day of October last; which afford to the inhabitants of this city the strongest possible assurance that the evil complained of, which has of late so alarmingly increased, will be greatly diminished, if not altogether removed; and this Meeting cannot entertain a doubt but that this desirable object, which has been fully sanctioned by the Representative Body of the Citizens of London, will have the powerful assistance of the Magistracy of this City, as well on the Bench as in their respective Wards, in their endeavour to remove disorderly houses, and to regulate 'low and disreputable public-houses and liquor-shops,' which are found so strongly to increase the evil of prostitution, and to vitiate the health and morals of the lower orders of society.

That the warmest thanks of this Meeting be presented to J. Davies, Esq. the Mover, and A. Oldham, Esq. the Seconder of the said Resolutions; together with J. Jacks, Esq. A. Brown, Esq. S. Favell, Esq. and J. Pearsall, Esq. who supported the same.

That the thanks of this Meeting be given to Sir W. Domville, Bart. the late Lord Mayor, for his ready compliance with the request of the Court of Common Council, in the Proclamation issued by him on the 13th day of October last, warning all prostitutes not to frequent the public streets and passages, in violation of public decency, and in breach of the peace and good order of the city, on pain of being proceeded against, and punished with the utmost rigour of the law.

That the cordial thanks of this Meeting be given to the Members of the Court of Common Council composing the Special Committee, to whom it was referred to consider the Petition, for their attentive examination of the subject; and for their judicious Report, which led to the Resolutions unanimously adopted by the Corporate Body.

That this Meeting learn, with the highest satisfaction, by the said Report, that the *Royal and munificently-endowed Foundation of Bridewell Hospital* was established for the express purpose of the correction and employment of idle and disorderly persons. They, therefore, indulge the hope that endeavours to effect reform and amendment in the vicious habits of the unhappy females who may be sent thither, will be found highly compatible with such confinement and employment, as the Magistrates and the Governors of Bridewell may direct.

That the thanks of this Meeting be given to the Gentlemen who composed the Deputation to present the said Petition at the bar of the Court of Common Council, on the 16th day of December last, and particularly to J. W. Freshfield, Esq. for his very appropriate Speech on that occasion.

That this Meeting request the *Special Committee* of the Court of Common Council, to whom it was referred to consider and report upon the petition presented to that Court on the 16th of December last, to solicit the support of their Colleagues, and to associate with themselves such other respectable inhabitants of the several Wards of this City as they may deem expedient, for the purpose of co-operating with them in endeavouring to carry into full effect the Resolutions of the Court and the Proclamation of Sir W. Domville, Bart. the late Lord Mayor; and particularly that they will at the approaching election of Ward officers for the year ensuing on St. Thomas's Day, select such *Inquestmen, Patroles, Constables, and Night-*

Officers, for their respective Wards, as may be relied on for due attention to the offices to which they may be appointed.

That this Meeting recommend to the several Out-Parishes of the Metropolis to appoint Committees of respectable inhabitants, for the purpose of promoting the same important object in their respective neighbourhoods.

That the Resolutions passed this day be published in the Morning and Evening papers, signed by the Chairman.

Jos. Butterworth, Chairman.

The Chairman having left the Chair, the following Resolution passed unanimously:

That the cordial thanks of this Meeting be given to Joseph Butterworth, Esq. M. P. for the zeal which he manifested to promote the object of this Meeting, and for his able conduct in the Chair this day.

Soon after the formation of the East London Auxiliary Religious Tract Society, the attention of the Committee was directed to the awful profanation of the Lord's day, in the Hamlet of Poplar, and Blackwall, by Publicans and Shopkeepers, who kept open their houses and shops on that day.

A Sub-Committee was appointed to wait on the Shopkeepers, to expostulate with them on the impropriety of their conduct, to leave with them suitable religious tracts, and to request them to sign a resolution to shut up their shops on the Sabbath. This was done, and the consequence is, that the principal shops are now shut on that holy day. The Publicans have also been waited upon, and tracts plentifully distributed in the public houses, but with little apparent success. The Committee have observed with grief that tippling at the ale houses still goes on, especially on Sunday mornings and evenings, they have therefore lately instituted an especial prayer-meeting, to be held alternately at three several places of worship in the Hamlet, humbly to implore the blessing of God upon their exertions, and to entreat him to direct them, to such measures as he will be pleased to own for this most desirable object.

The principal object I have in view by troubling you with these lines is, that those of your readers who live in neighbourhoods where the Lord's day is profaned may be induced, (so far as they approve of these methods) to 'Go and do likewise.'

LONDON SOCIETY FOR THE ENCOURAGEMENT OF FEMALE SERVANTS.

By the Report of this Society, we learn that they have opened a gratuitous registry at Mr. Strange's, 71, Hatton Garden, at the commencement of the present year, from whence to the 12th of April last, were registered 179 servants—16 of these have lived from 10 to 19 years each in one situation, respectively—125 of them have lived from 2 to 10 years—and, 38 of them have never yet been in service——Most of these latter appear to be the daughters of tradesmen! —93 applications have been made for servants by subscribers, and their friends. 22 servants have been entered as hired by means of the registry; but it is supposed more have been so hired, of which due notice has not been given.—2 servants names have been erased, as not being able to obtain characters! The Committee are happy to report, that many servants have expressed their great satisfaction, and thankfulness for the formation of the Society. The sincere *anxiety* of some servants to gain situations has been very apparent.

July 21st, A new Independent Chapel was opened at Leigh, near Bolton, Lancashire. Two appropriate sermons were preached on the occasion to a numerous and attentive congregation; that in the morning by the Rev. Wm. Roby, of Manchester, from Eph. ii. 19—22; and that in the afternoon by the Rev. P. S. Charrier, of Liverpool, from Phil. iv. 17. The other parts of the service were conducted by the Rev. Messrs. Adamson, of Patrycroft; Jones, of Bolton; Parsons, of Chorley; Steel, of Wigan; and Smith, of Mill-bank.

Owing to the liberality of religious friends, a large proportion of the sum necessary to defray the expence of building, &c. was collected before the foundation-stone was laid.

POETRY.

'*All things work together for good to them that love God.*' Romans viii. 28.

Why should we o'er our sorrows brood,
When Mercy bids them rise
'To work together for our good,'
To fit us for the skies?

Why should we meet them with dismay?
They're messengers of peace,
Sent forth to lead our souls away
From wretchedness to bliss.

Why should we wish to be denied
Such tests of faith and love,
When God incarnate, came and died
That we might dwell above?

Where saints, once persecuted here,
Once tried in various ways,
For ever freed from pain and fear,
Now chaunt Immanuel's praise.

Where bliss, which anguish ne'er destroys,
Inspires immortal strains;
Where, circled with extatic joys,
Eternal concord reigns.

L.

On hearing of the Death of a Student at Gosport, after a few days illness, Oct. 19th, 1814.

And art thou then, blest spirit, fled?
And is thy race of glory sped?
And art thou number'd with the dead
For ever?

Yes,—thou hast won the heav'nly crown,
Hast gain'd the Plant of high renown,
And trod the pow'rs of darkness down
For ever.

Spirit—we hail thy happy flight
To realms of everlasting light,
And commune pure of blest delight
For ever.

What the delight, the bliss to meet
Thy Saviour on the mercy-seat,
And join in worship at his feet
For ever.

Oh that my soul, probation o'er,
Might leave this earth, and quickly soar
Where sin and sorrow's found no more,
For ever.

Cold Harbour, Gosport. ELIZA D***.

MISSIONARY HYMN.

I hear thy voice, my dearest Lord,
And run at thy command;
I must obey thy sov'reign word,
And leave my native land.

Farewell, my dearest friends—farewell,
My Saviour calls me hence;
He will his gracious face reveal,
And be my sure defence.

Cheerful I cross the trackless seas,
While Jesus leads me on;
Be still, tumultuous passions! peace—
Reluctant thoughts, begone!

Jesus, who left his throne above,
And suffer'd for our crimes;
I'll go to tell his wond'rous love,
To India's distant climes.

My breath, my life, my all, to spend
In this divine employ;
Cheerful I'd part with ev'ry friend,
And leave these shores of joy.

Yes, I can readily resign,
And bid you all farewell;
Why should these hearts of ours repine,
And 'gainst our Lord rebel?

Soon shall the blissful time arrive,
When we shall part no more;
We shall a full reward receive
For all that we endure.

Till then, adieu; attempt no more
My going to delay:
Now, to the distant Eastern shore,
Waft me, ye winds, away. S. C.

LINES

Written after visiting the Tower and St. Paul's.

'There is a calm for those who weep,
'A rest for weary pilgrims found;
'Tranquil they lie, and sweetly sleep
'Low in the ground.'

Forbear, vain man, nor boast thy pow'r,
Tho' glittering pomp await;
Thou art but an exotic flower,
Which blooms and withers in an hour,
In thy terrestrial state.

And what is happiness on earth?
A phantom rear'd by thought;
Perchance an hour of jovial mirth,
To rosy wine may owe its birth,
But, ah! 'tis dearly bought.

For Care, with her unsightly train
Of many, many woes;
Still holds predominant her reign,
Nor o'er man's brightest hopes in vain
Her dreary mantle throws.

Or princely honours should he share,
Should fawning minions crouch,
Like bubbles floating in the air,
These may look beauteous, brilliant, fair,
But vanish at the touch.

For youth is but a morning dream,
A visionary bliss;
Man scarcely sees his noontide beam,
Till hurried rapid down the stream,
He sinks in death's abyss.

By Fortune favour'd, should he rove
Thro' pleasure's gay parterre;
Should Beauty smile in beams of love,
Such pleasures cloy, and only prove
No real joys are there.

Or should he wear the warrior's crest,
And snatch a wreath from Fame;
Alas! such honours, (like the rest,)
Leave a wide vacuum in the breast,
They are at most 'a name.'

Perhaps a monumental pile,
The hero to record,
May grace some fam'd cathedral aisle;
But still how very short the while
E'en these their aid afford!

For Time, on his revolving wheels,
Soon bears the fiend Decay;
Tho' imperceptibly he steals,
Yet soon his finger-mark reveals,
Their names are wip'd away.

But think, O man! thy better part,
Immortal as its Sire,
Untouch'd by Death's chill icy dart,
Must live, when heav'n and earth shall part,
In one etherial fire.

Sway'd by this thought, let gospel truth
Assert its sovereign pow'r;
A beauteous halo round thy youth,
A friend to make thy pillow smooth
In the eventful hour.

P. D. H.

Dublin.

AN EPITAPH,

From the West Indies, and other Poems, By James Montgomery, just published.

Art thou a man of honest mould,
With fervent heart, and soul sincere?
A husband, father, friend? Behold,
Thy Brother slumbers here.

The sun, that wakes the violet's bloom,
Once cheer'd his eyes now dark in death;
The wind that wanders o'er his tomb
Was once his vital breath.

The roving wind shall pass away,
The warming sun forsake the sky;
Thy brother, in that dreadful day,
Shall live—and never die!

LINES

On hearing the Church Clock Strike.

Heard'st thou that sound? It was Time's warning voice
That hourly, to heedless mortals, aloud
Proclaims the lapse of their short lives. The sound
Falls, unheard by the grave's lowly tenants;
The thunder's loudest peals may shake the poles,
Death's victims wake not.——————
Unwearied silence reigns in their abodes,
And no harsh sound e'er breaks their long repose.
With them dissension's voice is never heard:
The piercing cries of sorrow and of pain,
The loud unmeaning laughter of the gay,
The boist'rous rage of anger, and the sigh,
Wrung from the anguish'd heart of misery,
In death's cold peaceful realm alike are hush'd.
With them there is no knowledge nor device;
From them ascends no more the voice of pray'r,
No more the song of praise. Yea, e'en their thoughts
Have perished. In that oblivious land,
All plans, all purposes, are quite forgot;
Time's ceaseless stream for them has ceas'd to flow.
The morning's cheering dawn brings them no light,
They heed not sober eve's returning shade;
For midnight's blackest gloom sits brooding there.
It is for you, ye living, then, to hear
Time's monitory voice;—for you to seize
The transient moments; to catch Time's forelock;
To learn the value of your fleeting hours,
And suffer not the fugitives t' escape,
Till each has render'd up its due account.

For what are now your lives? Like vap'rous clouds;
A little season only are they seen,
Then disappear and vanish from our eyes:
So dieth man, so wasteth man away;
He yieldeth up the ghost, and where is he?

D. CORSEY.

Braintree.

'Whereas I was blind; now I see.'—John ix. 25.

WHEN darkness veil'd my mind, to God a stranger,
Careless I rov'd through life's illusive maze;
Unhappy, yet unconscious of my danger,
I sought relief in Folly's hurtful ways.

To keep the law, full oft I would endeavour,
As though by works I could to life attain;
But hard the trial, and delusive ever,
My strength was feeble, and the effort vain.

But when the Lord my soul anew created,
And bade me in the Saviour stand approv'd;
I lov'd the holiness I once had hated,
And hated sin that once I dearly lov'd.

Now keen remorse would prey upon my feeling,
So long the sinner's baneful path I'd trod;
Till grace divine, my wounded spirit healing,
Increas'd my faith, and led me on to God.

Now hope and fear alternately arising,
A myst'ry to myself I stand confest;
But Jesus says my grace is all-sufficing,
In me thou art, thou shalt be ever blest.

O for a seraph's tongue to speak the praises
Of Him who suffer'd on the accurs'd tree;
Whose dying love my sinking spirit raises
T' adore the grace that stoop'd to succour me.

O thou of Jesu's love the sweet Revealer!
Speak life and peace in his atoning blood;
Apply the promises, thyself the Sealer,
And let me hold sweet fellowship with God.

W. S. H.

INVOCATION.

Hail, light divine! from Jesus emanating,
Dear to my soul as to my flesh its bread;
Seasons of life within my soul creating,
Seasons of life to one by nature dead.
Oh, Sun of Righteousness! intensely beaming,
Still be thy rays to me for ever dear;
I was benighted, fall'n asleep, and dreaming
Of earth's vain hopes, and pleasures insincere.
Till thy fair morning, far than day-light fairer,
Chas'd from my senses that delusive sight;
And of new prospects and new joys the bearer,
Burst on my soul. O thou most holy light!
Still be my kind director and preserver,
And fill my heart with love and never-dying fervour.

EVANGELIZANS

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Dr. J. Hall,	*December*
D. Ralph,	*Supplement.*

DIRECTIONS TO THE BINDER.

L is omitted in the 3d Signature, and some of the pages are doubled.

END OF VOL. XXII.

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